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A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Continued from page 411.)

In the Eighth month, 1779, a committee of Chester Quarterly Meeting report "that considerable progress has been made in assisting and advising such negroes as have been restored to freedom; and are continued to give them their advice on all occasions; particularly to instruct them in the principles of the Christian religion, and the pious education of their children," &c.

In the Second month, 1789, the same meeting says, "the consideration of the temporal and spiritual welfare of the Africans, and the necessary instruction of their offspring being now resumed, and after some time spent thereon, it is closely recommended to our several monthly meetings to pay due attention to the advice of the Yearly Meeting on this subject, and proceed as strength may be afforded, in looking after them in their several habitations by a religious visit; giving them such counsel as their situation may require," &c.

In the Eighth month, 1798, the monthly meeting of Concord, (a branch of Chester now Concord Quarterly Meeting,) reported that a visit had been paid to nearly all the families of the black people, as well as to some single persons of the same colour, residing within the limits of their meeting; by a committee, to a good degree of satisfaction.

The minutes of Burlington Quarterly Meeting, exhibit the same care in appointing committees and religious meetings. As a specimen of these minutes: "several of the committee appointed to attend the meeting at Crosswicks for the religious benefit of the black people, report their attendance, and that the meeting was large, satisfactory and encouraging." The same minute provides for the appointing of other meetings of the same character. In the Eighth month, 1785, "one meeting informs that two Friends having each set a slave at liberty, expressed a desire to make a proper allowance for the time they

were continued in their service, after they came of age; after divers times deliberating thereon, Friends to whose care such cases had been referred, advised that the sums should be ascertained by indifferent persons; and one of the negroes being deceased, the sum adjudged due in that case, should be divided and paid to the next of kin, as in cases of intestates' estates; which advice the Friends have readily accepted, and have taken measures to carry into effect."

In Haddonfield Quarterly Meeting, a committee was kept steadily under appointment for several years to assist in manumissions, and in the education of the negro children. Religious meetings were frequently held for the people of colour; and Haddonfield Monthly Meeting raised on one occasion £131, for the education of negro children.

In Salem Monthly Meeting, frequent meetings of worship for the people of colour were held by direction of the monthly meeting; funds were raised for the education of their children, and committees appointed in the different meetings to provide books, place the children at school, to visit the schools, and inspect their conduct and improvement.

Meetings for Divine worship were regularly held for people of colour, at least once in three months, under the direction of the monthly meetings of Friends in Philadelphia; and schools were also established at which their children were gratuitously instructed in useful learning. One of these, originally instituted by Anthony Benezet, is now in operation in the city of Philadelphia, and has been continued under the care of one of the monthly meetings of Friends of that city, and supported by funds derived from the voluntary contributions of the members, and from legacies and bequests, yielding an income of about \$1000 per annum. The average number of pupils is about sixty-eight of both sexes.

While the Society was thus performing its duty to the free people of colour, within its own limits, a concern began to spread for the extinction of the slave trade and slavery itself; and from this time forward memorials and remonstrances on these subjects were repeatedly laid before persons in power and the public at large. The first notice of this extended concern which occurs on the records of the Yearly Meeting, is contained in the following minutes, 1785, 1786, 1787.

"Some lively, instructive remarks were made, on what appears further becoming a right concern for promoting justice being done to the African race, as well as their instruction in the principles of Truth; and faithfully labouring to improve every opportunity for urging to those in power, the moral and Christian necessity of suppressing the cruel traffic

in those afflicted people, so grossly unchristian, and reproachful to humanity."

"The deeply affecting concern on account of the continued traffic in some parts of this continent in the persons of our fellow-men, the people of Africa, afresh reviving, and the minds of many Friends being warmly animated with a sense of its interesting import; it is renewedly and with much earnestness recommended to the diligent attention and care of the Meeting for Sufferings, that no proper means may be omitted, nor any opportunity lost, whereby the testimony of Truth in this matter may be advanced, and the cause of mercy and equity promoted and strengthened in the minds of men generally."

"On a renewed consideration of the iniquity of the slave trade, it is afresh recommended to the watchful attention of our Meeting for Sufferings in particular, and to Friends individually, that no opportunity be lost of discouraging the unrighteous business, and manifesting to the world, the religious ground of our Christian testimony against this public wickedness."

The history of the abolition of slavery within the limits of New England Yearly Meeting, is marked with the same features of cautious, yet steady perseverance, which are traceable in the foregoing narrative. In its earlier stages, it follows, at an interval of a few years, the course pursued with us; while the holding of slaves was there made a disownable offence, five or six years before it was so regarded in Pennsylvania.

The earliest notice on the subject, is a query sent in the Second month, 1716, by the monthly meeting of Dartmouth to Rhode Island Quarterly meeting, asking "whether it be agreeable to Truth, for Friends to purchase slaves, and keep them term of life?" This was referred for consideration to the different monthly meetings composing that quarterly meeting. Nantucket Monthly Meeting promptly decided by a minute of Ninth month, 1716, as the sense and judgment of that meeting, "that it was not agreeable to Truth for Friends to purchase slaves, and keep them term of life;" Dartmouth, "that the buying and selling of slaves is inconsistent with Truth;" some others "that no more slaves be brought from foreign parts," &c. The subject was brought by Rhode Island Quarterly Meeting before the Yearly Meeting of 1717, which notices, "that a weighty concern rested on the minds of Friends on account of importing and keeping slaves," but made no decisive minute on the subject.

Although it is evident from the result, that the concern on this subject was spreading among Friends, throughout the Yearly Meeting, no further notice of it occurs on the min-

utes till the year 1760, excepting a short minute of the year 1727, censuring the practice "of importing negroes from their native country and relations." In 1760, the discipline was revised, and the following passage, taken from the printed epistle of the London Yearly Meeting of 1758, was incorporated into it. "We fervently warn all in profession with us, that they carefully avoid being any way concerned in reaping the unrighteous profits of that iniquitous practice of dealing in negroes and other slaves; whereby in the original purchase, one man selleth another as he does the beast that perishes, without any better pretension to a property in him than that of superior force, in direct violation of the gospel rule, which teaches every one to do as they would be done by, and to do good unto all; being the reverse of that covetous disposition, which furnishes encouragement to these poor ignorant people to perpetuate their savage wars, in order to supply the demands of this most unnatural traffic, whereby great numbers of mankind, free by nature, are subjected to inextricable bondage; and which hath often been observed to fill their possessors with haughtiness and tyranny, luxury and barbarity; corrupting the minds and debasing the morals of their children, to the unseparable prejudice of religion and virtue, and the exclusion of that holy spirit of universal love, meekness and charity, which is the unchangeable nature, and the glory of true Christianity. We, therefore, can do no less than with the greatest earnestness impress it upon Friends every where, that they endeavour to keep their hands clear of this unrighteous gain of oppression."

In the same year the following query was adopted, "Are Friends clear of importing negroes, or buying them when imported; and do they use those well, where they are possessed by inheritance or otherwise; endeavouring to train them up in the principles of religion?"

Nine years afterwards (1769), the Friends of Rhode Island Quarterly Meeting, being uneasy with this query, which allowed of the holding of slaves, called the attention of the Yearly Meeting to the subject. The application was referred to a committee, who reported, "that having met, and entered into a solemn consideration of the subject, they were of the mind that a useful alteration might be made in the query referred to; yet apprehending some further Christian endeavours in labouring with such who continue in possession of slaves should be first promoted, by which means the eyes of Friends may be more clearly opened to behold the iniquity of the practice of detaining our fellow creatures in bondage, and a disposition to set such free who are arrived to mature age; and when the labour is performed and report made to the meeting, the meeting may be better capable of determining what further step to take in this affair, which hath given so much concern to faithful Friends: and that in the mean time it should be enforced upon Friends that have them in possession, to treat them with tenderness; impress God's fear on their minds; promote their attending places of religious

worship; and give such as are young, so much learning, that they may be capable of reading." This report was adopted by the meeting, and a large committee appointed to "visit such Friends throughout the Yearly Meeting, as are concerned in keeping slaves, and endeavour to persuade them from the practice."

The next year (1770), the following query was incorporated into the discipline, "Are Friends clear of importing, buying, or any ways disposing of negroes or slaves; and do they use those well who are under their care, and not in circumstances, through nonage or incapacity, to be set at liberty? And do they give those that are young such an education as becomes Christians; and are the others encouraged in a religious and virtuous life? And are all set at liberty that are of age, capacity, and ability suitable for freedom?" The subordinate meetings were directed by minute to take due care that this query be complied with.

The next year the committee of 1769, reported that they had completed their service, "and that their visits mostly seemed to be kindly accepted. Some Friends manifested a disposition to set such at liberty as were suitable; some others not having so clear a sight of such an unreasonable servitude as could be desired, were unwilling to comply with the advice given them at present, yet seemed willing to take it into consideration; a few others manifested a disposition to keep them in continued bondage."

It is stated in the epistle to London Yearly Meeting of the year 1772, that a few Friends had freed their slaves from bondage, but that others "have been so reluctant thereto that they have been disowned for not complying with the advice of this meeting."

In 1773, the following minute was made, "It is our sense and judgment, that Truth not only requires the young of capacity and ability, but likewise the aged and impotent, and also all in a state of infancy and nonage among Friends to be discharged and set free from a state of slavery, that we do no more claim property in the human race, as we do in the brutes that perish."

It appears by the epistles that the subject was weightily before the Yearly Meeting in 1774, 1775 and 1776; and in 1777 a committee was appointed to aid subordinate meetings in labouring with individuals for effecting the discharge of all who were held in bondage. This committee reported the next year that most of the slaves were manumitted in the presence of the committee; and that encouragement was given to hope that all would be set at liberty. In 1782, the Yearly Meeting states, "we know not but all the members of this meeting are clear of that iniquitous practice of holding or dealing with mankind as slaves."

The object for which Friends had so long and patiently laboured, being thus attained, a concern was introduced into the Yearly Meeting in 1783, for a proper and equitable settlement for their past services, between our members who had owned and manumitted slaves, and those so manumitted; and it was

recommended to the quarterly meetings to appoint committees to labour for the accomplishment of this object; "and also to encourage those who have been held as slaves in a religious and virtuous life."

(To be continued.)

CRETINISM IN SWITZERLAND.

Among the mountains, and in some of the valleys of Switzerland, where nature has been lavish of her picturesque beauties, the charms of the country are frequently defaced by the spectacle of an odious form of disease, known by the name of cretinism. There are some doubts as to the origin of the term *cretin*, but its most probable etymology is from the old Italian word *cretina*, signifying a poor creature; none at least could be more appropriate in its application, for no animated being is so truly an object of compassion as a cretin.

There are, however, varieties in cretinism. Its worst form is that of pure idiocy; next, deafness and dumbness: third, that species of bodily weakness common to Albinos, in which the hair and skin are pure white, and the eyes so weak, that they cannot endure the full light of the day; and the fourth is that of goitre, or swelling in the neck. This last, or simple form, is so common in some parts of Switzerland, that few of the country people are seen without it to a lesser or greater extent, particularly females. One day, in walking through the public market at Lausanne, where some thousands of peasantry were ranged along the sides of the narrow steep streets, exposing his or her small stock of articles for sale, we noticed that almost nine out of every ten women had a protuberance not unlike a partially swollen bag on her sun-burnt neck. It did not appear on this or any other occasion, however, that the goitre was either inconvenient or detrimental to general health, although certainly an indication of disease. Yet it is melancholy to observe such a deformity, especially when associated with a beautiful person in other respects, or when just showing itself in an early stage on the fair neck of a delicate and happy child, unconscious of its fate.

What is the cause of cretinism in its more virulent as well as its least troublesome forms has often been asked, and never very satisfactorily answered. It evidently is peculiar to certain parts of the country; yet it also occurs in districts not generally affected, in which case, it is said to be accidental. In very many instances it appears to be hereditary, and we are strongly inclined to think that, like the natural idiocy in the small Scottish towns and villages, it is radically owing to a poor sort of living, accompanied with inattention to the proper ventilation of cottages, cleanliness, and other sanitary precautions; perhaps, we might add, the want of any amusement or mental exhilaration; for many of the Swiss, like the rural Scotch, endure, on the whole, a sour, pinched, and monotonous existence. The cretins whom we observed in some of the Swiss glens were usually small deformed masses of humanity, preternatural and horrible in aspect, placed at the doors of wooden huts, destitute of chimneys, and less

comfortable than an English pig-stye. That a want of those things which nature demands for her due development is very much the cause of at least the idiotic species of cretinism, seems to be proved by a humane writer on the subject, Dr. William Twining, whose pamphlet is before us.* This gentleman visited Switzerland in the autumn of last year, and having his attention attracted to cretinism, gathered a number of particulars regarding it, and now gives us the pleasing information, that plans are afoot in several cantons for searching into the causes of, and, if possible, reducing the evil—plans which ought long ago to have been matured and executed by the Swiss confederacy.

The most interesting part of Dr. Twining's pamphlet is an account of an institution for the cure of cretinism on the Adbenberg mountain, near Interlaken, conducted by Dr. Guggenbuhl, an extraordinary enthusiast in the cause. Dr. Guggenbuhl, as we are here informed, is a native of the canton of Zurich, whence, after completing his medical studies, he set out to explore the higher range of the Swiss Alps. "It was not, however," proceeds Dr. Twining, "till an epidemic fever prevailed in 1836, that, having completed his studies, he visited a large district of the Alps, in order to ascertain its causes and prevalence. He then became so strongly impressed with the wretchedness of the inhabitants of the valleys, where cretinism was endemic, that he determined to devote all his means, time, and thoughts, to ameliorating their condition. In order to learn the true character of the cretins, he at first selected the small retired valley of Serfing, in the canton Glarus, where he resided two years as a physician amongst them. Having thus well studied cretinism as a disease, he travelled in a very mountainous part of Switzerland, to ascertain its prevalence and localities. From this time the subject took even stronger possession of his mind, and the idea weighed heavily on him, that this numerous and miserable class of beings, who filled the valleys, was left to sink deeper in their misery without one effort being made to help them. It was then that Dr. Guggenbuhl resolved to apply for support to the Swiss Association for the advancement of science, and the result was most favourable to his wishes.

At a meeting of the members of this society, held at Freyburg in 1840, consisting of professors, medical men, and the clergy, it was resolved to procure a statistical report of the prevalence of cretinism throughout Switzerland. And at a meeting of the scientific society of Zurich, it was determined to bring the subject, as one of great national interest, before the government at Berne; and ultimately the sum of 600 Swiss francs was given in aid of Dr. Guggenbuhl's establishment.

The following is an extract from a letter written by Dr. Guggenbuhl in 1840, soon after the commencement of his undertaking. He says, "Only two months having elapsed since

the beginning of my plan, no great results can be expected, although we can already see a decided improvement in the children. It is therefore to be hoped that through the interest now awakened in different parts of Europe, this source of misery may be inquired into and relieved. To this end the Adbenberg will contribute its humble mite; and I myself will dedicate my life and all my powers to this sadly-neglected class of mankind, and, regardless of all difficulties, will strive to realize the wish, which day and night is the continual subject of my thoughts."

The institution is thus described. It is situated "in the canton of Berne, where Dr. Guggenbuhl has purchased a cottage, as well as a piece of land around it. The institution, it is true, does not at present possess the advantages which it needs, the accommodations being quite inadequate even for the present number, which is eleven, and the nature of the building prevents all proper ventilation. The situation, however, is most favourable, from the purity of the air, and the excellence of the springs. It is also 3600 feet above the level of the sea, an elevation greater by a thousand feet than that of any part where cretinism is endemic. In summer the air is more invigorating than in the valley, and in winter it is warmer, as the rays of the sun reach it sooner, and leave it later, and the south winds from Italy lessen the intensity of the cold. It is also free from any malaria, as well as from every cause of cretinism, as far as relates to climate. It is hoped, therefore, that in the present year funds may be raised to enable Dr. Guggenbuhl to carry out his plan of erecting a stone building, suited to the purposes of an hospital, and large enough to receive fifty or sixty patients."

Dr. Twining visited the institution, though not without toil in ascending. "The greater part of the way is through fir forests, which generally exclude all view, but occasionally allow delightful glimpses of the lakes of Thun and Brienz. Nearly at the summit of the mountain, we came to an open space of grass land, and then saw the small chalet, the scene of Dr. Guggenbuhl's benevolent labours. It is difficult to imagine a more lovely spot, or a view more exquisite, than that which was presented to us. The glorious chain of snow mountains, the Eiger, Monch, and Jungfrau, are there seen in all their grandeur, whilst far beneath lie the lake of Brienz and the green valley of Interlaken. On entering the humble chalet, the scene was most impressive. Our visit was unexpected, and we found Dr. Guggenbuhl engaged in instructing his little patients. His fatherly smile and the kind manner of his assistant, were not lost even on these scarcely human beings, for several would look up with an expression of happiness. A more strange or more interesting school-room was never seen; to watch the familiar process by which we all unconsciously learn to speak in infancy, here adopted to teach children of any age under six, systematically and with effort was a matter of deep interest. Here indeed, was a task of real difficulty, as the organs, far from being ready and eager to receive impressions, were so dull

that the strongest means were needed to make them act in any degree. Several of the children were ranged round a table, in chairs formed to support those who could not otherwise sit upright; in nearly all there were evident signs of their fearful malady, and the dull hopeless look of almost perfect idiocy—On a bed on one side of the room lay one poor creature who was too great a sufferer to be yet able to join in the instruction which the others were receiving. As this one, who was three years of age, exhibited cretinism in its highest degree, a description of her state may not be inappropriate. She was wrapt in a cloth, so that her face only was visible. The lids of the eyes were constantly quivering, and the eyes rolling; the tongue large, and so swollen, that the saliva was running from her mouth, and all her limbs were moving convulsively. So dreadful a sight could scarcely be imagined—a human being devoid not only of all which characterizes a rational creature, but even a healthy brute animal; and yet even she is improving, so that the day will come, whether it be a year or even two years distant, when she will know the blessings of health and knowledge.

The ear is the first organ to be aroused from its state of apathy or slumber; and this is effected by compressing the sound through a tube into the ear. The child is then taught to perform with its mouth the motion, which is required to express the sound, and so to connect the sound itself with the mode of expressing it, which is by degrees attained; and thus it passes through the vowels. In order to bring other organs into play, the letters are carved out in wood, and they then learn to connect these with the sounds according as the organs of touch or sight are developed. Gradually, by this method they form words, which they utter. When all this is well acquired, the common utensils, as knives, forks, or spoons, are painted, and the instruments laid before them; and thus they learn not only to distinguish them, but to place them on their pictures. Sometimes when this process does not avail to fix the sight on an object, marks or letters are figured with phosphorus on the walls of the room and then the instruction begins; in winter, after sunset, and in summer in a darkened room. And this method often proves effectual, when others fail. Smell and taste also need development, as many would swallow whatever was placed in the mouth; and would pay no attention to any odour.—When the hour of instruction closed, came that of amusement, and here the doctor's kind manner was equally conspicuous, whether the child was swinging, playing with a doll, or beating a drum, or still sitting unconscious of all around it. Day and night, the sole thought of this zealous and benevolent man, is the happiness and improvement of these poor creatures; in him they have at once a father, teacher and physician, well qualified by natural disposition and acquired attainments to act in all those characters.

As this malady affects the body as well as the mind, Dr. Guggenbuhl devotes all the earlier part of the time that the cretin is in the establishment to strengthening the body,

* Some account of Cretinism. By William Twining, M. D., London: Parker, 1843.

knowing how much the mind is dependent on it. The pure invigorating air, judicious food, and cold baths, or frictions to strengthen the limbs, soon induce an entire change in the whole being. As soon as the organs begin to assume the normal state, the development of the intellectual faculties commences; and here is the greatest difficulty, but still the most important part of the task. — Ober, who had accompanied us, had seen the poor sufferers at the time of their admission, and was therefore able to make us duly appreciate the vast change that had taken place; so great, indeed, that had I not known how fully I could depend on him as a witness, I must have doubted such a wonderful improvement."

In corroboration of these general statements, Dr. Twining mentions several remarkable cases of cure, and in conclusion pleads strongly for assistance to Dr. Guggenbuhl in his philanthropic and self-denying labours. When was it that wealthy England, with all the too heavy demands on its sympathy, turned a deaf ear to the cry of foreign distress! — *Foreign Journal.*

SCHOOLS.

For "The Friend."

I can hardly forbear to indulge myself in a few remarks upon our schools; because I believe that upon the management of these depend much of the present and future well-being of our children. Owing to situation and circumstances, during the days of my boyhood, my privilege for attending school was very limited, and, consequently, I labour under the many disadvantages that always attend the want of a good education; yet the school is to me a pleasing subject. It is a subject in which the duty of every parent is concerned, and must be deeply interesting to all those who are fond of virtue and piety. Although, from the little experience which I have had in the management of children, I believe that a rule which will answer for the government of all, cannot be previously laid down, yet I have thought, that the practice which is generally followed in the government of our country schools, might be materially better than it now is. The faithful teacher, who understands his duty, will first make himself acquainted with the various natures and different dispositions of his scholars, and fix his plan of government accordingly. He will find some who will take pleasure in doing right; he will find others to whom a word of caution now and then, or a gentle rebuke will be sufficient; and others who will be restrained from vicious conduct by nothing short of the dread of punishment. Some have said that the use of the rod should be dispensed with entirely in school; and I think it should be indulged in only, when the best interest of the child is consulted, and it is found to be indispensably necessary to his welfare. Some children there are, whose negligent parents have suffered to become inured in bad habits, until every process of reasoning, and every effort of kindness to which the teacher can have recourse, will fail to reclaim them—these must be punished or be ruined. Punishment, however, should never be inflicted until

the child thoroughly understands what it is for; and that it is to restrain him from conduct, which, if persisted in, will make him forever unhappy.

It should always be accompanied with a good moral lesson. There must be line upon line, and precept upon precept, to educate children as they should be educated, and "train them up in the way they should go." It is to be feared that children are sometimes punished in school for a different motive, than a wish to do them good. It is to be feared that teachers, for various causes, sometimes feel an enmity towards some one or more of their scholars, and indulge in rancor and resentment for the purpose of retaliation and revenge. This is wrong in the extreme; and such men are not fit to be entrusted with the care of schools. They need, at least, to be morally educated, before they attempt to educate children. They need to acquire self-command, and learn to control themselves before they undertake to govern others.

To the teacher, however, but little may be said; because, if he be competent to the task, he will perform it well without much instruction; if he neither know nor care what his duty is, all that can be said to him will be of little avail. But there are evils connected with the school, which belong to the mismanagement of parents, and which the teacher, however well qualified, and well disposed he may be, cannot possibly prevent, unless he can effect a reformation in the hearts of the parents.

Upon parents the call is loud and imperative, to remove every obstruction to the school that lies within their power, and put forth the whole of their influence for its immediate amelioration. We are too apt, in selecting a teacher, to overlook the most essential qualifications, and choose one who demands a small compensation for his services. And when we have obtained one, a portion of us, at least, are almost sure to be dissatisfied with him; and while we continue to send our children, and partly submit them to his control when they are in school, we allow ourselves to comment freely upon his failings in their presence. We tell them that some of his commands are unlawful, and may not be obeyed; and if he attempt to enforce obedience, they may be sure of our protection.

In this situation of things, with almost every feeling of the parents enlisted against him, it is impossible for the teacher to govern his school; and a school without government is much worse than no school. It matters not how well the teacher may be accomplished in literature and science, or how great may be his natural endowments; it matters not how good may be his moral qualities, or how long may have been his experience; unless there be a willingness on the part of the parents, it is completely beyond his reach to be of any advantage to the children. But, perhaps, he is really unsuitable to have the charge of a school. Very well; if so, dismiss him, and procure one that is suitable. It is far better, in my view, to pay a teacher for his whole term, and let him suspend his school, than to let him continue it, when in reality it is worse

than none. The paltry sum of a few dollars sinks into less than nothing, when compared with the real worth of a good literary and moral education. It is incumbent upon parents to procure a good teacher—one who is every way qualified for the task—one whom they are willing to trust with the entire control of their children while at school; and with whose government they may never interfere, other than to urge the children to a compliance with his wishes. Let us all adopt this plan, and most of the difficulties which now harass and perplex us on account of our schools will be done away. We shall soon cease to hear of outrages committed by ungovernable scholars; and have the satisfaction of knowing that, so far as school education is concerned, we have done what we can do for the prosperity and happiness of the rising generation. When we consider our incalculable amount of accountability for the conduct of our offspring, it seems to me we cannot view the subject with indifference; but must be impelled to exert ourselves for their welfare here and hereafter, with increased energy and interest.

I. C. K.,
Cranston, R. I.

Permutation.—Multiply 9 by itself, or by any other single figure, and the two figures forming the product will, in each case, if added together, amount to 9; for example, 9 multiplied by 9 is 81, and 8 and 1 added together make 9; so on with the other figures. The figures forming the amount of 1 2 3 4 5 6 7 8 9, added together, (viz. 45,) will also, if added together, make 9. The amount of the several products, or multiples of 9 (9, 18, 27, 36, 45, 54, 63, 72, 81,) namely 405, and the figures forming either the dividend, or the quotient, added together, make 9. Multiply any row of figures, either by 9, or by any one of the products of 9, multiplied by a single figure, as 18, by 27, 36, 45, 54, 63, 72, or 81, and the sum of the figures of the product, added together, will be divisible by 9. Multiply the 9 digits in the following order—1 2 3 4 5 6 7 8 9, by 9, or by any one of the products of 9 mentioned in the last sentence, and the products will come out all in one figure, except the place of tens, which will be an 0, and that figure will be the one which, multiplied into nine, supplies the multiplier; that is, if you select 9 as the multiplier, the product will be (except the place of tens) all ones; if you select 18, all two's; if 27, all three's, and so on. Omit the 8 in the multiplicands, and the 0 will also vanish in the product, leaving it all one's, two's and three's, &c., as the case may be.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held on Second-day evening, Tenth mo. 2d, at 7 o'clock, at the usual place.

JOSEPH KITE, Clerk.

For "The Friend."

PUSEYISM.

(Continued from page 412.)

"Again, who can certify that this gift has been incorruptly transmitted through the impurities, heresies, and ignorance of the dark ages? Is there nothing that can invalidate Orders? 'Yes,' say some of these men, 'error in fundamentals will.' Others affirm it will not; but still, with that superstitious reverence for *forms* which ever attends neglect of the *substance*, declare that they may be invalidated 'if the formalities of consecration have not been duly observed!' Either answer will serve the purpose. If error in essentials is sufficient to invalidate orders, we ask—had the Romish church so erred when you separated from her? If she had, her own orders were invalid, and she could not transmit yours. If she had not, as you all affirm that nothing but heresy in fundamentals can justify *separation*, you are schismatics, and your *own* orders are invalid.

"What are the conditions on which the validity of orders depends, or whether anything can annul them except some informality in ordination itself, our Anglican friends are very reluctant to state. That they do not insist on all those conditions of the Romish church which made Chillingworth say, that 'of a hundred seeming priests, it was doubtful whether there was one true,' is certain; and it is equally certain that they are discreet in adopting such a course. The fathers, indeed, often insist upon purity of life and integrity of doctrine as necessary to authenticate the claims of a successor of the apostles; but it would not be convenient, with the ecclesiastical history of the middle ages spread out before us, to insist strongly on any such requisites; it being certain that in those ages there has been no lack of simoniacal, atheistical, and profligate prelates; though if simony, atheism and profligacy will not annul 'holy orders,' truly we know not what will. The majority, therefore, seem to have determined that there is hardly any amount of doctrinal pravity or practical licentiousness which could repel the indwelling spirit of holiness—though, incomprehensible dogma! an error in the form of consecration may! Be it so. The chances are still infinite that there have been flaws somewhere or other in the long chain of the succession—and though these may be few, yet as no one knows where the fatal breach may be, it is sufficient to spread universal panic through the whole church. What bishop can be sure that he and his predecessors in the same line have always been duly consecrated? or what presbyter, that he was ordained by a bishop who had a right to ordain him? Who will undertake to trace up his spiritual pedigree unbroken to the very age of the apostles, or give us a complete catalogue of his spiritual ancestry?

"We can imagine the perplexity of a presbyter thus cast in doubt as to whether or not he has ever had the invaluable 'gift' of apostolical succession conferred upon him. As that 'gift' is neither tangible nor visible, the subject neither of experience nor conscious-

ness;—as it cannot be known by any 'effects' produced by it, (for that mysterious efficacy which attends the administration of rites at its possessor's hands, is, like the gift which qualifies him to administer them, also invisible and intangible),—he may imagine, unhappy man! that he has been 'regenerating' infants by baptism, when he has been simply sprinkling them with water. 'What is the matter?' the spectator of his distractions might ask. 'What have you lost?' 'Lost!' would be the reply. 'I fear I have lost my apostolical succession; or rather, my misery is, that I do not know and cannot tell whether I ever had it to lose!' It is of no use here to suggest the usual questions, 'When did you see it last? When were you last conscious of possessing it?' What a peculiar property is that of which, though so invaluable—nay, on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not! which, if ever conferred, was conferred without his knowledge; and which, if it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but whether it had ever been committed or not! The sympathising friend might, probably, remind him, that as he was not sure he had ever had it, so, perhaps, he still had it without knowing it. 'Perhaps!' he would reply; 'but it is certainly I want.'"

"But the difficulties of this puzzling doctrine do not end here. It is asked, how a man who is no true Christian, can be a true Christian minister? How he, who is not even a disciple of Christ, can be a genuine successor of the apostles? Whether it be not impious to suppose that God has pledged himself to impart, by *inevitable necessity*, the gift of the 'Holy Ghost' to an unholly man—merely on the performance of external rites, and to qualify him for the performance of the functions of a purely moral institute, though still morally unfit? We can understand, it may be said, how by the overruling providence of God, a bad man preaching truth may do some good, if the hearer (a rare case) has both sense and honesty to separate truth from him who propounds it. But if he be ignorant of the truth, and preach 'pernicious error,' (as thousands so ordained have done), we cannot conceive how his preaching can have the effect of truth, simply because he is 'commissioned.' Yet this, no less an authority than Mr. Melville asserts, in language as plain as the doctrine itself is mystical.*

"In like manner, if it be supposed that the sacraments are only external signs of affecting and momentous truths, and that the benefit

derived from them still depends on the moral and spiritual dispositions of the recipient, we can understand that they may be beneficial even when he who administers them may be a bad man. In both the above cases, however, as the effect is a *moral* one, that effect will be proportionally diminished by the conviction of the worthlessness of the officiating priest. This necessarily results from the laws of our moral nature. It is impossible to get the generality of men to revere that which their teachers practically despise; to obey precepts rather than imitate example. As all history shows, it is impossible long to maintain religion when the priest is himself irreligious. But that, by a divinely-ordained necessity, some preternatural efficacy, itself certified by no evidence either of sense or consciousness, is conveyed through the minister merely *because* he has been especially ordained, (however wicked or worthless he may be,) and which is withheld when that ordination is wanting, (however worthy and holy he may be,) who can really believe! Nothing but the most express revelation, or the most undeniable effects could attest it. And both the one and the other the advocates of the dogma are avowedly unable to indicate.

"At these, and all other arguments, the supporter of the doctrine only shakes his head in awful warning, proclaims his horror of 'rationalistic' presumption, and asserts, that by implicit faith alone can it be received. In this we believe him.

"But is it, can it be true that Christians will be content to receive these strange conclusions? Are they willing to sacrifice even charity itself to an absurdity? Powerful as are the arguments on all hands against this paradox, none is so powerful with us as this. The advocates of the Oxford system, when they are destitute of *arguments*, (which may be represented as their ordinary condition) are fond of appealing to our moral feelings; if we do not *know*, they tell us we may *feel* the truth of a certain conclusion. Without being, we trust, in the same miserable destination of argument, we would fearlessly adopt their course on the present occasion. We *feel* that if there were nothing else to say, there is no proposition in mathematics more certain, than that a dogma which consigns the Lutheran, the Scottish, and indeed the whole reformed non-Episcopal clergy to contempt, *however holy*; and which necessarily authenticates the claims of every Episcopal priest, *however unholly*—must be utterly alien from the spirit of the institute of the New Testament."

(To be continued.)

For "The Friend."

ANN MERCY BELL.

(Continued from page 415.)

Having given this cursory account of her progress, in this arduous undertaking, I shall now take the liberty to add a few observations in relation to it.

Respecting the nature of her concern; I am satisfied, it was not the sudden start of an hasty temper; but the result of a sense of duty,

* Mr. Melville expressly affirms, 'If, whenever the minister is himself deficient and untaught, so that his sermons exhibit a *wrong system of doctrine*, you will not allow that Christ's church may be profited by the ordinance of preaching; you clearly argue that Christ has given up his office, and that he can no longer be styled, "the minister of the true Tabernacle;" when *everything seems against* the true followers of Christ, so that, on a *careful calculation*, you would suppose the services of the church striped of all efficacy, then, by acting faith on the head of the ministry, they are instructed and nourished, though, in *THE MAN, the lesson given be falsehood, and the proffered sustenance little better than poison.*

which had gained the ascendant, after a long struggle. A heart in pain, on account of the enormous flood of impiety and immorality, wherewith the nation is, apparently, overrun. A spirit filled with anxiety for a reformation in heart and practice; that Divine judgment might be averted, and the souls of the people saved. And, indeed, what less could be reasonably supposed sufficient to detain her from her own comfortable habitation, her husband and children, publicly to expose herself, for such an extent of time, amongst the rabble and refuse of mankind, and to risk the discountenance, or censure, of some she had a great regard for!

In the prosecution of it, she was generally attended with about half a dozen Friends, who were pretty constant; and, occasionally, by above fifty others; all of their own voluntary motion. She was cautious of giving offence; and therefore excused herself from accepting the attendance of such, when offered, as, from their particular conduct, or general character, might give any occasion of umbrage. Though, in such a public way of appearing, a mixture of such could not be always avoided.

Her practice was not, to set out by the persuasion of others, nor merely at a venture; but, as she found her mind drawn to any part, then and there she went. And though frequently in great weakness, and, as she sometimes said, with so small a portion of faith, it was but just perceivable; yet, through the goodness of God, whose cause was her inducement, it arose upon every engagement, and increased to such a degree of sufficiency, there was no want of anything: it constantly ended in a never-failing supply, fully answerable to every exercise.

When she met with reviling, she returned it not: if she made any reply, she spoke compassionately. Neither did the bulk of the people seem ludicrously disposed. They rather received her with an awful kindness, and sometimes appeared pleased with each other, to see such behaviour general. They were large in acknowledgments, frequent in expressions of gratitude, and many were much broken. I have often been thankfully affected, as I stood by her, amongst them, for the great and apparent condescension of the Almighty, to them that sought him not. His goodness appeared, to me, to be largely exemplified, in giving the public so faithful a warning, and so favourable a visitation. And I have always been glad, to find the approbation and applauses she has met with, have not been suffered to lift her up; but that she has been preserved in a just and humble sense of her own weakness; ever attributing all to Him to whom all is due: well knowing, the work is the Lord's, and every right qualification for it, and that, whoever takes any part of his due to themselves, receive no addition, by robbing him of his honour; but certainly diminish, and often utterly destroy, their own peace: self being the greatest, nearest, and therefore the most dangerous, of all deceivers.

The intermediate times, between her public services, she spent, as she had ability, in at-

tending meetings, visiting the sick, and Friends in their families. She has been instrumental to bring many acquainted, not barely in person, but also with the valuable part in each other, as well as in themselves; to remove the unkindly distance and prejudice, which subsisted, through misapprehension, between some, and to raise that harmonious spirit of Christianity, which engaged many of us to love one another without a grudge: frequently advising, to take our eyes off from the escapes of others, and turn our observation into a constant watch over the motions of our own minds.

The service of ministry lays not, wholly, in primary convictions: for, were it so, as such convictions appear but seldom, compared with the number of ministerial labours, the ministry would as seldom be of any good effect. There may be altogether as great service, in being instrumental to bring again that which was driven away, to bind up that which was broken, to instruct the ignorant, strengthen the weak, comfort the feeble-minded, recover the backsliders, and many other gospel duties; which she has been made serviceable in.

Something, also, might be said, as to convictions; for several have acknowledged the reach received, and apparently discovered the truth of it, by their very countenance, as well as conduct; but it requires a steady adherence to it, and a growth in it, before they can rightly proceed to open profession. For, notwithstanding some talk of it as an easy thing to turn Quaker, we know, 'tis not a person's becoming a professor of the same opinions with us, respecting doctrine and discipline, externally conforming to plainness of dress, and language, or doing all things, by imitation, ever so exact to the ancient scriptural mode, which the Truth hath brought us into, that will render any one a Quaker. None can become true Quakers, but such as are turned from darkness to light, by regarding the Word nigh in the heart, and join the society in the uniting power of the Spirit of Truth: the only foundation of the true church and right cement of Christian fellowship. Such as either come among us, or continue with us, upon any other bottom, are but pretenders, and not Friends. And there are, through divine favour, many amongst us, who are qualified to distinguish between the truly religious and the feigned professor, let his colouring be ever so artificial; even by the spirit of discerning that is given to them. Though, for peacesake, this sensible part of the Society have often sate under the burden of some imposers, for a time, till Providence has seen fit to manifest them to others.

That a call of this public nature was far from being unnecessary, evidently appeared, from observing the incredible number of such as frequent no place of worship, at the seasons appointed for that purpose. Abundance, at such times, are pursuing their several inclinations, in traversing the capital streets, or wandering about on parties of pleasure; and a great many, from their poverty, extravagance, or ill education, are generally confined in or about their own miserable apartments, or sot-

ting in public houses, either for want of decent apparel, or through an indisposition to religious duty. And as these have souls immortal, of equal value with those in more favourable situations, in the esteem of our common Creator, and compassionate Saviour; to these, in that love which comes to seek and to save, she was often drawn; preaching the gospel freely to the poor; and she had great place with them: for such, being destitute of those flattering possessions and acquisitions, which greatly contribute to the support of self-deception amongst those of prosperous circumstances, fall more readily under conviction. I by no means intend this observation as of universal extent. I am sensible there are many exceptions. Yet, it is to be feared, the generality of those above the common level, amongst ourselves, as well as others, are too full to admit a sense of want. For though affluence, simply considered, is no evil; yet, through the prevalence of corruption, it has proved, instrumentally, the bane of true religion in every age; and has too often had a dangerous effect, in rendering the minds of its possessors wise above the witness of Truth; preventing the weight of close concerns from coming near enough to them, to give them a right discernment of them.

With regard to my own particular; though I had before, several times, felt the spring of life in the ministry of our Friend; yet, when I first set out to attend her in this trying service, the unusualness of it at this time of day, and the cross that appeared in it, rendered me somewhat dubious of the rectitude of her concern, and produced a considerable degree of fear in my mind, upon my own account, as well as hers: for I was well apprized, that my name must be given up to reproach, and my person to hazard, in some sort. And, whatever any may think of it, I'll venture to say, in behalf of some others, as well as myself, we have not gone in this great affair in forwardness, or insensibility; but, under a sense of the weight of the work, in tenderness, with caution, and in dread. And it has pleased Divine Providence to give us that satisfaction and support in it, and that sanction to it, that we cannot but own the work is His, and he is magnified in it. And I am of opinion, that he would neither have given us peace in it, nor have prospered the work in her hands, had her engagement been the effect of deception. Nor, can I conceive, that He, whose secrets are with them that fear him, would, in such a condition, have so remarkably favoured her with the sense she had concerning three different persons, of consideration; the shortness of whose time she, with much concern, gave intimations of, before there was any external likelihood of such a change: two of them appearing to be then in perfect health, and the third in no immediate danger.

And now a little to you, who have been touched with the living spring, through her ministry, have tasted of its sweetness, and received it in that love it naturally produces in the sincerely-yielding mind. Though the sacred writings warrant you in esteeming such valuable instruments as you have been benefited by, very highly in love; yet remember,

the first great standing ordinance of God, through all ages is, "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy strength." Therefore ever reserve the throne to him. Give him the glory, by due submission, obedience, and singleness of soul towards him. Ministers are nothing without him, any more than others. Such as are truly so, place their dependence wholly upon him, and, through his assistance, keep their eye constantly to him. And though they are made to shine as stars, at times, in the firmament of his glory; yet it is only when the Sun of Righteousness sheds his radiance upon them, that they are capable of reflecting light upon others. And their part in it, as ministers, is to direct and help others up to the Father of lights, that they may also receive it immediately from him, and become sons of the morning, and children of the day; that in the new creation in Christ Jesus, it may be as it was in the old, when the morning-stars sang together, and the sons of God shouted for joy.

(To be concluded.)

For "The Friend."

PHIPPS'S ADDRESS.

The following address from the pen of Joseph Phipps, one of the most perspicuous and energetic writers in the Society of Friends, is recommended to the serious perusal and attention of the youth of the present day.

Dear young Friends,—Let me request your attention to the following lines. The subject nearly concerns you. Despire not the counsel of one who has often looked upon you with tender regard, and been secretly engaged on your account, that the many gracious visitations of Divine love and mercy to you, might be affectionately received, and duly prized by you. If you sincerely embrace them in humble resignation, and faithful obedience, the power of Truth will preserve you, and the fresh springs of life increase, and establish you in the saving knowledge of God. But if you choose the ways of the world, and walk after the sight of your eyes, and the imaginations of your hearts, rejecting the gentle drawings and inward reproofs of his Holy Spirit, you not only forsake your own mercies for lying vanities, but also highly offend the Sovereign Majesty, the great Judge of the quick and dead, who is every where a present observer of our conduct, and too jealous of his honour, to suffer, without displeasure, the froward will of the creature to have the preference to his just and holy will; and who will not force those into felicity who refuse his gracious offers.

Unless you take up your daily cross to selfish indulgencies and carnal gratifications, you cannot be the disciples of Christ, nor inherit those enjoyments which are of a Divine and permanent nature. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortally the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons, or children of God." Rom. viii. To follow the Lamb, whithersoever he

leads, is the only way to true and lasting happiness; notwithstanding the deceitful flatteries of a degenerate world, and the delusive persuasions of corrupt nature to the contrary.

The subtle enemy of your peace begins with fair shows and plausible temptations, in things which, to inexperienced minds, appear of small concern. He knows, should he at once attempt you with manifest iniquities and obvious impieties, it would shock your tenderness, and defeat his destructive intentions. He therefore seeks first to ensnare you, by secretly operating upon the complacency of your natural tempers, and your aversion to give disgust; by putting forward and heightening your natural desires, rather to please than to profit yourselves and others, in your deportment and converse; and also to betray you into an ill-grounded shame of godly conversation, and pious walking, and a breach of the due adherence to those distinguishing peculiarities, which the Truth has led its faithful followers into, and placed as an exterior hedge of preservation about them. These the blind world calls affected singularities, and clownish absurdities, and styles the disregard and disuse of them an innocent freedom, and prudent demeanour. Thus the insidious adversary leads first into partial compliances, and proceeds by making every succeeding step towards a captivating conformity appear trivial, and of no consequence. By this means he deludes the weak and unwary, gradually to assimilate with the world, in language, in dress, in behaviour, in the superfluity and folly of its modes and fashions, in its corrupt associations, and poisonous diversions; the natural tendency of all which is to entangle, darken, and debase the mind; and, by alienating it from the light and life of Christ, to render it so unguarded as to make way for the introduction of unsuitable connections, unhappy marriages, and, in brief, every kind of corruption and misery.

Be intreated therefore to beware, in time, of every approach towards a false liberty in the smallest matters, lest they prove introductions to greater. Guard strictly against every thing that would lead you to slight the tender touches and convictions of Divine grace. Withdraw from alluring objects. To tamper at all with temptations, is to lose ground. It is vain to imagine you can go what length you please, and no further; that you may securely temporize to a certain degree, or to just such a pleasing point of compliance as you are now tempted to, in behaviour, dress, and language, in order to appear genteel, well bred, intelligent, polite, and to escape the disagreeable sensations of false shame. This leads into liberty, but it is the liberty of the flesh, which is in reality the bondage of corruption.

Content not yourselves with a birth in the Society; but seek to secure a birthright in the Truth; without which the first will not avail you in the sight of God. Let the Spirit of Truth govern your inclinations; for to whatever inclination you give your affection, or passionately espouse, will prove your master. Indulge not an eager curiosity; it led Dinah to dishonour, and became the ruin of a city. Be cautious of your company; for that

will affect both your manners and character, and, eventually, your future state. Honour not the carnal mind in dressing your mortal, changeable, uncertain bodies, beyond what Truth warrants, and decency requires; for more is not decoration, but disguise, which in the ultimate runs into deformity, and administers offence to Him who resisteth the proud, but increaseth grace to the humble. Flatter not the vanity of those who look for a plural address to themselves, whilst they treat their Maker in the singular number, as if infinite Omnipotence was less, or less worthy, than the poor creature, whose very breath and being is not one moment at his own disposal.

I would beseech you, who are conscious that you have already been turned aside or stumbled at the cross, proceed no further; but fly to the great Redeemer, who so wonderfully condescended from the heights of immortal glory, took a painful humanity upon him, and bled for us, that he might bring us to celestial enjoyments; and for that end trod the most thorny paths, and left us the fairest example of humility, meekness, resignation, purity, and the most perfect plainness in every respect. Slight not the pattern he set, but follow it, for his blessed sake, and the security of your own happiness. Shun all the gilded baits, the fair-seeming carresses of a delusive world, in small matters as well as great; for they are all one in nature, though differ in degree. Beware of the little foxes; they crop the tender buddings of the vine of life. Studiously avoid all friendships, flatteries, formal visits, idle pastimes, and parties of pleasure, which in any measure lead out of the fear of God, divert you from daily attention upon him, and indispose you for humble walking with him.

Who, in their proper senses, would lose an eternal mansion in the heavenly Jerusalem and paradise of God, for the paltry pleasures and silly satisfactions which must shortly end in everlasting bitterness? Shall the decking of these perishable bodies, the vanity of this uncertain life, the gratification of sense, the lure of idle associates, or the apprehension of derision from persons ignorant of the virtue and power of Truth, or unfaithful to it, have greater impression with you than the love of him that made you, the favour of him that sustains you, and a state of immutable blessedness with him in the realms of eternal light and glory? Make not so miserable a choice and preference, but practically adopt this apostolic advice, "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii.

To behold blooming youth renouncing those temptations and appearances of present advantage, which captivate the generality of their cotemporaries, for the sake of that glorious Truth which leads, under the cross, to the crown immortal, cannot fail of being acceptable to God and good men. "I rejoiced greatly," saith the good apostle, "that I found of thy children walking in Truth." "I have no greater joy than to hear that my children walk in Truth." J. P.

THE FRIEND.

NINTH MONTH, 30, 1843.

A letter from a respected Friend in Ireland has been received at this office, in which the belief is expressed that from an article which appeared in the last volume of our journal, an erroneous view of the character of the former mistress of Sarah (J.) Grubb may be drawn. The writer says, she "was one of the most valuable elders in her day; and I often compared her to the accounts I had heard of your valuable J. E.; sound in her principles, uncompromising and straight-forward in her sentiments as regarded the principles we as a Society profess; clear in discernment; and a nursing mother in the church; in fact, one whose opinion was looked up to all over the nation, and in England, where she was known."

Sarah Grubb "was taken by a woman Friend, a widow, from England, to attend upon her four daughters, from Clerkenwell School, London, which school was under the care of the Quarterly Meeting of London and Middlesex, and is now moved to Croydon,—she was now an apprentice. Her first appearance was certainly with these four children; she had the eldest on her lap; put her down and was engaged in supplication. No doubt there might have been times that she wished to go to distant meetings, that tried her mistress, as it was to Sarah's care the four little girls were committed on the occasion of her mistress leaving home; but I believe it was very few she was prevented attending when her mistress was timely made acquainted with her concern."

We insert below a revised list of our agents. The index to vol. 16 being completed will be forwarded with the present number.

LIST OF AGENTS.

MAINE.

Daniel Taber, Vassalborough.
Stephen Jones, jr., Palermo.

NEW HAMPSHIRE.

Isaiah Pope, Windham.

NEW YORK.

Joseph Hoag, Westerlo.
Tobias Meader, Dover.
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Abijah Chase, Salem.
William Hawkes, Lynn.
James Austin, Nantucket.
William C. Faber, New Bedford.
Stephen Dillingham, P. M., West Falmouth.
John M. Earle, Worcester.
Jonathan Beede, Amesbury.
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John Knowles, Monkton, Addison Co.

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Job Sherman, Newport.

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Elihu King, Trumansburg.
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Nathaniel Adams, Canterbury.
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Hugh Townsend, Plainfield.
Jacob Parker, Rahway.
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Benjamin Sheppard, Greenwich.

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Robert White, Barber's X Roads P. O. Isle of Wight Co.
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Joseph Gibbons, Adrian.

CANADA.

Augustus Rogers, New Market.
Frederick Stuver, Norwich.

Foreign subscribers will receive our paper through Charles Gilpin, No. 5 Bishopsgate without, London.

AGENCY.

John Mabie, Wilmington, Ohio, resigned.

The subscriber wishes to take two boys, members of the Society of Friends, as boarding scholars. They will (if required) be care-

fully instructed in the various branches of a solid English education, viz.: Orthography, Reading, Writing, Geography, English Grammar, Composition, History, Arithmetic, the Elementary branches of Mathematics, Natural Philosophy, and Chemistry. The charge for board, washing, and tuition, will be \$30 per quarter, one half payable in advance.

GEORGE M. GLOVER.

Burlington, Ninth mo. 30th, 1843.

SPRINGFIELD SCHOOL.

Under the care of Upper Springfield Monthly Meeting, Columbiana county, Ohio.

The half yearly examination of this school on the studies pursued during the summer session, (twenty-four weeks,) will commence on the 25th of Ninth mo., and continue three days. On the 28th the subjects will be Arithmetic, Algebra, Holy Scriptures, Spelling, and defining words. Twenty-ninth, Botany, Geography, use of Globe, English Grammar, Reading and Writing. Thirtieth. Natural Philosophy, Astronomy, Addresses and Recitations. Parents of pupils and Friends generally are invited.

The winter session will commence sixteenth of Tenth mo. The school-house (large and airy) is but a few steps from Springfield meeting-house, where the pupils attend mid-week meetings. Terms for tuition \$4 to \$10 per session of twenty-four weeks. Application may be made to

HARVEY THOMAS,

Damascoville, P. O., Columbiana co., Ohio.

WILLING'S ALLEY EVENING SCHOOL.

The "Association of Friends for the Free Instruction of Adult Coloured Persons," will re-open their evening school for coloured men on Second-day evening, Tenth month 2d, in the school-house on Willing's alley, formerly occupied by them. The school for coloured women will be opened on Third-day evening, the 3d of the month, up stairs, in the same house. Application for admission can be made to either of the undernamed—or, after the school opens, to the teacher.

John C. Allen, No. 180 south Second street; Edward Richie, No. 245 north Third street; Israel H. Johnson, No. 36 north Front street; Isaac C. Stokes, No. 15 south Second street; Nathaniel H. Brown, No. 79 Market street; Edward Brown, No. 48 north Seventh street; William L. Edwards, No. 131 Market street; Joseph E. Maule, No. 277 north Second street.

Philadelphia, Ninth mo., 1843.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet there, on Sixth-day, the 6th of next month, at 10 o'clock A. M.

The semi-annual examination is to commence on the morning of Third-day, the 3d of the month; and the committee on instruction to meet at the school on Fifth-day evening, at half past seven o'clock.

THOMAS KIMBER, Clerk.

Philadelphia, Ninth month, 1843.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Continued from page 2, vol. 16.)

In 1784, it was concluded that where any Friends refuse to comply with the advice of the Quarterly Meetings' committee in this respect, they report the case to the Monthly Meetings, and if the refusal still continue to be persisted in, after tender care and labour on the part of such meeting, that they be dealt with as "disorderly walkers."

Although disownment was thus authorized, the object was gained without resorting to it in any case; and in the year 1787, the Yearly Meeting states that the effecting of a satisfactory settlement for the past services of those who had been held in slavery was brought to a close.

It appears that previously to the year 1759, the Yearly Meeting of New York had manifested its disapprobation of the slave trade, and that a query, "whether Friends were clear of importing or purchasing negroes or slaves," was regularly answered by the subordinate meetings.

In the records of Purchase Quarterly Meeting, we find the following minute: "Fifth mo. 2d, 1767. In this meeting the practice of trading in negroes or other slaves, and its inconsistency with our religious principles was revived; and the inconsiderable difference between buying slaves or keeping those in slavery we are already possessed of, was briefly hinted in a short query from one of our Monthly Meetings, which is recommended to the consideration of our next Yearly Meeting, viz.: "If it is not consistent with Christianity to buy and sell our fellow-men for slaves, during their lives, and their posterity after them, then whether it is consistent with a Christian spirit to keep those in slavery we have already in possession, by purchase, gift, or any other way?" It does not appear from the minutes of the Yearly Meeting what notice was taken of this application.

The minutes of Purchase Quarterly Meeting manifest a continued exercise on the sub-

ject, by repeated injunctions to the Monthly Meetings to enforce the discipline in regard to it, and to send up regular accounts of their proceedings therein.

The first minute of the Yearly Meeting on this subject, which we have seen, is dated in 1771, being as follows: "This meeting, taking into consideration the state of negroes being kept in slavery, do now conclude that those Friends that have negroes shall not sell them to others for slaves, excepting in cases of executors, administrators or guardians, who are in that case to advise with their respective Monthly Meetings therein, if attended with difficulty, giving to the said meeting the state of the case."

At the same meeting, a minute in relation to keeping slaves, communicated by Philadelphia Yearly Meeting, was read, and copies thereof sent to the several Quarterly Meetings. The meeting also appointed a committee "to visit them that have slaves, and see if there can a freedom be obtained for them that are suitable for it; and such as are not set free, suitably instructed and provided for."

The committee made report in the following year, "that they had attended to that service with satisfaction in their minds, and met with some encouragement therein." The same meeting issued an epistle to its members, exciting them "to faithfulness in supporting our Christian testimony against selling and buying negroes." The meeting of 1774, "taking under a weighty and solid consideration the matter in regard to those Friends that buy or sell negroes, or otherwise dispose of them, so that after they come to the age of eighteen or twenty-one, according to their sex, they or their posterity are kept in bondage, shall be treated with as disorderly persons; and unless they are brought to a sense of their error, and set such at liberty, the Monthly Meeting they belong to, shall testify against them."

The next year, Quarterly and Monthly Meetings were directed to appoint committees to investigate the condition of those held in bondage. In 1776, the reports from the inferior meetings state that considerable service had attended the endeavours of the committee, and the meeting renewed its injunction to the Quarterly and Monthly Meetings as last year, to visit those Friends who continue these poor people in bondage, and labour with them for their release; and that if any are so far unmindful of the sense and judgment of the Yearly Meeting, &c., that they be informed that Friends can have no unity with them, whilst in that state, so far as to employ them or accept of their services in the church, or receive their collections. It was also recorded as the sense and judgment of the meeting,

that no Friend should do any thing whereby the right of slavery is acknowledged. From the minutes of the next year it appears that a considerable number of slaves were in consequence set free, although some members were unwilling to comply with the advice of their Friends. At the same Yearly Meeting it was directed, that those who still continued "these poor people in bondage, should be revisited; and if any are so unmindful of the sense and judgment of the Yearly Meeting, as to refuse to comply with the advice of their Friends, that the respective Monthly Meetings to which they belong, deal with such as disorderly persons; and unless they comply with the advice of the Monthly Meetings, by setting their negroes of every age free, such are to be testified against."

The answers to the queries from this time, state the care exercised by meetings in these respects; and it is evident that very few slaves were now left among Friends. A solitary one is reported in 1784, another in 1785; and in 1787, the Quarterly Meetings state that no Friends are concerned in negroes, as slaves.

In the Yearly Meeting of 1781, the propriety of compensating the slaves for their services was brought into view, by a minute of Westbury Quarter, and the meeting advised the appointment in each Monthly Meeting, "of a number of solid, judicious Friends, in order to perform a visit to such Friends as have set any of those people free; and likewise to the negroes who have been set free, and inspect into the particular state and circumstances of such negroes, and afford them such advice and assistance, both in respect to their spiritual and temporal good, as may be in their power, and endeavour to find what may in justice, remain due to them." At the succeeding Yearly Meeting, it was directed "that the sum or sums which may appear due to such negroes, be retained in the hands of Friends setting them free, to be handed out to said negroes, as they may stand in need of it, under the inspection of standing committees appointed by the Monthly Meetings for that purpose."

So faithfully and earnestly did Friends carry out these views of the Yearly Meeting, that in the year 1784, there appear to have been but three unsettled cases remaining.

The course pursued by Friends of Virginia Yearly Meeting, living in the heart of a slave country, and surrounded by influences the most unfriendly to the great work of emancipation, was marked by the same features of patient perseverance as were the proceedings of the other Yearly Meetings.

The first step taken by the Yearly Meeting of Virginia, was the adoption in 1757 of the following query, designed to forbid the traf-

ficking in slaves. "Are Friends clear of importing or buying negroes to trade on; and do they use those well which they are possessed of by inheritance or otherwise, endeavouring to train them up in the principles of the Christian religion?"

The Yearly Meeting of 1764, advises Friends who are possessed of negroes, impartially to consider their situation, and as the reports from the Quarterly Meetings state that there is a general deficiency in most places in instructing them in the principles of the Christian religion; it is the weighty concern of this meeting earnestly to recommend to the Quarterly and Monthly Meetings, to have that unhappy people more immediately under their care and notice; and that they not only advise their masters and mistresses to use some endeavours towards their education, but also make a diligent inspection into their usage, clothing and feeding, earnestly advising that their state and station may more and more become the particular care and concern of each individual."

In 1766, the propriety of forbidding its members to purchase any more negroes, was proposed to the Yearly Meeting, and the subject referred to the Quarterly Meetings to consider and report their judgment.

At the next Yearly Meeting (1767,) the matter respecting negroes being again resumed, "it appears that Friends cannot at this time unanimously conclude upon issuing any injunctions, either with regard to purchasing or setting them free; it is therefore left under the consideration of Friends till next Yearly Meeting, to be then re-considered; and in the mean time each individual is earnestly desired to be very careful not to incur himself or his posterity by any further purchases of them, but to be weightily concerned for the removal of such a burthen and inconsistency from our Society," &c.

The subject was renewed in 1768, and the following rule of discipline agreed upon: "The subject in regard to negroes being brought before this meeting, and duly and weightily considered, it appears to be the sense of the meeting, and accordingly agreed to, that in order to prevent an increase of them in the Society, none of our members for the time to come, shall be permitted to purchase a negro or other slave, without being guilty of a breach of discipline, and accountable for the same to their Monthly Meeting."

(To be concluded.)

Interview between a Converted Jew and his Father.

There is something very touching and instructive in the following narrative, which we find in the Third Annual Report of the Society of Friends of Israel at Bremerlehe, near Bremen.

The interview took place during the fair at Frankfurt-on-the-Oder, where — Neander, the agent of the Bremerlehe Society, himself a son of Abraham, met with the missionaries of the London Societies, — Bellson and — Hartmann. — Neander reports as follows:—

"July 11.—This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to Brother Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but I received no answer.

"July 12.—Brother Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jew I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to Brother Bellson, 'Look, there is my father!' My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, 'Father!' He was silent; his look assumed more of tenderness. At last he said, 'If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas! what a child we have lost in you!' My heart sunk within me under a weight of sadness; and, after a long interval of silence, I exclaimed nearly as follows:—'Oh, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer.'

"He.—'Do not speak of this subject at this time, and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are now here.'

"Our meeting was fixed for five o'clock in the afternoon. I awaited the hour in prayer and supplication to the Lord. I entered his room; he locked the door. He looked very sad, but still there were traces of paternal love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked, why I had embraced the Christian faith?

"I.—'Because in this faith I have life, peace, and true eternal salvation.'

"He.—'But what is your belief? Do you not believe in more than one God?'

"I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the Patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

"After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for awhile, and I looked up to Him who is great and mighty.

"At last he spoke in an impressive and earnest manner: 'The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi —, in S—. But beside us and your mother, your letter has not been read by any one. You quote so many beautiful Scripture passages, and assure us that you believe in the God of Abraham, Isaac, and Jacob.'

"I.—'Oh, father! If you only become acquainted with some dear pious Christians, you would learn, to your astonishment, that such are indeed children of God. These souls have a very great love for our Torah, and are also children of Abraham.'

"I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close by my dear old father, and I exclaimed, 'Tell me, father, do you hate me?' Oh, tell me, that neither yourself nor my mother will curse me any more!"

"He.—'We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking, that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you, without having been prepared for it; she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters.'

"I could have exclaimed hallelujah; this was more than I had expected.

"Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent but looked at me with astonishment. I was much agitated; I therefore asked my father's leave to visit him again, to which he answered in a kind tone, 'Yes; and I left the room with praise and thanks.

"July 13.—After having preached the gospel to several descendants of Abraham, I went to his father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so occupied, to which he replied, 'If you have nothing particular to do, you may as well remain here; I shall soon have done.' I then assisted him in packing, and noted down several things for him.

"This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the rabbies. He then asked me why I did not believe in those

things? And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until, at last, he exclaimed, 'I cannot comprehend your faith.'

"Our conversation then turned on sundry family matters, and he soon began again to lament the heavy load my conversion had caused my family, &c., &c. I expressed my sorrow at their grief, but felt that they had no cause for it, it being my full conviction that I shall be saved through the grace and tenderness of God, as manifested in the atoning death of the Messiah our Redeemer.

"While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, 'Come, let us speak a few words with each other alone.'

"I followed him to a large open space at the back of the house. When there, he took my hand and said with great emotion, 'Marc! for I will still call you by that name—Marc! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no son more called Marc—he is dead!' But I cannot repress the feelings of my heart; for although deeply wounded, it still tells me you are my child; and, believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now, and come again to-morrow evening, that we may take leave of each other; but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers.' He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated; I could only exclaim, 'Father! my father!' and fell into his arms.

"At last he began again in a low voice, 'But tell me candidly, are you really contented, and do you feel happy in your faith? I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a half ago.'

"I again declared to him my happiness in Christ Jesus our Lord; and we then parted cheerfully.

"The 14th, in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other, and parted with tears. My last words to him were, 'I will remember you, dear father, before the throne of God!'—

Jewish Intelligence.

Chloride of Lime.—The disaffecting properties of this article are universally known; but it is not so generally known as it ought to be, that a large spoonful of it dissolved in a cup of water, and poured into vessels to be used in the chamber of sickness, will completely prevent any disagreeable odour.

For "The Friend."

Chief Justice Hornblower's Charge.

At a time when the press is so industrious to throw before the world a mass of publications, whose distinguishing trait is their lightness and entire destitution of any thing calculated to strengthen and invigorate the mind, by furnishing it with food convenient for it, and the conscientious reader is continually shocked with the promulgation of false views of life, that must of necessity lead to serious errors in practice; it is really cheering, occasionally, to come across an article, perhaps where we have not been looking for it, of quite an opposite character. Many, no doubt, feel and deplore this mischievous tendency of the abundant light reading of the day, and are willing, when occasion offers, to give their influence to its discouragement, as well as to show their repugnance to the false views of life, so frequently and so boldly advanced. There is a high responsibility resting upon the consciences of men, whose standing in society gives them more than an ordinary influence, to be exerted for good or for evil. We are perhaps too prone to indulge in discouraging views in relation to things around us, and thereby neutralise qualifications for usefulness, that might otherwise be brought actively into operation. It were well to remember, that if we would remedy an evil—if we would encounter difficulties which are only to be overcome by severity and patience of labour, we must commence our efforts with a mind buoyed up, and invigorated with hope, and pursue them with a steadiness of purpose that is ever incompatible with the drowsy movements of one, whose energies are paralysed by the prevalence of discouragement or despair.

It has been said that any system of religion will gain proselytes, however preposterous may be its pretensions and its dogmas, whose master spirit will boldly, and fearlessly, urge it before the public. Novelty and excitement are food for the unstable, and fanaticism, alas! will not soon cease to find followers. There are some delusions so palpable, and which whirl their victims so rapidly in their career, that their absurdity is soon discovered, and having nothing solid to rest on, are quickly abandoned. There are others, however, which, though not less certainly of the same character, are more specious in their presentations, and professing to aim at the perfectibility of our species by a reliance upon, and an improvement of our reason, are eminently calculated to catch the unwary, as well as those who delight in a philosophy, which has in fact no just pretensions to the name, but which persuades its followers to believe they are wise above that which is written, when as yet they really know nothing at all, as they ought. Sapping the religion of the Bible—putting aside the cross of Christ, and discarding the natural depravity of the human heart; they take shelter under a self-sufficiency, that is at enmity with the revelations of Holy Scripture, and contradictory to the whole history of man.

We entirely believe that any plans for the

melioration of our kind, which reject these great truths, will fail in their object: with whatever confidence their promises may be put forth, the end will show them to be illusory; they are not engraved on the rock; they are only sketched on the shifting sand. *Rationalism* or *Fourierism*, or any other of the numerous schemes of our day, put forth by a shallow philosophy, which relies upon the strength of its own arm, so far from assisting us to the attainment of that happiness to which all aspire, will only lead us still further into a labyrinth of darkness, and wrap us more thoroughly in his web, who is a liar from the beginning, and who is perhaps never better pleased than when he can buoy up the hearts of his followers with a belief, that to their own unassisted reason, they are indebted for superior attainments, as they think, in religion, and in the great art of living wisely. It is in the nature of error to labour blindly; and hence, while thinking to effect some great purpose, it is really only entwining its victim more and more firmly in the web of its own delusions.

These brief observations have been induced by a charge lately delivered by Joseph C. Hornblower, Chief Justice of New Jersey, to a grand jury of that State. The bench of New Jersey has long been distinguished for the high character of its occupants. The decisions of its Supreme Court, will not suffer in comparison with those of any other State in the Union, either as regards the soundness of the legal principles laid down, or the lucidity and chasteness of style, in which those principles are embodied. As a successor to Kinsey, Kirkpatrick, and the late lamented Ewing, whom all that knew him, loved, and venerated, the present incumbent does them no discredit.

"The world, at this day," says the Chief Justice, "is full of expedients for improving, and meliorating the condition of society. We have the socialists, the rationalists, and the transcendentalists, each in their turn, inculcating their peculiar doctrines, and by some new and wonderful discovery, about to enlighten the world—renovate the earth, and elevate human nature above the wants, the woes, and the vices which have so long afflicted mankind." According to some of these new theories, we have hitherto been living in ignorance of our own nature, and destiny and duties; we have been groping and grovelling in the dark, and only "struggling for that light which is just now bursting upon the world, from the capacious minds" of the great apostles of reason. An idea of speaking slightly or disrespectfully of learning, is of course, entirely disclaimed by the judge. The labours of "the astronomer, the geologist, the chemist, the historian, and the traveller," he recognizes as calculated to "enlighten and expand our minds, on the great subjects connected with the well-being of the world," and may instructively remind us of "Him who is the uncreated source of all light and life," and may assist to "harmonise our minds and feelings with the revelations and doctrines" of our holy religion. But he forcibly warns his hearers of the dangers that may result from those "visionary schemes of social improbability

which are unsettling the hopes of men—poisoning the fountains of domestic peace, and undermining the very foundations of our religion and our liberties,” and assures them, that however high in intellectual attainments any may be, they can teach nothing truly useful and valuable to man in relation to his hopes of futurity, that is not based upon the revelations of the Divine will. “All else,” says he, “however specious and brilliant, is little, if any thing more than the result of infidel philosophy and scholastic pride.” He further says, “why will men forever be seeking some panacea for the evils of life, in the abstruse researches of metaphysics and philosophy, when we have in the Bible a wiser and holier rule of action than the wisdom of man ever conceived, and in fewer words than all the learning of the schools ever compressed the wisest of their maxims; Whatsoever ye would that men should do to you, do ye even so to them.” This is emphatically the golden rule. It is universal in its application: * * * * * it lies at the foundation of our jurisprudence, legal and equitable, civil and criminal, and if acted on, would do more to purify society, and elevate man to his true dignity, than all the learning of the schools, and the vain philosophy of the world.” It would “smooth down the asperities of life,” says he, “mitigate the sorrows incident to humanity,” and in its “tendency to sweeten the springs of domestic enjoyment,” we have a powerful guaranty that it would strengthen the bonds of the social compact.

We have merely given a little synopsis of this Charge, to show its bearing, and to hold up to view the sentiments of one, whose position commands respect, and should give influence to his virtue. His remarks, he acknowledges, may be out of the usual course of judicial addresses; but “I am persuaded,” says he, “that they are not inappropriate to the age in which we live, the occasion upon which we have assembled, and the duties upon which we are about to enter.” He further observes, and we think with entire appropriateness, “in this day of novelty, and excitement, when all the powers and elements of mind in the literary, political, and religious departments of life seem to be in commotion, it is well for us to pause, and recur for a moment to first principles, that we may see where we stand in this great conflict, and return, if we have wandered from the good old ways of Truth, and common sense.”

The readers of “The Friend” can very generally, we trust, unite in the following sentiment fearlessly avowed by the Chief Justice. “I for one have no confidence in these visionary theorists—those philosophic and intellectual benefactors of mankind, who are framing for us new principles of association and government, under the blessed influences of which, offences are to cease, and men to become peaceful and harmless as doves. They are but weakening the bonds of society, and promoting an impatience of restraint, and a spirit of restlessness and discontent among the less informed, and more vicious of society. Their doctrines are nothing less than rank infidelity—the more dangerous because dis-

guised with high pretensions of human obligations, and human happiness.”

We have already, we fear, too long trespassed upon the columns of “The Friend,” or further extracts might be made, which we flatter ourselves would be found interesting. Enough has already been given to show that views corroborative of our own, on the great fundamental truths of the gospel, may be traced in the convictions of men, who, though not of “this fold,” have yet evidently been taught in the school of Christ, and are not to be carried away by every wind of doctrine; and whose reliance is not upon a philosophy of *rationalism*, but upon that soberness and truth, which are never at variance with the doctrines of the Bible, nor with the revelations of the Holy Spirit. T.

For “The Friend.”

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 415, of vol. 16.)

The first work written by a member of the Society of Friends, which was printed in America, was probably also the earliest production of the press in Pennsylvania. A copy of it now lies before me. It is a quarto of four pages, of which the following is the title, “An Epistle from *John Burnyeat* to Friends in Pennsylvania; to be dispersed by them to the neighbouring provinces, which, for convenience and despatch, was thought good to be printed, and so ordered by the Quarterly Meeting of *Philadelphia*, the 7th of the Fourth month, 1686.” At the end of the Epistle, we find it was “printed and sold by *William Bradford*, near *Philadelphia*, 1686.”

William Bradford was born in *Leicester, England*, about the year 1659. He was placed as an apprentice to learn the printing business with *Andrew Sowle* in *London*. Whilst in this situation, he appears to have been convinced of the truth of the principles held by Friends, and was admitted into membership among them. Shortly after he was of age he married *Elizabeth Sowle*, a daughter of his late master, and then came over to America, to see if way would open for their comfortable livelihood here. This was in 1682 or 1683. What business he first turned his attention to, we have no means of ascertaining, but having concluded to make this country his home, his wife came over and joined him. This, say his biographers, was in the next year. A certificate from *Devonshire-house Meeting*, of *London*, recommending *William Bradford*, and *Elizabeth* his wife, as members of the religious Society of Friends, was read in *Philadelphia Monthly Meeting*, held *Eleventh month 4th, 1685*, and accepted. They were not, however, settled in *Philadelphia*, but in *Oxford township*; and belonged to *Oxford Monthly Meeting*, which then embraced a meeting at *Tacony*, (*Frankford creek*), and one at *Poquesung*, afterwards called *Byberry*.

* His biographer, *Isaiah Thomas*, supposes, as his imprint says near *Philadelphia*, that he might have had

Having received his printing materials from *England*, *William Bradford* was now ready to carry on business. On the minutes of the Quarterly Meeting of *Philadelphia*, under date of the 7th of Fourth month, 1686, I find the following minute: “An Epistle from *John Burnyeat* was read, and committed to the printer, who will print one hundred within a week; and the Monthly Meetings of this Quarterly Meeting are to pay 5s. for each meeting, which is the full for one hundred.” There were then three Monthly Meetings belonging to the Quarterly Meetings, consequently he was to receive 15s. for his hundred copies.

Towards the close of 1686, the following publication was issued from *William Bradford's* press. “An Almanac for the year of the Christian account 1687, particularly respecting the meridian and latitude of *Burlington*, but may indifferently serve all places adjacent. By *Daniel Leeds*, student in agriculture. Printed and sold by *William Bradford*, near *Philadelphia*, in *Pennsylvania*, pro Anno 1687.” A copy of this work is still in existence, and may be seen by the curious in such matters, pasted in the back end of a black letter Bible, folio 977, in the *Philadelphia Library*. It is printed on a broadside sheet of paper, divided into twelve parts for the several months. At the bottom of the sheet is a short explanation of the Almanac, then an account of the eclipses for the year, part of which I shall here insert. “I find there will be two eclipses happen this year, and they are both of the sun. The first will be the first day of the Third month, about seven in the morning, and may be seen by us, if the clouds hide not. I judge it will be a great eclipse, especially to some people.” After this is given the times of holding courts and fairs at *Burlington* and *Philadelphia*, and short rules in husbandry, and the whole concludes with these lines.

Mind modest reader what thou findest amies,—
But let the author know what fault it is;—
All men have erred since Adam first transgressed —
If I commit no fault, I'm one of the best.
But here my comfort is, though I offend,
I to my faults can quickly put an end.

William Bradford, not wishing to lose so good a chance for an advertisement, adds to his imprint the following. “There is now in the press, ‘The excellent privilege of liberty and property’ to which is added, ‘A Guide for the Grand and Petit Jury.’ I have a copy of this book, but whether published in 1686 or '7, I cannot tell, for the printer has given it no date. It contains—

I. *Magna Charta*, with a learned comment upon it.

II. The confirmation of the Charter of the Liberties of *England*, and of the *Forest*, made in the thirty-fifth year of *Edward the First*.

III. A statute made the 34th *Edward I.* commonly called *De Tallagio non Concedendo*; wherein all fundamental laws, liberties

his press at *Burlington*, or at *Chester*, or at *Kensington*. That his residence was in the limits of *Oxford Monthly Meeting*, is proved by the fact, that in the Tenth mo. 1686, he was sent a representative from that meeting to the Quarterly Meeting at *Philadelphia*.

and customs are confirmed: with a comment upon it.

IV. An abstract of the patent granted by the king to William Penn, and his heirs and assigns, for the province of *Pennsylvania*.

V. And lastly, The Charter of Liberties granted by the said William Penn to the freemen and inhabitants of the Province of *Pennsylvania*, and territories thereunto annexed, in America.

Daniel Leeds, having prepared an almanac for the year 1688, it was printed during 1687, by William Bradford. In imitation of the Almanacs published in England, Daniel had added some light, foolish and unsavoury paragraphs, which gave great uneasiness and offence to Friends of Philadelphia. It would appear also that it must have been in ridicule of the Society, for we find at their Quarterly Meeting held Tenth month 5th, 1687, it was ordered and directed "that William Bradford, the printer, do show what may concern Friends or Truth before printing to the Quarterly Meeting of Philadelphia; and if it require speed, then to the Monthly Meeting where it may belong." They also, by minute, directed William Bradford to bring in all the Almanacs, not sold, to the house of Thomas Budd; and that he may endeavour to call in those that had been circulated. This direction William Bradford obeyed; and the meeting afterwards paid him £4 as the value of the copies thus destroyed. The meeting having been informed that Edward Eaton (a member of Philadelphia Meeting) had prepared an Almanac for that year, appointed "John Eckley, John Skelson, Samuel Richardson, and Samuel Carpenter, to view and peruse it, on behalf of the meeting, before it goes to be printed." A copy of Eaton's Almanac, I do not suppose is now extant.

Daniel Leeds, the author of the suppressed Almanac, was then a member of the Society of Friends, although not a consistent one. He afterwards joined with Keith, and was for many years a fierce and bitter opponent of his former fellow-professors. He continued to issue his Almanac, and made it the vehicle for disseminating his false reports, and angry invectives. In 1687, however, he was not prepared to break with his Friends, and therefore thought fit to apologise for his conduct in composing the Almanac which had given them uneasiness. For this purpose he prepared a note of which this is a literal copy.

"Friends at Philadelphia Meeting."

"Concerning my Almanac lately published, and by you disapproved, I say this, that although what is therein is not unsuitable for an Almanac, barely considered; yet I do believe there are some particulars in it that are too tight and airy for one that is a Christian indeed. And I hope for time to come to write more seriously; and also I intend publicly to signify as much in the next Almanac I do write. Thus much from me, who am your friend, whilst I am my own.

DANIEL LEEDS."

"Burlington, 8th of Twelfth month, 1687."

[Since the above was in type, I have discovered the following in the "Colonial Records," which proves that William Bradford printed an almanac in 1685, for the year 1686.

"At a meeting of the Council in the Council Room in Philadelphia y^e 9th 11th Mo., 1685

"Present:

"Capt. Thomas Holmes, Presr.
"Chris. Taylor, William Southby, Wm. frampton, Wm. Markham, Secre.

"The Secretary Reporting to y^e Council that in y^e Chronicle of y^e almanack sett forth by Sam^l Atkins of Philadelphia & Printed by Wm. Bradford, of y^e same place, there was these words, (the beginning of Government here by y^e Lord Penn), the Council sent for Sam^l Atkins, & ordered him to blot out y^e words Lord Penn; & likewise for Wm. Bradford, y^e Printer, and gave him Charge not to print any thing but what shall have Licence from y^e Council."

(To be continued.)

For "The Friend."

ANN MERCY BELL

(Concluded from page 7.)

The same year that Ann Mercy Bell performed the service in London, which we have just finished perusing, she was similarly engaged in Exeter. Of her services in the latter place, Samuel Neale gives the subjoined account, which will terminate our notice of this cross-bearing follower of her crucified Lord. May the fresh ability which was afforded her in every time of need, prove an encouragement to deeply-tryed ministers and others, should unusual fields of labour be opened to their view; and may they move only in that Light which enabled her to make straight steps to her feet.

"The fourth of First month, 1753, my companion [William Brown of North America,] resting a few days, I was at Spiceland, where were Mercy Bell and her companion Phoebe Cartwright: here I was made acquainted with these Friends' concern, to go to the market-place, and street adjacent in Exeter, which bowed my spirit. I was baptized with them, and encouraged them to faithfulness. We spent the evening in a solid frame of mind, under the consideration of this weighty exercise: it appeared to me in such a manner, as made me apprehend that it was my duty to accompany them; and my companion assenting thereto, I freely gave up, not without first weighing it well, fearing, by being too forward, I might rather hinder the service; and knowing that the Almighty was as sufficient to work by one (inasmuch as it was his will to work instrumentally) as by a thousand. Thus, secretly desiring to be directed aright, a feeling sense opened to god, which I believe was strengthening to them.

"On the fifth in the morning, accompanied by William and Thomas Byrd, we set out, and got to the throng of the market between twelve and one o'clock: after a time of silence, Mercy Bell was concerned in fervent supplication for aid and strength to fulfil what she thought to be her duty. We then walked up

to the market-place, where she delivered what was on her mind: her companion was likewise concerned to warn the people to repent, for the day of the Lord came as a thief in the night. They proceeded through the street, and often stopped; & the people flocked about us in great numbers, and many were reached; and although there were divers hardened and stiff-necked, yet, in general, they listened with attention and soberness. Thus these Friends continued about three hours, regardless of the contempt and mocking of the profane. The word being in my heart, was put into my mouth, and I exhorted them to turn to the Lord, and he would have mercy, but if they forsook him and lived a life of unrighteousness, they would, with the nations of all those that forget God, be turned into misery: and, for thus bearing my testimony for the truth of my God, I had the reward of sweet peace.

"We appointed a meeting for the inhabitants to begin at five o'clock, which was very large; and, as ability was given, we declared the Truth. M. Bell had an open time amongst them, to the satisfaction of most, if not all present, and the meeting concluded with supplication and praise to Him, who fits and qualifies for every work and service. In this city, there are some professing the blessed Truth, who are like the rulers of old, that believed, but did not confess, because they loved the praise of men more than the praise of God."

For "The Friend."

WHAT DAVID DID.

"What David Did: A reply to the Queen's Letter. Containing reasons for not urging upon the Parishioners of Hinton Charterhouse, a collection in behalf of the Society for the building of Churches. By the Rev. Thomas Spencer, M. A., Perpetual Curate of Hinton Charterhouse, near Bath, and late Fellow of St. John's College, Cambridge."

The above is the title of a pamphlet recently received through the kindness of a friend in England. The author has rendered himself somewhat conspicuous by the bold and independent manner in which he has laboured, through the medium of the press, to expose and reform the injustice, extortion and prodigality of the British government, and also of the "Church of England," in which he is an "ordained" minister.

A few years ago a society was formed, with the sanction and patronage of that government to collect funds for, and to promote the erection of "churches;" the ostensible motive being, to accommodate greater numbers with places for worship, which would necessarily supply the means for conferring benefices on some of the needy expectants of the "church," who look to her to obtain for them the wherewith-all to live. It would appear that letters were annually sent to the "clergy" of every parish, urging them to use their influence among their congregations, in promoting the collection of money for this, and two or three other favourite projects; which the author of the pamphlet had declined to do; and the last

circular of the bishop of his diocese containing the sentence, "if no collections are made, you will be pleased to inform me by letter of the circumstance, and the causes of it," he has put the pamphlet forth as his reply; it is addressed to "Her Majesty's Ministers."

I have thought a few extracts therefrom may not be uninteresting to the readers of "The Friend," not only as exhibiting in part the enormous evils existing in a *professed* Christian church; but also as showing that more correct views upon church government, and the imposition of a hireling priesthood, are gradually gaining ground.

"I have received the queen's letter, signed by her majesty's command, by the secretary of state, calling upon this parish for a collection in aid of the Society for the Building of Churches, and requiring that 'the ministers in each parish do effectually excite their parishioners to a liberal contribution, which shall be collected in the several churches immediately after Divine service, and in the course of the week following at the dwellings of the several inhabitants, by the church-wardens and overseers of the poor, assisted as far as may be, by the ministers and such other respectable inhabitants as may be prevailed upon to attend for that purpose.' I have also received a letter from the Bishop of Bath and Wells, in which he says, 'You will, I trust, take care to enforce the claims of the society to support by reference to these facts, as stated in the queen's letter, as well as in the statement from the society accompanying this letter, and to excite the liberality of your parishioners by your exhortations in the church, by the exercise of your influence in private, and by your personal attendance when contributions are solicited at their several dwellings by the parish officers.' The queen's letter was read by me in the parish church yesterday, June 11, 1843."

"Of the various societies which have been brought before the congregation, they have exercised that right of judging for themselves, without which the collections could not be what they are denominated in the queen's letter, 'voluntary contributions;' and they have hitherto come to the conclusion, that they could better employ their money than in responding to these calls; and in this opinion I have coincided, and consequently the printed forms which I have been required to fill up have been returned with a blank."

"To the societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, I object, partly, because by their funds books are circulated, and missionaries and chaplains sent, maintaining the doctrines of the Oxford Tracts; and, partly, because these funds have been appropriated to the support of bishops in our colonies. Of a modified system of episcopacy or *oversight*, in which men of piety, learning, and experience, but without the adjuncts of wealth and power, give to other ministers and congregations the benefit of their advice, I approve; but of the present system of pompous and princely pre-*lacy*, which converts ministers of religion into lords over God's heritage, I do not approve. And however excellent may be those clergy-

men who have gone out to New Zealand or elsewhere, as the first bishops, and although their salary may at first be small, when compared with the incomes of our bishops at home, yet past experience leads me to expect that they will soon cause divisions amongst the Christians of those colonies, and will acquire wealth by the impoverishment of the colonies from whence their revenues will ultimately be demanded. And with respect to the present appeal in behalf of more churches, besides the danger of their pulpits being occupied by men who set up the form of godliness whilst they deny the power thereof, I do not consider that the great want of our nation is that of more churches; and, if it were, I do not consider this as the best means of supplying that want. The people are suffering through want of their daily bread, and the calls of hunger must be attended to, or they will not believe that we seek their welfare. 'True it is,' says the judicious Hooker, 'that the kingdom of God must be the first thing in our purposes and desires. But, inasmuch as righteous life presupposes life; inasmuch as to live virtuously it is impossible unless we live; therefore the first impediment which naturally we endeavour to remove is penury, and want of things without which we cannot live.' If in every church already existing, justice to the people were advocated; if those who offer to the people charity to keep them quiet, instead of equitable laws which would allow free scope to their industry, were rebuked for their folly or their hypocrisy; if as Moses and Aaron once stood between the enslaved Israelites and their oppressors, the people now saw in every clergyman their friend, then would the common people hear them gladly, and rejoice at the thought of more churches and more clergymen to preach in them.

"I acknowledge that these sentiments differ from those of a majority of the clergy; and, whilst I fearlessly express my own views, I do not pretend to judge my clerical brethren. Some of them are influenced by early prejudices; some blinded by self-interest; and some, no doubt, have come to a different conclusion, after grave deliberation. To his own master each must stand or fall. But it is no proof that any sentiment is erroneous to say that it differs from the sentiments of the majority, inasmuch as such a rule of judgment would have condemned the protestant reformers of Germany and of England who were once in a small minority. Yet there are many who are ready to charge with treachery to the church, those who, in their opinions on ecclesiastical affairs, deviate from the beaten track; and it is not uncommon to insinuate that such deviation on the part of a clergyman is an ungrateful return for the bounty he receives from the church."

"Men have been too apt to confound the terms church and clergy. The clergy and the bishops are not the church; nor is the Church of England for the bishops and clergy; but for the people of England. Church property has been set apart for the good of the people, and not to enrich the priesthood. The clergy are not the people's masters, but their ministers or servants; not owners of the

church property, but stewards holding it in trust for the benefit of the people. 'We preach not ourselves,' said the Apostle Paul, 'but Christ Jesus the Lord; and ourselves, *your servants*, for Jesus's sake.' To serve them was his delight; their money he received unwillingly; and sometimes he refused it. Thus, he says, 'What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.' As a minister of the church, therefore, I am a servant of the people; and my duty is to make that church subservient to the best interests of the people for whom alone it exists."

"I am not aware of any law that prevents me from advocating any improvement either in the church or in the state. I never promised to defend the wealth of the church, or to prevent its better appropriation. I never promised that I would not advocate the election of the clergy by their congregations; or the reducing of the prelates to the simplicity of apostolic bishops. I know two manufacturing towns in the most deplorable state of distress for want of trade; all classes in them are going to ruin, except the clergy; in each town the clergyman receives more than £2000 a-year. I never promised to defend such an anomalous state of things as this. The Bishop of London once stated in the House of Lords, that at St. Paul's Cathedral there are a dean and three residentiaries whose income is £12,000 a-year; and twenty-nine clergymen, whose offices are all but sinecures, who have another £12,000 a-year; and that within a short distance there are 300,000 mechanics, labourers, beggars, and thieves, in the most wretched destitution and neglect. And one of the canons of the cathedral reminds the bishop that the archbishop of Canterbury alone receives £30,000 a-year, without giving up any part for the spiritual destitution he so deeply deplores. I never promised that I would not expose such enormities and try to reform them. Nor did I ever give up my liberty of thought and speech in political matters. The liturgy, which contains prayers and thanksgivings for *cheapness and plenty*, cannot condemn my advocacy of free trade which alone can produce cheapness and plenty; and the Church Catechism, which says that 'my duty towards my neighbour is to love him as myself, and to do unto all men, as I would they should do unto me,' can never object to my seeking for my fellow-creatures all those political rights which I enjoy myself."

"If, however, it can be shown from competent authority versed in ecclesiastical law, that my position requires me to preach for any institution which the bishops may recommend, whether I approve of it or not; or that I have no right to attempt the reform of ecclesiastical abuses, I will willingly resign the perpetual curacy of this parish. So long, however, as I occupy my present position, I shall object to the being made an instrument for extracting money from the people; and to the attempt to change public instructors into men-

dicants, whose perpetual cry is 'give, give,'—I object to it as contrary to the very spirit of religion. It was Gehazi, the servant of Elisha, who coveted the treasures of the wealthy Naaman, but the prophet himself rejected them. It was Simon the sorcerer who thought that religion depended upon money, but Peter said unto him, 'Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money.' The thought that much money is essential to the preaching of the gospel was not sanctioned by our Lord himself;—he had not where to lay his head; and that which was contributed by others for his use, was chiefly disposed of in relieving the poor, and not in providing wealth for his followers. Peter could say, 'silver and gold have I none.' Paul preferred to live by his own industry as a tentmaker; and when he made collections, it was not for building of churches and payment of ministers, but for the relief of those who were suffering from famine."

"So far from the government giving its sanction to the attempt of the rulers of the church to obtain more money by means of queen's letters, upright statesmen ought to know that the greatest service they can render to religion is religiously to perform their own duty, and to abstain from all interference with that which does not come under their province. It is for them to protect the persons and property of her majesty's subjects; but it is not for them to instruct the people in religion, to educate their children, or to manage their trade. It is for them to endeavour to pay off by degrees the debt of the country; to avoid all unnecessary expenditure; and not to demand from the impoverished people a single penny of taxation more than is absolutely necessary for the preservation of order. And, in this their hour of perplexity, I will venture to suggest a way in which the government may withdraw their hand from further taxation, and, by paying off a portion of the national debt, may permanently lighten the pressure upon the industrious classes. I ask them, in the words of Christ himself, 'Have ye not read what David did, when he was a hungered, and they that were with him?'"

After enumerating and commenting on some of the striking traits of David's character, and singular actions of his life, thus occupying several pages of his pamphlet, the author goes on:—

"And now, having considered some of the actions of this man, who, taken all in all, was so great as to be called 'The man after God's own heart,' I would, at this time of national difficulty, respectfully submit to her majesty's ministers the important question, put by him who was at once David's son and David's Lord,—

"Have ye not read what David did when he was a hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? The bread that David took was hallowed or consecrated bread, set apart for the priests; and David, who would scorn to take the single ewe

lamb of the poor man, determined to take the bread of the priests, who had enough and to spare. He said to Ahimelech, the priest, 'Give me five loaves of bread in mine hand, or what there is present. And the priest answered, 'There is no common bread under mine hand, but there is hallowed bread; for there was no bread but the shew-bread.' David not only took this bread, but he took for his own use the sword of Goliath which was there wrapped in a cloth behind the ephod. It was the enlarged view which David had of God and of the nature of his service that made him dare to enter the tabernacle and take from thence food for his nourishment, and a weapon for his defence. He had a large share of that perfect love which casteth out fear. He looked beyond the letter of the statute to the spirit and intention of the institution; and as the sabbath was made for man, and not man for the sabbath, so he regarded the tabernacle, the priesthood, and the hallowed bread, as set apart for the good of the people, and not the people for them. Many who make a gain of the church encourage a superstitious regard for every thing which appertains unto it; but when the church no longer serves their turn they show that it is self-interest, and not piety, which gained their support."

"What then are we to learn from what David did? That if, when food was set apart by Divine appointment for the priests, it was right to take it, in case of urgent necessity, for the service of the people, how much more, under similar circumstances, may that ecclesiastical property, which possesses no Divine sanction, but which has been given by the state to the church, be by the state taken away! That if, when the church was only moderately provided for by the voluntary tithes and offerings of the people, this act was justified, how much more when a country possesses the richest church in the world! That if, when there was but little, such an appropriation of that little to the wants of a few persons was defended by Christ himself; how much more, when the property of the church is more than *six millions a-year*, and the suffering people, amounting to nearly twenty-seven millions, would similar conduct be defended by the same Divine authority! That which David did for himself, and those who were with him *then*, he would do for himself and a hungry nation *now*, if he sat upon the British throne; and that which he would do for himself and his followers, would be right for Queen Victoria and her parliament!"

"Even though, as a first step, two hundred pounds a-year were to be left for every church, which is far more than the income now received by the greater part of the clergy who do the work; yet there would remain more than four millions a-year, by which to destroy forever an equivalent portion of the national debt, and to diminish the annual taxation of the country to that extent. It would be better for the cause of true religion, as well as for the state.

"Let the government be well assured that it is not new churches that the Almighty requires at their hands, but that they seek jus-

tice, and govern righteously. The splendid temple of Jerusalem, after forty-six years of building, was doomed to destruction by Him who said, 'The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.' There was property in that temple, but he drove out the money-changers, and said, 'It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.' And if he were to visit the Church of England, and see the enormous wealth of prelates and the riches of priests, would he not again say, 'Take these things hence; make not my Father's house a house of merchandise!' Such, also, would be the language of the reformers of the English church; who, in the Homily on the *peril of idolatry*, have these words, 'Let others build churches; but thou hast another way appointed thee—to clothe Christ in the poor, to visit him in the sick, to feed him in the hungry.' 'Christ sent his apostles without gold, and gathered his church without gold. The church hath gold not to keep it, but to bestow it on the necessities of the poor.'"

Watch Ever.—Our Lord said to his disciples, "Watch and pray, lest ye enter into temptation." I have compared the soul of man to an outward garden; though it be cleansed from weeds, yet, as it naturally produces them, if it be not watched, and kept clean, the noxious and troublesome weeds will sprout again, and if suffered to grow, will choke the tender and good seed sown. Our hearts are "decisive, above all things," and naturally prone to evil; and as the prophet adds, "desperately wicked;" and, though by the power and sword of the Lord's Spirit, many things may be as it were destroyed and dead; yet if we do not diligently watch in the light, the enemy will steal in again, and revive some of those things which appeared to be eradicated, especially such as we are naturally most inclined to. This state my soul has also experienced; and I think it may be alluded to in "the parable of Christ, relating to the unclean spirit gone out of a man," who, wandering about and finding no rest, returned to the same house, in man's heart, which being swept and garnished, he taketh the other seven spirits, more wicked than himself, and they enter in, (to be sure, for want of watchfulness,) and dwell there; and "the last state of that man," says Christ, "is worse than the first." Thus, even one who hath in a good measure been cleansed from his iniquity, and eased of his inward affliction, may become careless, and suffer the enemy again to enter, unless he keep inward to the Light, watching unto prayer. Oh! this inward watching is too much wanting among many of the Lord's people; and therefore many have not grown in the Truth as they might have done, but have come to a loss; and some have quite fallen away.—*Joseph Pike.*

Riches.—It was the remarkable testimony of an eminent elder in the Truth, "Not all

the persecutions; not all the apostates, nor all the open or private enemies we have ever had, have done us, as a Christian Society, the damage that riches have done." And the justness of this observation has been in succeeding times abundantly verified and illustrated on every hand, in the desolation that has generally followed the inordinate pursuit of riches and worldly greatness, both to the victims of this snare and to their posterity.—*John Barclay.*

Beautiful it is to see and understand, that no worth, known or unknown, can die, even in this earth. The work an unknown good man has done, is like a vein of water flowing hidden underground, secretly making the earth green; it flows and flows, it joins itself with other veins and veilets; one day it will start forth as a visible perennial well.—*Carlyle.*

THE FRIEND.

TENTH MONTH, 7, 1843.

Those who attended our Yearly Meeting in the Fourth month last, will remember the lively interest which was felt in the clear, discriminative, and comprehensive Report produced and read from the Committee on Education. This Report was fully approved by the Yearly Meeting, and a number of copies directed to be printed, sufficient for the supply of every family. A standing committee was also appointed, agreeably to a suggestion in the Report, "with power to advise and assist Friends in the arduous task which is before them, and whose duty it should be to make minute inquiries at stated periods into the progress of the concern and the condition of the meetings, so as annually to bring the subject in a proper shape, before the Yearly Meeting, [from which] great benefit would, we think, ensue. It would much increase the usefulness of that committee, if the meeting were to encourage the formation of a fund by legacies or donations to be placed in its hands for the promotion of education; for it is manifest that the difficulties of the case can only, in many instances, be overcome by liberal pecuniary assistance."

That committee in the Sixth month last issued a circular addressed to the Quarterly Meetings respectively, to which was annexed the form of a bequest of personal estate, and the form of a devise. As a further means of extending the information for the convenience of those who may be inclined to dispose of part of their worldly substance, in furtherance of an object so decidedly praiseworthy, and of such incalculable importance to the rising generation, we have been requested to insert that portion of the circular; being as follows:—

Fund in aid of Education.

"It being very desirable that a fund should be raised, for the aid of such meetings as find difficulty in establishing and supporting such schools as are recommended by the Yearly Meeting; which having authorized the Com-

mittee on Education to receive and hold legacies and donations for this object, the subject is noticed for the attention of Friends. Donations, &c. may be forwarded to the Treasurer, Joseph Snowden, No. 252 North Fifth street, Philadelphia. Forms of legacies are appended, viz:—

Form of a bequest of Personal Estate.—"I give and bequeath to A. B. and C. D. and the survivor of them, and to the executors and administrator of such survivor, the sum of

in Trust nevertheless, to be paid by my said trustees to the treasurer for the time being of the Committee on Education, appointed by the Yearly meeting of Friends of Philadelphia, (which is held on the third Second-day of the Fourth month in each year,) to be applied toward promoting the concern of the said Yearly Meeting, for the proper education of its members."

Form of a Devise.—"I give and devise to A. B. and C. D. and their heirs, as joint tenants forever, all that (here describe the property,) together with the appurtenances, in Trust nevertheless, for the sole use and benefit of the Committee on Education, appointed by the Yearly Meeting of Friends of Philadelphia, (which is held on the third Second-day of the Fourth month in each year,) and upon this further Trust, to dispose of and convey the same, either in fee or for such other estate, and in such way and manner as the said Committee on Education shall at any time direct, order and appoint."

AGENCY.

Daniel Taber, Vassalborough, Maine; Joseph Hoag, New N. H.; and Tobias Meader, Dover, N. H., resigned.

WANTED,

An active boy about sixteen years old, a member of the Society of Friends, from the country, to assist in a store in a country town near this city. Apply at this office.

WANTED

To find situations with a respectable farmer or mechanic in the country, for two orphan coloured lads, ten and eleven years of age. If any Friend knows of situations for one or both of these children, he is requested to give information thereof at this office.

WANTED

Situations for a family, recently manumitted slaves from Virginia, consisting of a middle aged man, his wife, and five children; the two eldest daughters quite grown; the third, a smart lad of thirteen; the fourth, a girl of eleven, and the fifth, a boy about nine years old. These people come well recommended for honesty and capability, and the man is an excellent blacksmith. A situation in the country, where the man could work at his trade, and the children be placed with different families in the neighbourhood, would be very desirable. Any Friend knowing of such situation, will confer an act of kindness on these poor people, by giving early information thereof at the office of this paper.

BINDING.

The title and index to volume sixteen being now delivered to subscribers, those who may find it convenient to send their volumes of "The Friend" to this office, can have them neatly and substantially bound; as also any other periodicals or books, and oblige

GEORGE W. TAYLOR.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—S. Bettle, jr., No. 73 North Tenth street; Thomas Evans, No. 129 South Third street; Josiah Dawson, No. 318 Arch street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DIED, Ninth month 16th, after a short illness, SARAH, wife of Isaac Hayes, in the seventy-third year of her age; a valuable elder of Longwood Monthly and Field-street particular meeting. In the removal of dear Friend the church has lost a pillar, that stood upright in times of difficulty, and unflinchingly bore its allotted portion of weight. Deeply attached to the ancient doctrines and principles of our Society, she mourned over every departure from the ancient path, and was concerned to inquire for the good old way. On the day of her being taken ill, a young man, resident with one of her children, was suddenly killed. The event deeply affected her; and she expressed the desire that mercy might be extended to him, for he had nothing to say with. During the progress of the disease, her sufferings became very severe, so that means sometimes could not be suppressed. On such an occasion she said, "Is it wrong to mean?" and added, "but I do not murmur." Being inquired of how she felt, she answered, "Very comfortable; the Seed reigns. The sting of death is sin. But thanks be to God, who has given me the victory through our Lord Jesus Christ; so that I can say, Oh death, where is thy sting? Oh grave, where is thy victory?" Although the pang of the disease there not much eased while she lasted, yet she met calmly and peacefully the pale messenger of death.

—, at New Bedford, Mass., the 23d ult. GEORGE W. BAKER, in the fifty-second year of his age. In the removal of this most respected citizen, the public has sustained a loss that will long be sensibly felt. Possessed of a sound and discriminating mind, united with strict integrity and uprightness of character, and perseveringly industrious in all his undertakings, he possessed the confidence of the community to an uncommon extent, and discharged with entire satisfaction many important services of a public and private nature. He was a consistent member of the Society of Friends, in which his useful services will be much missed. But it is upon his deeply afflicted family that this bereavement falls with peculiar weight. They have all the support that can be derived from the sympathy of their numerous friends, and from the consoling evidence afforded in the peaceful close of the dear deceased, that he is indeed gone from works to rewards.

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PHILADELPHIA.

A Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends, against Slavery and the Slave-trade.

(Concluded from page 10.)

The Yearly Meeting of 1773, issued the following advices to its subordinate meetings. "It is our clear sense and judgment, that we are loudly called upon in this time of calamity and close trial, to minister justice and judgment to black and white, rich and poor, and free our hands from every species of oppression, least the language made use of by the Almighty through his prophet, should be extended to us; 'The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully, therefore have I poured out mine indignation upon them; their own way have I recompensed upon their own heads, saith the Lord God.' We do, therefore, most earnestly recommend to all who continue to withhold from any their just right to freedom, as they prize their own present peace and future happiness, to clear their hands of this iniquity, by executing manumissions for all those held by them in slavery, who are arrived at full age, and also for those who may yet be in their minority, — to take place when the females attain the age of eighteen, and the males twenty-one years. And we believe the time is come when every member of our religious Society who continues to support, or countenance this crying evil, either by continuing their fellow-creatures in bondage, or hiring such who may be kept in that state, should be admonished and advised to discontinue such practices."

"The same meeting recommends to Friends, 'seriously to consider the circumstances of these poor people, and the obligation we are under to discharge our religious duties to them, which being disinterestedly pursued, will lead the professor of Truth, to advise and assist them on all occasions, particularly in promoting their instruction in the principles of the Christian religion; and the pious education of their children; also to advise them in their worldly concerns, as occasions offer;

and it is advised that Friends of judgment and experience may be nominated for this necessary service, it being the solid sense of this meeting, that we, of the present generation, are under strong obligations to express our love and concern for the offspring of those people, who, by their labours, have greatly contributed towards the cultivation of these colonies, under the afflictive disadvantage of enduring a hard bondage; and many amongst us are enjoying the benefit of their toil."

In 1780, the Yearly Meeting directed that the members who continued in the practice of holding their fellow-men in bondage, should be particularly visited and laboured with; and recommended the appointment of committees for this purpose.

From the reports made to the succeeding Yearly Meeting, that of 1781, it appears that the labours of the committees appointed to visit those who held slaves, had been nearly completed, and had produced a good effect. At the same meeting, Quarterly and Monthly Meetings were advised, "not to employ in the affairs of the church any members who continue to hold their fellow-creatures in bondage, after such labours of love have been extended to them."

A person not professing with Friends, having been appointed executor to a Friend's estate, had sold some negroes, and two members, heirs of the deceased, had purchased them. The case being represented to the Yearly Meeting of 1781, it was recorded as the unanimous judgment of the meeting, that notwithstanding motives of humanity may have induced such purchases, yet they being contrary to our discipline, Monthly Meetings ought to receive no acknowledgment, short of the purchaser's executing manumissions for said negroes; also to continue it under their care, that the remaining heirs do not receive any part of the money arising from the said sales.

The minutes of the succeeding years, 1782 and 1783, manifest the deep concern which prevailed on this subject. In 1784, the Quarterly Meetings reported that notwithstanding most of those members who held slaves had been visited and laboured with in love and tenderness, yet some of them do not discover a disposition to do that justice to these people, which we are fully persuaded is their natural right. Monthly Meetings were therefore directed to extend such further care and labour, as they apprehended would be useful; and where these endeavours proved ineffectual, were authorized to disown the individuals.

In 1785, the following query was adopted, "Do any Friends hold slaves; and do all bear a faithful testimony against the practice; en-

deavouring to instruct the negroes under their care in the principles of the Christian religion, and to teach them to read?"

In 1787, "it appearing by the accounts that some in membership with us, still hold slaves; that some hire, and others are employed in overseeing slaves, in consideration of which inconsistent practices it appears to be the unanimous judgment of the meeting, that it is high time for us, as a people professing Truth, to bear a faithful testimony against these things;" meetings were therefore exhorted to enforce the discipline in these particulars.

In this manner, by patient and continued exertion, the Yearly Meeting of Virginia gradually cleared itself of this grievous burden to all rightly concerned Friends.

The foregoing narrative is an instructive example of the manner in which the Great Head of the Church disposes the hearts of his people to fulfil his gracious purposes. The evil practice of slave-holding had gained, before they were generally awakened to a sense of its iniquity, a footing among a people united in the bands of Christian brotherhood, and called upon, as they believed, to maintain the cause of universal righteousness. Those among them who were from the first convinced of its sinfulness, and who were themselves clear thereof, did not cease to proclaim its unlawfulness and its inconsistency with a high religious profession. Yet was this Christian zeal tempered with Christian prudence and forbearance. They sought to conciliate and to convince those whom they saw to be in error. Year by year did they exert and labour with their brethren, and the opposition of men urged to actions which conflicted with their imagined interests, while it did not slacken their zeal, did not excite them to harsh or intemperate expressions. Their course was marked by discretion, no less than by perseverance. They sought first to persuade their brethren to abstain from trafficking in human flesh, and after more than half a century of persevering labour, they effectually gained their cause.

The feelings and sentiments of the Society at large had, in the mean time, been greatly changed, and the enormous sinfulness of slave-holding was so generally admitted, that few were found to defend it. Yet a practice which had prevailed for many generations; in which men of influence and authority partook; into which many had fallen by inheritance from their ancestors; of which the enormity was in most cases veiled by the mildness of the authority; which the complex relations of civil life involved at times in questions difficult to be resolved; a practice thus deeply rooted,

could not at once, by a common consent, be abandoned.

More than twenty years again elapsed before the Society was prepared to disown the slave-holder; and more than a quarter of a century before it could say there was no slave within its borders. At the same time there spread a conviction that justice required it to compensate the slave for his labours; to provide for the instruction of the young, the care of the infirm and aged, and the assistance and advice of those in active business.

It was not till all these duties were performed, and this debt of justice had been paid, that the Society felt itself called upon to plead the cause of the slave before the world, and to remonstrate with the rulers and the people against the iniquity of the slave-trade, and the wickedness of slave-holding; the first memorial to the general government having been presented by the Yearly Meeting of Pennsylvania, about two years after the extinction of slavery within its own limits.

From that period to the present time, the Society has continued to labour with diligence and perseverance in this righteous cause; endeavouring to enlighten the public mind respecting the enormities of the slave-trade and slavery; to prepare the way for the extinction of these foul blot upon the Christian name, and to ameliorate the condition of the free people of colour. Memorials have frequently been presented to Congress and other legislative bodies, with a view of forwarding these important objects, and numerous treatises, calculated to promote sound Christian views respecting them, have been published, and widely disseminated; besides various other measures which, from time to time, have been presented as proper and right to engage in. And there is abundant cause thankfully to acknowledge, that as Friends have endeavoured to keep a single eye to their Holy Leader, and simply follow his requirings, having no other aim but to advance his glory and the good of their fellow-creatures, it has often pleased him to open the hearts of those they have addressed, to receive their admonition or remonstrances, and to bless their humble endeavours.

Texas; in Connection with the Abolition of Slavery in the United States.

The developments contained in the following, taken from a late paper, are of deep interest to every friend to the real welfare of these states.

Texas.—In the House of Lords, on the 18th of August, Lord Brougham introduced the subject of Texas and Texan slavery in the following manner, as reported in the London Morning Chronicle of the morning of the nineteenth:—

Lord Brougham said, that seeing his noble friend at the head of the foreign department in his place, he wished to obtain some information from him relative to a state of great interest at the present time, namely, Texas. That country was in a state of independence *de facto*, but its independence had never been

acknowledged by Mexico, the state from which it was torn by the events of the revolution. He was aware that its independence had been so far acknowledged by this country that we had a treaty with it. The importance of Texas could not be underrated. It was a country of the greatest capabilities, and was in extent fully as large as France. It possessed a soil of the finest and most fertile character, and it was capable of producing nearly all tropical produce, and its climate was of a most healthy character. It had access to the Gulf of Mexico, through the river Mississippi, with which it communicated by means of the Red river. The population of the country was said to exceed 240,000; but he had been assured by a gentleman who came from that country, and who was a member of the same profession as himself, that the whole population, free and slaves, white and coloured, did not exceed 100,000; but he was grieved to learn, that not less than one-fourth of the population, or 25,000 persons, were in a state of slavery. This point led him to the foundation of the question which he wished to put to his noble friend. There was very little or no slave-trade carried on with Texas from Africa directly; but a large number of slaves were constantly being sent overland to that country.

Although the major part of the land in Texas was well adapted for white labour, and therefore for free cultivation, still the people of that country, by some strange infatuation, or by some inordinate love of immediate gain, preferred slave-labour to free-labour. As all access to the African slave-market was shut out to them, their market for slaves was the United States, from whence they obtained a large supply of negro slaves. The markets from whence they obtained their supply of slaves were Georgia, the Carolinas, and Virginia, which states constantly sent their surplus population, which would otherwise be a burthen to them, to the Texan market. No doubt it was true, as he had been stated, that they treated their slaves tolerably well, because they knew it was for their interest to rear them, as they had such a profitable market for them in Texas. This made him irresistibly anxious for the abolition of slavery in Texas, for if it were abolished there, not only would that country be cultivated by free and white labour, but it would put a stop to the habit of breeding slaves for the Texan market. The consequence would be, that they would solve this great question in the history of the United States, for it must ultimately end in the abolition of slavery in America. He, therefore, looked forward most anxiously to the abolition of slavery in Texas, as he was convinced that it would ultimately end in the abolition of slavery throughout the whole of America. He knew that the Texans would do much as regarded the abolition of slavery, if Mexico could be induced to recognize their independence. If, therefore, by our good offices, we could get the Mexican government to acknowledge the independence of Texas, he would suggest a hope that it might terminate in the abolition of slavery in Texas, and ultimately the whole of the Southern states of

America. The abolition of slavery in Texas must put an end to one of the most execrable crimes—for he would not designate it by the honourable name of traffic—that could disgrace a people, namely, the rearing and breeding of slaves, or the being engaged in the sale of our fellow-creatures. He, therefore, hoped that his noble friend would have no difficulty in letting him know whether he could give any information as to the state of the negotiations on this subject, or as to the nature of the instructions that had been given to our minister in that country. If the production of such documents in the furnishing such information was not suitable at the present moment, he would not press his noble friend; but he had no doubt that his noble friend could confirm his statement, and he trusted that the government would not lose any opportunity of pressing the subject, whenever they could do so with a hope of success.

The earl of Aberdeen, in reply, said, that he could state, that not only had this country acknowledged the independence of Texas, but also that we had a treaty of commerce, and a treaty for the abolition of the slave trade with that power. He did not believe that there was any importation of slaves into Texas by sea; but it was true that there was a large importation of slaves from the United States into that country. Immediately on the negotiations being entered on with Texas, the utmost endeavours of this country were used to put an end to the war which prevented the full and entire recognition of the independence of Texas by Mexico. Their endeavours had met with very great difficulties, and he was unable to say that there was an immediate prospect of obtaining the recognition of the independence of Texas on the part of Mexico; but it was with great pleasure that he was able to say, that probably the first step to this had been obtained, namely, that an armistice had been established between the two powers, and he hoped that this would lead to the absolute acknowledgment of the independence of Texas by Mexico. The armistice was an important step to obtain, and he need hardly say, that every effort on the part of her majesty's government would lead to that result which was contemplated by his noble friend. He was sure that he need hardly say, that no one was more anxious than himself to see the abolition of slavery in Texas; and if he could not consent to produce papers, or to give further information, it did not arise from indifference, but from quite a contrary reason. In the present state of the negotiations between the two countries in question, it would not contribute to the end they had in view, if he then expressed any opinion as to the state of those negotiations; but he could assure his noble friend that, by means of urging the negotiations, as well as by every other means in their power, her majesty's ministers would press this matter.

Lord Brougham observed that nothing could be more satisfactory than the statement of his noble friend, which would be received with joy by all who were favourable to the object of the anti-slavery societies.

Singular Electrical Phenomenon.—An English traveller through the Alps of Savoy, whose work is recently published, thus describes certain remarkable sounds caused by electricity:—

The atmosphere was very turbid, the ground was covered with half melted snow, and some hail began to fall. We were, perhaps, 1500 feet below the Col, or still about 9000 above the sea, when I noticed a curious sound, which seemed to proceed from the Alpine pile with which I was walking. I asked the guide next me whether he heard it, and what he thought it was. The members of that fraternity are very hard pushed, indeed, when they have not an answer ready for any emergency. He therefore replied, with great coolness, that the rustling of the stick, no doubt, proceeded from a worm eating the wood in the interior! This answer did not appear to me to be satisfactory, and I therefore applied the experimentum crucis of reversing the stick, so that the point was now uppermost. The worm was already at the other end; I next held my hand above my head, and my fingers yielded a fizzing sound. There could be but one explanation; we were so near a thunder-cloud as to be highly electrified by induction. I soon perceived that all the angular stones were hissing round us, like points near a powerful electrical machine. I told my companions of our situation, and begged Damatter to lower his umbrella, which he had now resumed, and hoisted against the hail shower, and whose gay brass point was likely to become the paratonnerre of the party. The words were scarcely out of my mouth when a clap of thunder, accompanied by lightning, justified my precaution.

Tribute to Coloured Men.—A coloured convention has been recently held in Rochester, N. Y., which, by general consent, evinced on the part of the coloured speakers more talent, eloquence and moral discernment, than are ordinarily found in a political gathering of the like kind. Good order prevailed, though there was some variety of opinions; but the discussion showed talent, knowledge, power, and a command of language, which surprised and delighted the friends of the oppressed.—*Boston Christian World.*

A Cheap Luxury.—"Last summer," says a correspondent of the *British Mirror*, "I by way of experiment, when strawberries were most plentiful, attached threads to their stalks, and hung up a few which were over ripe to dry. I placed them inside a window facing the south, where they remained from June until March, when I tasted them, and the result was most satisfactory. That sweet refreshing acid, peculiar to the strawberry, was in full perfection; the flavour of the fruit, without any watery taste, was delicious; it dissolved in the mouth as slowly as a lozenge, and was infinitely superior to the raisin. The strawberry thus preserved is a stomachic."

A Fashion for Imitation.—The editor of the *Albany Evening Journal*, who is now tra-

velling in Great Britain, furnishes to his paper very interesting notices of men and things in that country. In one of his letters is the following passage. We wish there was the same disposition to imitate the really good moral and social habits of the English that there is to wear their tailors' and seamstresses' habits.

"Another thing struck me with surprise here. Profane swearing has gone quite out of fashion. I cannot speak for the nobility, because I have not reached their circle, but with all other classes, cursing and swearing "is honoured in the breach" rather than "in the observance." Oaths and imprecations, so common in America, are not heard here, even among the watermen, cab-men, coal-heavers, or scavengers. The language of blasphemy in its various "sliding scales" of enormity, came as a part of our education from the mother country. Is it not reasonable to hope, therefore, that among other English fashions, adopted by Americans, our people will soon forbear to mingle the name of their Creator and Redeemer profanely either in their idle conversations, or their excited controversies?"

Information to Fruit Growers.—If all the fruit which a healthy tree will show is allowed to set, and a large part of its leaves is abstracted, such fruit, be the summer what it may, will never ripen. Therefore, if a necessity exists for taking off a part of the leaves of a tree, a part of the fruit should also be destroyed.

Dead Letter Office.—The return of dead letters to the General Post Office, at Washington, from the 13,000 post offices scattered throughout the country, is really astonishing. About two hundred and fifty thousand are returned every quarter. Five clerks are employed in the office. The envelopes are taken from the packages by one clerk, who ties a string round the contents, and casts them into a basket; the next clerk asserts them, and compares them with the post bills, sending the letters to the clerk to be opened; on opening, the letters containing no valuable inclosure, are thrown into a basket and destroyed. Those containing valuable inclosures are returned to the office, where they are mailed, and sent to the owner, if found. If not claimed, it is placed into a separate fund, and the account recorded, so that it can be paid to the owner at any future period, if claimed. There are now several cart-loads in the office, unopened. The work of opening and assorting them is very tedious and laborious.

Sea Sickness.—The *Academie d' Industrie* states, that a girdle worn round the body, above the bowels, that is over the epigastrium, will prevent sea-sickness. It is said to operate by keeping the intestines from passing upwards against the diaphragm, when the ship descends from the top of the wave. The upward motion of the vessel does not cause

the disgusting and painful sensation of sea-sickness, but affords an instantaneous relief. The journal, alluded to, considers this by no means a modern invention, but known to the monks of Palestine, who kept it secret, but were well paid, by selling to pilgrims embarking at Damietta for Europe, bits of paper which had touched the holy sepulchre, with directions to have them bound in this manner round their bodies. This procured a brisk sale for these papers. Symptoms resembling those of sea-sickness are often experienced by persons of delicate nerves, in riding in a carriage on a rough road; by swinging, falling, and what is remarkable, dreaming of falling a considerable distance. It has been observed, that ladies wearing long corsets, tightly laced, however injurious they may otherwise be to the health, are sometimes preserved by them from sea-sickness. An instance is given of a seaman who escaped this malady for many years, by wearing a belt on account of some injury he had received in his side.

Why is there no Frost in a cloudy Night?—The remark is frequently made, that "there will be no frost to-night, for it is too cloudy." A correspondent thus explains this phenomenon, so familiar to all, but the why and wherefore of which few have taken the trouble to ascertain.

All bodies emit heat in proportion as they contain it; two bodies of equal temperature placed beside each other, will mutually give and receive equal quantities of heat, therefore one will not gain of the other. But a piece of ice placed in a warm room, will receive much more heat from the surrounding objects than it imparts; it will therefore gain in temperature and melt. The earth, during the day, receives much more heat from the sun, than it imparts to the surrounding space in the same time. But during a clear night, the surface of the earth is constantly parting with its heat and receiving none; the consequence is, that it becomes so cold that the humidity contained in the surrounding air, becomes condensed, and attaches itself to objects in the form of dew, in the same manner that a tumbler, or a pitcher, containing cold water "sweats," as it is called, in a hot day; the surface is cooled by the water, and this surface condenses the humidity of the contiguous air. If the surface of the earth, after the formation of dew, loses heat enough to bring it to the freezing point, the dew becomes frozen, and we have a frost. But if it be cloudy, then the heat, radiating from the earth, will be received by the clouds, and by them the greater portion of it will be returned to the earth, thus the surface of the earth very nearly retains its temperature, which not only prevents a frost, but almost always prevents even the formation of dew.—*Buffalo Com. Ad.*

False Religion.—The religion of some seems to consist in a remembrance of former experience, a rational understanding of our principles, and the discipline of the church, a personal communication with divers of the

foremost rank, and some faculty for speaking and writing on religious subjects; when, in the mean time, for want of looking and living, at home; for want of watching unto prayer, and waiting for renewed ability to offer the daily sacrifice on the fresh raised altar, insensibility and incapacity gather strength, and leanness enters into our souls.—*R. Shackleton.*

For "The Friend."

TYPES AND REALITIES.

[Extracted from a Manuscript Poem on "The Duties of Life."]—

The church of Jesus in her morning hour,
Was full of purity, and light, and power;
The gospel shone in full meridian day,
While Truth's keen airs swept cloud-like rites away.
As morning-mist in sunny hours we view,
Flying and melting in the perfect blue,
So hung the fading *ritual* in the sight,
As if not wholly swallowed up of light.
The morning mists which still at other stay,
Of noisurish blackness for the brightest day;
Gather fresh vapour every passing hour,
Till o'er the earth they spread in cloudy power.
So to those rites, scarce noticed in the time
When Truth's full evening knowledge was in prime,
Soon was the formalist dependence given,
As *veils of grace, as passports* owned in heaven.
Thus, through the frailties of misguided men,
The church was soon involved in mists again;
The watery rite, which typical had been
Of inner cleansing from the stains of sin,
Was deemed the very *aving* change, whereby
The soul was fitted for a sinless sky.

The *image* of the Cross on which He died,
Whose death our fountain-spring of life supplied,
Was fondly deemed a talisman of force,
To conquer evil in its secret source;
To banish devils, and a strain impart
Of highest, holiest, feelings to the heart.
Bright images of *joy's* imaginings,
Gave grace and glory to these outward things:
Then every devotee's excited eye,
Saw in each wing-expanded fowl on high
A living cross, recalling to the mind,
That sacrifice which ransomed human kind.
"Behold!" they cried, "ye bright-winged cross above,
Behold her pinnac, change that sign of love,
Then, unsubstant, from pure and sunny skies,
Breathless she falls, and on the hard earth dies.
And ever thus, if we the cross forsake,
Of swift and certain ruin we partake!"

To whom each flower forth bursting into view,
Whose twin-born leaves beneath diverging grew,
And every side-shoot twig, which passed before
To enrich the branch, the worship might adore.
Conspicuous the changeful crosses in the grass,
As the light breezes waved the leafy mass;
And in the crowded greenery of each tree,
"Twas theirs a thousand bold signs to see.
For them, a cross was found in every flower;
It called to worship in the vine-club bower,
Or bright in white, the worship might bestow,
Or bending branches tell of ripening fruit.

But, were they better for this outward sign?
Did all such aids *er* quicken Faith divine?
No! living Faith, that gift of priceless worth,
To human fancies never owed its birth.
Such outward objects, stirring outward prayer,
Will move the intellect, and perish there;
Or but to vain and useless action lead us out,
Of crossing bosom, or of counting bead,
The hand-formed image on the sin-stirred breast,
Ne'er soothed its evil motions into rest;
No superstitious nor poetic thought,
Although with Fancy's brightest glories fraught,
The spirit from the mire of guilt can raise,
Or drive to vain and useless action less ways.
The power to triumph o'er death and sin,
Is only known where Jesus rules within.
He bids us take his cross, and follow still,—

His inward cross, which crucifies the will.
Not wood, nor ivory, silver, pearl, nor gold,
No gem-decked image, though of cost untold.
A cross to all hypocrisy and guile;
A cross to every thought which would defile;
A cross to every passion that would mope
The injured Christian from forgiving love.
A meek dependence on the Saviour's word;
A mind in which His pleasure is preferred,
—"Though woe, and scorn, and bitterness it brings—
To all our brightest, nearest, dearest things!"

Why give an outward sign and show to Him,
Where inward sight is neither faint nor dim,
In whose charged heart the Saviour still abides,
With favour blesses, or in mercy chides;
Giving him inward crosses day by day;
Communing sweetly with him by the way,
Teaching the lesson how he came in love,
To make us meet to dwell with him above;
How dying—bought us with his precious blood,
How living—washes with the inward flood. N.

From the Ross-shire Advertiser.

WHERE ARE THEY NOW?

Where are they now, who used to morn to gambol,
Like bounding reobucks on our sunny path?
Where are they now, who shared our evening ramble,
And made the green wood vocal with their laugh?
Where are they now, from *Carth's glad pathway* riven?
We trust, in heaven.

Where are they now? The early birds are singing
Their joyful melodies to earth and air,
While all around the song of hope is ringing;
Why come they not with us the scene to share?

No! higher joys than ours to them are given,
We trust, in heaven.

Where are they now? The Spring's young charms
are breaking,
To deck fair nature with their budding bloom;
All things from winter's cold embrace are waking—
All, save the tenants of the dreary tomb;
Their spring shall dawn and death's dark bonds be
ripen,
We trust, in heaven.

For "The Friend."

Obedience to the Light of Christ.

There is so much feeling and light about most of the writings of our early Friends, that I am always glad to see some portion of the columns of "The Friend" occupied by extracts therefrom; I therefore offer the following from an address by Richard Claridge, entitled, "An Exhortation to a Faithful Obedience to the Light of Christ."

The great God who "made heaven and earth and the sea and the fountains of waters," "the high and lofty One who inhabiteth eternity, whose name is holy," and dwelleth "in the high-and-lofty place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," not only is in the light and "dwelleth in the light;" but "is light, and in him is no darkness at all." Not a figurative or metaphorical light, as some erroneously conceive and assert; but He is truly and properly Light; infinitely excelling all created light, being eternal or everlasting light. In like manner, Christ who "is before all things, and by him all things consist," "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty;" the Word which in the beginning was with God, and was, and is God, testifieth of himself, saying, "I am the light

of the world." And the evangelist John declareth, "He was the true Light which lighteth every man that cometh into the world." And this light which shineth in darkness, that is, in the dark hearts of men and women, hath shined, and doth shine in our hearts, and hath given us "the light of the knowledge of the glory of God, in the face of Jesus Christ." And we have, through the grace of God, been enabled to bear a noble testimony to this Divine Light, beyond any age since that of the apostles, by powerful writing and preaching; by patient suffering, and holy and unblameable living, to the turning of many "from darkness to light, and from the power of satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith, "that is in" Jesus Christ, the true Light. And as God is light, in whom is no darkness at all, so he is love. Love in perfection; love itself; love which passeth knowledge; love incomprehensible and inexpressible. And He who is love hath abundantly displayed his love toward the children of men in general. There being nothing in them to move him to love them, but he loved them because he is love. For "herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."

This is such an evidence and demonstration of his being love, and of his loving us, that the evangelist, in contemplation thereof, breaks forth into this seraphical language, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." God so loved the world, so as there never was such another instance of Divine love! And therefore the same beloved disciple testifies to it in another place, as the greatest demonstration of Divine love; "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." Now this love of God, we have also been enabled from the shedding of it abroad in our own hearts by the Holy Ghost which is given unto us, to bear a testimony unto, in our love to him, and to one another. And because the loving of one another is the grand test of true discipleship, "by this shall all men know that ye are my disciples, if ye have love one to another;" our blessed Saviour earnestly presseth them to love one another, from the example of his love to them. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." "This is my commandment, that ye love one another, as I have loved you." Not that we can possibly raise our love to one another, to that proportion of love wherewith Christ hath loved us; but we ought to imitate his copy as far as we are able. "As I have loved you." The *as* is here a note of similitude or comparison, not of equality; we ought to love one another with love unfeigned, without reserves, partiality or hypocrisy.

These two attributes of God, light and

love, have been and are much upon my mind, and it is the desire of my soul, that we all inspect and examine ourselves, and that impartially, how we stand as in his sight, who knows the thoughts and intents of our hearts, with respect to his light and love.

None should be offended at an exhortation of this kind, seeing the subtlety of our adversary, the devil, and our own proneness to think better of ourselves than we ought to think. A Laodicean frame is apt to seize many, and they are ready to say, they are rich and increased with goods, and have need of nothing, when they are wretched, and miserable, and poor, and blind, and naked. A dull sleepy state will therefore come upon us if we do not watch. Christ therefore counselled his disciples, "Take ye heed, watch and pray." "What I say unto you, I say unto all, watch." Watchfulness is the duty of every one of us; and where that is, there will be a self-examination. And because good men and women are subject to remissness therein, the apostle puts the "church of God," at Corinth, in mind of their duty; "examine yourselves whether ye be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" that is, such as are not approved of God, but are fallen into a stupid state. Which shows that those who were in a good condition, were approved of God, and did know that Jesus Christ was in them, may, through unwatchfulness and negligence, lose that good condition; and though they may have a name, yea, think themselves to be alive, may yet be spiritually dead.

We have great need therefore to be frequent and impartial in the examination of ourselves, lest we be deceived in a matter of such weight and moment as this. Those Jews, a professing people, in our Saviour's time, spoken of John 8, had as high a thought of themselves as any modern professors. "We be Abraham's seed, and were never in bondage to any man." "Abraham is our father;" "we have one father, even God;" and yet they were under a most dreadful mistake; for notwithstanding their pretences of being the children of God and of Abraham, he positively told them, "Ye are of your father, the devil, and the lusts of your father ye will do." Nay, they were so conceited of their good estate, though it was extremely bad, that they judged our Saviour himself, "Say we not well that thou art a Samaritan, and hast a devil?" 'Tis not unknown who they were that cried, "The temple of the Lord! the temple of the Lord! the temple of the Lord are these;" and yet all this while they spake lying words, and made the cry of religion, a cover for their defects in moral righteousness. Nor can those who read the Holy Scriptures be strangers to what our Saviour saith concerning men of great pretensions, without corresponding practice, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven." "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name

done many wonderful works?" But observe the answer of Christ to such nominalists without the nature, and formalists without the power, of godliness; "Then will I profess unto them I never knew you: depart from me ye that work iniquity."

Thus we see how persons, under a high pretension of religion, and thinking themselves to be the people of God, may be deceived. What hath been, may be; as there were those in the apostles' days, that had a form of godliness, but denied the power thereof, so there may be such in ours. Upon which consideration it concerns us all to try ourselves, and see how the case really stands between God and our souls.

Seeing then we profess faith in Christ, the true Light, let us examine ourselves by the light of Christ shining in our hearts, whether we are the children of the light. If we are children of the light, then we are those that walk in the light, "And if we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." We come to witness the cleansing virtue of the blood of Jesus Christ to cleanse us, not only from some, but from *all* sins. And if we do not come to witness this, at least in the initial and progressive work of sanctification, we have cause to question ourselves about walking in the light. Walking, denotes a state of continuance and perseverance; if then we walk in the light, we are such as abide and keep constantly therein; and if at any time darkness should surprise any of us, and mislead us, the sincere soul that loves the light, is never at rest until it recover that heavenly path again.

Unto those who walk in the light, the light is exceedingly comfortable and pleasant, for it gives them "the light of the knowledge of the glory of God, in the face of Jesus Christ." It directs them in their spiritual travel, discovers to them the snares and wiles of the enemy, and helps to avoid them; enabling to lead a holy and virtuous life in all manner of conversation, and in so doing to answer the great end of the coming of the Son of God into the world, and of his offering himself unto the Father; for "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "For Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "For he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." From whence it necessarily follows, that since the life of Christ was a life of most perfect holiness, and the end of his coming was, and is, to make men holy as God is holy, and perfect as he is perfect; it concerneth all those that profess Christianity to be holy in all manner of conversation. For as holiness is the badge, so it is the necessary and essential qualification of a true Christian.

Without holiness, real and substantial holiness, Christianity is but an empty name. Where that is wanting, there is only the outside or carcase of religion, and the men are no better in God's account than whitened walls and painted sepulchres.

These are the only true Christians, that do what Christ requires of them, and give up in faithful obedience to his holy and pure Divine Light, which supports and comforts them under all exercises and temptations, sweetens every cup, though ever so bitter to flesh and blood, enables them to surmount all difficulties they meet with, works out all that is of the dark sinful nature, sanctifies them thoroughly, and makes them meet to be partakers of the inheritance of the saints in light.

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 13.)

During the year 1657, William Bradford, not having received encouragement as a printer according to his wishes, expressed his determination of returning to follow his business in England. At the request of Friends, who did not wish the province to be without a printing press, he relinquished his intention for the present, and instead thereof entered upon a grand project for increasing his business. This was no other than printing by subscription a folio Bible with notes. I have in my possession a copy of a prospectus in his own hand writing, and also a printed one, a little varied, which has been preserved, by being used as a fly leaf in binding an old volume. He had by this time removed into Philadelphia with his press. On informing the Friends of the city of his project, they gave him much encouragement. He then opened it in the Monthly Meeting, where it also met with favour; and he was desired to mention the subject in the Quarterly Meeting. Before the Quarterly Meeting occurred, he wrote the following letter:—

"To the Half-year's Meeting of Friends held at Burlington, the 3d of the First month, 1657-8.

"Dear Friends:—I thought meet to lay before you of this meeting something of my intentions, desiring your concurrence and assistance therein, so far as you think it of service. I have proposed to some Friends, and laid it before our meeting at Philadelphia, concerning the printing of a large Bible in folio, by way of subscription, because it will be a very great charge, inasmuch that I cannot accomplish to do it myself without assistance. Therefore I propose that they who will forward so good a work (as this is conceived to be) by subscribing and paying down (in one or two month's time) the sum of twenty shillings, shall have one Bible, so printed and bound as mentioned in the paper of proposals, so soon as they are printed and bound; which I hope will be in a little more than one year and a half after subscriptions paid.

"Friends here at Philadelphia, and here away, are willing to forward and encourage the said work. Our Monthly Meeting very well approved of the work and proposal, and ordered to recommend it to the Quarterly Meeting; and there intend to order two or three Friends to look after the subscription money, to see that it be employed to the use intended for,—and that the work of printing the said Bible be carried on with what expedition may be. If you, the Friends of the said Half-Year's Meeting, and our Quarterly Meeting here at Philadelphia, do concur and approve of the said proposals, and are willing to encourage the same, (which I doubt not,) then I propose to you, whether or no you think it convenient to write, or order some Friend or Friends to write on behalf of the said meeting or meetings, to the several respective Monthly and Quarterly Meetings in Pennsylvania and West Jersey, acquainting them what is proposed, and your sense of the same; which I suppose would be a great inducement to them to encourage the work.

"And whereas it has been spoken up and down concerning my going to England to live; to which I say, that it was my intentions so to have done, by reason that I laid out the greatest part of that small stock I had, on materials for printing, (which are very chargeable,) and coming here found little encouragement, made me think of going back; but perceiving that Friends and people were generally concerned thereat, has caused me to decline my said intentions at present; and as I find encouragement in this particular above-mentioned, or any thing else, so that therein I may be but serviceable to Truth and the friends thereof, and withal get a livelihood for myself and family, shall therewith be content and stay, [two words lost by a crease in the letter.] This from him who desires to serve you in what he may. And so remain your real friend as in Truth abiding.

"WILLIAM BRADFORD."

"Philadelphia, the first of the First month, 1687-8."

The written prospectus promises a fair type and good paper; that the book shall contain the Old and New Testament, the Apocraphy, and marginal notes; that the price shall be to subscribers twenty shillings, and to others twenty-six; that those who subscribe for six shall have a seventh gratis; and that the pay shall be half silver money, and half goods at money price. The printed copy is a little modified, and has this added.

"That the subscribers may enter their subscriptions and time of payment at *Phineas Pemberton's* and *Robert Hall's*, in the county of *Bucks*. At *Molen Stacy's* mill, at the Falls. At *Thomas Budd's* house in *Burlington*. At *John Hastings*, in the county of *Chester*. At *Edward Blake's*, in *New Castle*. At *Thomas Woodrooff's*, in *Salem*, and at *William Bradford's*, in *Philadelphia*, printer and undertaker of the said work. At which places the subscribers shall have a receipt for so much of their subscriptions as paid, and an obligation for the delivery of the number of Bibles (so printed and bound as

aforesaid) as the respective subscribers shall deposit one half for.

"Also this may further give notice, that *Samuel Richardson* and *Samuel Carpenter*, of *Philadelphia*, are appointed to take care, and be assistant in the laying out of the subscription money, and to see that it be employed to the use intended, and consequently that the whole work be expedited. Which is promised by

"WILLIAM BRADFORD."

"Philadelphia, the 14th of the First month, 1688."

Notwithstanding that his Friends in their meeting capacity recommended this publication, the subscription went on too slowly to encourage the work. The country was poor, and all, or nearly all of the families of Friends had brought Bibles with them from England. William Bradford appears soon to have relinquished his design, and devoted himself to smaller matters. He printed, under the patronage of Friends, some writings of *George Fox*, in 1688, and from his book-store supplied the meetings with blank books for records. He continued his printing, and selling books and stationery, much of which was imported from England. He still retained his intention of returning to London, and in the Fifth month, 1689, applied to his Monthly Meeting for a certificate for himself and family, informing them at the same time of his intention "of transporting himself to England." The meeting, as usual, appointed two Friends to prepare one; but, out of doors, divers individuals exerted themselves to prevent the loss of their printing-office. William was prevailed on to wait awhile, and the subsequent Yearly Meeting agreed to grant him, beside all the business their patronage could throw in his way, a yearly salary.

Still further to encourage him, the Yearly Meeting of Seventh mo. 9th, 1691, agreed, that of all books printed with the advice of Friends, the Quarterly Meetings should take at least 200 copies, and pay the printer therefor. The following was the scale fixed:—

"In Pennsylvania.		In New Jersey.	
Bucks county,	16	Shrewsbury, in E.	
Philadelphia coun-		Jersey,	20
ty,	64	Falls of Dela-	
Chester county,	30	ware,	15
New Castle county,	10	Burlington,	20
		Gloucester,	10
		Salem,	15"

William Bradford was now in a comfortable condition, as respected his finances; but it did not last long; for about the close of 1691, he entered zealously as a partizan of *George Keith*, into a controversy with the Society from which he derived his principal support. He printed *George Keith's* writings against Friends, and having wrought himself up to a considerable pitch of indignation, he came to the Monthly Meeting held Second month 29th, 1692, and requested to be discharged from the engagement between Friends and himself. The Monthly Meeting, by minute, set him at liberty, as respected any contract with them, and directed that all arrears due him should be paid. He removed to New York with his

press in 1693, and was appointed printer to the government. There he continued to reside until Fifth mo. 23, 1752, when he suddenly deceased, aged 94 years.

It does not consist with the plan of these "Researches," to give much of the life of *William Bradford* after he ceased being printer for Friends; but I hope some day to offer to the readers of "The Friend" a history of the Keightie Separation, which will open the way for many further particulars.

(To be continued.)

Samuel Fothergill to John Bragg.

Warrington, First mo. 21, 1754.

I received about twelve days ago, an anonymous letter, requesting my return thereto, agreeable to the superscription I intend to fix upon this.

The author is personally a stranger to me; but I am not altogether a stranger to the situation described, and have deeply waited for instruction and ability to direct, agreeable to the mind of Truth, and the sympathy I feel on my mind with the distressed. Expect not from me an elaborate disquisition into speculative points; for this I know from experience, that part must die which longs to comprehend more truths, while the former discoveries are yet disobeyed. The first principles of religion as I have found, are the knowledge of our own weakness, and Almighty sufficiency to supply all defects. Whoever builds on another foundation will be finally disappointed. Thy letter manifests a sense of want; and as thou attends to that sense, that which gives it will in due time supply it; for the Lord our God hears his own. The state of leprous Naaman has been strongly before me on thy account. He was disquieted under his malady, and sought relief; but he had like to have missed it, by contemning the means; his pride was piqued that the prophet came not out to work an immediate cure with some visible demonstration of power; so that stooping to the simple means of bathing in Jordan was very mortifying to him. He remembered Abana and Pharpar, rivers of Damascus, and was willing to believe they were of equal virtue. But know this assuredly, there is no river capable of cleansing the soul, but that which proceeds from under the throne of God,—no stream flowing from speculation, or any natural powers, can wash out the stain, and bring peace to the soul. Deeply and submissively abide with that sacred Minister of the new covenant; if thou art weak, he is strong; and sure I am the God of all strength and truth would not leave thee destitute. Be content to be a child, or thou wilt be a monster; let his day come upon that which is lofty, and the cross be taken up to hurtful things, and in his light thou wilt see more light; and until thou hast been fed on high with milk fit for a babe, stronger meat, or higher discoveries, would not be good nourishment, but create disorders for want of digestion.

My soul fervently desires thy help; but remember, with holy trembling, the way to heaven lies through the gates of death. The

Lord of all mercy and strength, renew effectually his visitation to thy soul, and build thee upon the sure foundation that can never be shaken. I am thy true friend and well wisher.
S. F.

The Tongue.—"A wholesome tongue is," indeed, "a tree of life," bringing forth its precious fruit in its proper season, and after its own kind, and adapted for certain purposes, but always "good to the use of edifying," if not so evidently to one state, then, it may be, to another. But, on the opposite hand, "Behold, how great a matter," even "a world of iniquity," is kindled by a little unholly fire of an unruly tongue or pen, especially when engaged about religious subjects. David, in his psalm, complains of the "mighty man," who boasted himself in mischief, who loved evil more than good, and lying rather than truth-speaking: "Thou lovest all-devouring words, O thou deceitful tongue!" "thy tongue deviseth mischief like a sharp razor working deceitfully;" and the issue of such doings, the holy psalmist goes on to show, and the end of such "deceitful workers," who can transform themselves "as the ministers of righteousness." The words of these may be "a smoother than butter," and "softer than oil;" yet are they "as drawn swords," and "war is in the heart;" but their tongues will the Lord assuredly divide and destroy now, as ever he has done in the generations of old.—*John Barclay.*

Government in the Church.—While the active members in the visible gathered church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorders may arise among us, and cause many exercises to those who feel the care of the churches upon them; yet, while these continue under the weight of the work, and labour in the meekness of wisdom for the help of others, the name of Christ in the visible church may be kept sacred. But while they who are active in the affairs of this church continue in a manifest opposition to the purity of our principles, this, as the prophet Isaiah expresseth it, is as when a standard-bearer fainteth. And thus the way opens to great and prevailing degeneracy, and to sufferings for such, who, through the power of Divine love, are separated to the gospel of Christ, and cannot unite with any thing which stands in opposition to the purity of it.—*John Woolman.*

Vital religion.—A man's religion should be such, that if the society he belongs to should be dissolved, or he be cast alone on a desolate island, he would feel no greater loss of comfort by the event, than that which a personal intercourse with his fellow-members afforded. The spiritual relationship of the members depends on their individual connection with the omnipresent Head; and, so long as this continues unbroken, whether they are together or apart in body, that connection may

be improved and increased, to its final consummation in a joyful futurity.—*Didwlyn.*

THE SUN IN THE CENTRE OF OUR SYSTEM. THE SATELLITES.

From *Whevell's Astronomy and General Physics*, considered with reference to Natural Theology.

The Sun in the centre.—The next circumstance which we shall notice as indicative of design in the arrangement of the material portions of the solar system, is the position of the sun, the source of light and heat, in the centre of the system. This could hardly have occurred by any thing which we can call chance. Let it be granted, that the law of gravitation is established, and that we have a large mass, with others much smaller in its comparative vicinity. The small bodies may then move round the larger, but this will do nothing towards making it a *sun* to them. Their motions might take place, the whole system remaining still utterly dark and cold, without day or summer. In order that we may have something more than this blank and dead assemblage of moving clods, the machine must be lighted up and warmed. Some of the advantages of placing the lighting and warming apparatus in the centre are obvious to us. It is in this way only that we could have those regular periodical returns of solar influence, which, as we have seen, are adapted to the constitution of the living creation. And we can easily conceive, that there may be other incongruities in a system with a travelling sun, of which we can only conjecture the nature. No one probably will doubt that the existing system, with the sun in the centre, is better than any one of a different kind would be.

Now this lighting and warming by a central sun are something superadded to the mere mechanical arrangements of the universe. There is no apparent reason why the largest mass of gravitating matter should diffuse inexhaustible supplies of light and heat in all directions, while the other masses are merely passive with respect to such influences. There is no obvious connexion between mass and luminousness, or temperature. No one, probably, will contend that the materials of our system are necessarily luminous or hot. According to the conjectures of astronomers, the heat and light of the sun do not reside in its mass, but in a coating which lies on its surface. If such a coating were fixed there by the force of universal gravitation, how could we avoid having a similar coating on the surface of the earth, and of all the other globes of the system. If light consist in the vibrations of an ether, which we have mentioned as a probable opinion, why has the sun alone the power of exciting such vibrations? If light be the emission of material particles, why does the sun alone emit such particles? Similar questions may be asked, with regard to heat, whatever be the theory we adopt on that subject. Here then we appear to find marks of contrivance. The sun might become, we will suppose, the centre of the motions of the planets by mere mechanical causes: but what caused the centre of their motions to be also the source of those vivifying influences? Allow-

ing that no interposition was requisite to regulate the revolutions of the system, yet observe what a peculiar arrangement in other respects was necessary, in order that these revolutions might produce days and seasons! The machine may move of itself, we may grant; but who constructed the machine, so that its movements might answer the purposes of life? How was the candle placed upon the candlestick? how was the fire deposited on the hearth, so that the comfort and well-being of the family might be secured? Did these too fall into their places by the casual operation of gravity? and, if not, is there not here a clear evidence of intelligent design, of arrangement with a benevolent end?

This argument is urged with great force by Newton himself. In his first letter to Bentley, he allows that matter might form itself into masses by the force of attraction. "And thus," says he, "might the sun and fixed stars be formed, supposing the matter were of a lucid nature. But how the matter should divide itself into two sorts; and that part of it which is fit to compose a shining body should fall down into one mass, and make a sun; and the rest, which is fit to compose an opaque body, should coalesce, not into one great body, like the shining matter, but into many little ones; or if the sun at first were an opaque body like the planets, or the planets lucid bodies like the sun, how he alone should be changed into a shining body, whilst all they continue opaque; or all they be changed into opaque ones, while he continued unchanged: I do not think explicable by mere natural causes, but am forced to ascribe it to the counsel and contrivance of a voluntary Agent."

The Satellites.—1. A person of ordinary feelings, who, on a fine moonlight night, sees our satellite pouring her mild radiance on field and town, path and moor, will probably not only be disposed to "bless the useful light," but also to believe that it was "ordained" for that purpose;—that the lesser light was made to rule the night, as certainly as the greater light was made to rule the day.

Laplace, however, does not assent to this belief. He observes, that "some partisans of final causes have imagined that the moon was given to the earth to afford light during the night;" but he remarks that this cannot be so, for that we are often deprived at the same time of the light of the sun and the moon; and he points out how the moon might have been placed so as to be always "full."

That the light of the moon affords, to a certain extent, a supplement to the light of the sun, will hardly be denied. If we take a man in a condition in which he uses artificial light scantily only, or not at all, there can be no doubt that the moonlight nights are for him a very important addition to the time of daylight. And as a small proportion only of the whole number of nights are without some portion of moonlight, the fact that sometimes both luminaries are invisible very little diminishes the value of this advantage. Why we have not more moonlight, either in duration or in quantity, is an inquiry which a philosopher could hardly be tempted to enter upon, by any success which has attended previous speculations

of a similar nature. Why should not the moon be ten times as large as she is? Why should not the pupil of man's eye be ten times as large as it is, so as to receive more of the light which does arrive? We do not conceive that our inability to answer the latter question prevents our knowing that the eye was made for seeing; nor does our inability to answer the former, disturb our persuasion that the moon was made to give light upon the earth.

Laplace suggests that if the moon had been placed at a certain distance beyond the earth, it would have revolved about the sun in the same time as the earth does, and would have always presented to us a full moon. For this purpose it must have been about four times as far from us as it really is; and would, therefore, other things remaining unchanged, have only been one sixteenth as large to the eye as our present full moon. We shall not dwell on the discussion of this suggestion, for the reason just intimated. But we may observe that in such a system as Laplace proposes, it is not yet proved, we believe, that the arrangement would be stable, under the influence of the disturbing forces. And we may add, that such an arrangement, in which the motion of one body has a *co-ordinate* reference to two others, as the motion of the moon on this hypothesis would have to the sun and the earth, neither motion being subordinate to the other, is contrary to the whole known analogy of cosmical phenomena, and therefore has no claim to our notice as a subject of discussion.

2. In turning our consideration to the satellites of the other planets of our system, there is one fact which immediately arrests our attention;—the number of such attendant bodies appears to increase, as we proceed to planets farther and farther from the sun. Such at least is the general rule. Mercury and Venus, the planets nearest the sun, have no such attendants, the Earth has one. Mars, indeed, who is still farther removed, has none; nor have the minor planets, Juno, Vesta, Ceres, Pallas; so that the rule is only approximately verified. But Jupiter, who is at five times the earth's distance, has four satellites; and Saturn, who is again at a distance nearly twice as great, has seven, besides that most extraordinary phenomenon his ring, which, for purposes of illumination, is equivalent to many thousand satellites. Of Uranus it is difficult to speak, for his great distance renders it almost impossible to observe the smaller circumstances of his condition. It does not appear at all probable that he has a ring, like Saturn; but he has at least five satellites which are visible to us, at the enormous distance of 900 millions of miles; and, we believe, that the astronomer will hardly deny that he may possibly have thousands of smaller ones circulating about him.

But leaving conjecture, and taking only the ascertained cases of Venus, the Earth, Jupiter, and Saturn, we conceive that a person of common understanding will be strongly impressed with the persuasion that the satellites are placed in the system with a view to compensate for the diminished light of the sun at greater distances. The smaller planets, Juno, Vesta, Ceres, and Pallas, differ from the rest

in so many ways, and suggest so many conjectures of reasons for such differences, that we should almost expect to find them exceptions to such a rule. Mars is a more obvious exception. Some persons might conjecture from this case, that the arrangement itself, like other useful arrangements, has been brought about by some wider law which we have not yet detected. But whether or not we entertain such a guess, (it can be nothing more,) we see in other parts of creation, so many examples of apparent exceptions to rules, which are afterwards found to be capable of explanation, or to be provided for by particular contrivances, that no one, familiar with such contemplations, will, by one anomaly, be driven from the persuasion that the end which the arrangements of the satellites seemed suited to answer is really one of the ends of their creation.

Feline Sympathy.—The following particulars we have from a gentleman under whose eye the circumstance occurred. During the month of March, a cat kittened, and brought forth a family consisting of five in number. A few days subsequent to this event, a hen, which had been setting on a dozen of eggs, produced ten chickens. Four days after the last event, the hen had been busily engaged scattering some crumbs of food to her little family, and by her example was inducing and instructing them to pick. At this unlucky moment a heavy door, which had been unbolting for the purpose of undergoing some repairs, was, by accident, upset, and falling on the hen and her brood, killed all but one chick which happened to be outside of the limits of its area. This incident produced its wonted regret amongst the family generally, but more particularly amongst the children, who each and all, in the exercise of their best sympathies for the preservation of the forlorn survivor, bestowed on it their attention; but, apparently, with little effect, for it was perceptibly pining away. The cat, which had been a witness of the sad event, observing the creature's condition, and probably affected by its faint and querulous piping, actually arose from her lair and kittens, approached the fire-place where the chick was lying on its side, surrounded by four little children, who sat mournfully around, awaiting that expected doom which they regretted, but could not avert; and, under these circumstances, gently seized the piny sufferer with her mouth, and conveyed it to her bed; where, having placed it among her young, she tenderly nursed it by drawing it close to her body with her paw, and from which she never suffered it to escape; till, by nursing and feeding it with the food supplied by the children, she restored it to vigour and strength. The chick grew up with her little brood, and was their companion till maturity diverted the natures of each in their proper channels.—*New York Sun.*

Cattle.—The depasturing of sheep on cow pastures communicates a nauseous and unwholesome taste to the butter and cheese produced therefrom.—*Celsus.*

THE FRIEND.

TENTH MONTH, 14, 1843.

To some of the kind friends who obligingly furnish us with selections, and whose contributions do not all immediately appear, it may be proper to say, that, in several recent cases, articles have been sent us, that past volumes of our journal already contain; in other cases the pieces have been published in such works as are familiar to most of our readers; in a few, the judgment of the editor does not coincide with that of his contributors; in yet others, the opinion of the editor, and all his sympathies, are with his correspondents, and yet he is restrained from publication,—and feels, in some sense, the meaning of the apostle, to whom all things were *lawful*, but all things were not *expedient*.

He hopes none of his correspondents will be discouraged. The time occupied in these labours is not lost. It is a healthy exercise of the mental powers, wherein the judgment, by exercise, is strengthened.

In all cases, when selections are offered, it would be satisfactory to know whence they are derived.

WANTED

To find situations with a respectable farmer or mechanic in the country, for two orphan coloured lads, brothers, ten and eleven years of age. If any Friend knows of situations for one or both of these children, he is requested to give information thereof at this office.

AGENCY.

At the request of Abijah Chase, Salem, Mass., his agency for "The Friend" is transferred to George F. Read, of the same place.

BOARDING SCHOOL FOR BOYS, Burlington, N. J.

The winter term of the subscriber's school commenced on the 9th instant. The course of study embraces all the usual branches of an English and Classical Academy, including the higher branches of Mathematics, and the Greek, Latin, and French languages. Lectures on Natural Philosophy and Chemistry, illustrated by appropriate experiments, also form a part of the winter course.

Terms.—Forty dollars per quarter of twelve weeks, payable in advance; or one hundred and fifty dollars per annum, payable in advance, for each term,—sixty dollars being charged for the summer, and ninety dollars for the winter term.

WILLIAM DENNIS.

Burlington, Tenth mo. 12, 1843:

MARRIED, at Friends' Meeting-house, near Chester, Delaware county, Pa., on Fourth-day, the 4th instant, HAYDOCK GARRIGUES, of HAYDOCK township, to SIDNEY, daughter of John Sharpless, of Providence township.

PRINTED BY JOSEPH & WILLIAM KITE,
No. 50 North Fourth Street.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

HYMENOPTEROUS INSECTS.

I have been much pleased in the perusal of a recent work published at Cambridge, Mass., the author Thaddeus William Harris, M. D.; and the title of which is, *A Treatise on some of the Insects of New England, which are injurious to Vegetation*. It first appeared, as stated in a note prefixed to the volume, in the form of a Report, on the same subject, submitted to the Legislature of Massachusetts in the year 1841; and this impression, not differing essentially from the Report, has the writer modestly observes, been printed at his own expense for more general circulation, and to meet the wishes of some of his friends.

It contains much useful information, conveyed in pleasing and chaste language, particularly interesting to those engaged in horticultural and farming operations. I have copied, and offer for insertion in "The Friend," a portion, which may serve as a specimen of the work.

"Bees, wasps, ants, saw-flies, and ichneumon-flies, of many different kinds, together with other insects, unknown by any common names in the English language, belong to the order HYMENOPTERA. Their wings are four in number, are traversed by a few branching veins, and are more or less transparent, or of a thin and filmy texture, as expressed by the name of the order, which signifies membranous wings. They fly swiftly, and are able to keep on the wing much longer than any other insects, because their bodies are light, and compact, and their wings very thin, narrow, and withal very strong. They have four nippers, or jaws; the upper pair being horny, stout, and fitted for biting or cutting; the lower are longer and softer, and with the lower lip, which they cover, form a kind of beak or sucker. Their antennæ vary in form and length; but are most often cylindrical, and of equal thickness to the end. The males have no weapons of offence or defence except their jaws. The females are armed with a venomous sting, concealed within the end of the hind body, or are provided with a piercer, of some sort, for boring or sawing the holes

wherein their eggs are deposited. Hence the insects of this order may be divided into two groups, stingers, and piercers. Though both of them undergo a complete transformation in coming to maturity, they differ from each other in the early states of their existence. The young of all the Stinging Hymenoptera are soft, white, and maggot-shaped, and are without legs; some of those of the Piercers have the same form; but the others more nearly resemble grubs and caterpillars, having a horny head, and six jointed legs, and some of them numerous, fleshy, prolegs, besides. The latter, when food fails them in one place, are able to creep to another, and can look out for themselves a proper place of shelter, wherein to go through with their transformations. The others are exceedingly helpless, and depend wholly upon the instinctive foresight of their parents, or the daily care of attentive nurses, for their food and habitations. When fully grown, nearly all of these young insects spin oblong oval cocoons, wherein they change to chrysalides, and finally to winged insects. A few, however, never obtain wings in the adult state; but these are mostly certain neuter and female ants, the males of which possess wings. With the exception of the white ants, belonging to another order, it is only among Hymenopterous insects that we find certain individuals constantly barren, and hence called neuters. These form the principal part of these communities of bees, of wasps, and of ants, that unite in making a habitation for the whole swarm, and in providing a stock of provisions for their own use, and for that of their helpless brood; and nearly or quite all the labour falls upon these industrious neuters, whose care and affection for the young, which they foster and shelter, could not be greater were they their own offspring.

Hymenopterous insects love the light of the sun; they take wing only during the daytime, and remain at rest in the night, and in dull and wet weather. They excel all other insects in the number and variety of their instincts, which are wonderfully displayed in the methods employed by them in providing for the comfort and the future wants of their offspring. In the introductory chapter some remarks have already been made on their habits and economy; and the limits of this essay will not allow me now to enlarge upon them. I shall not, therefore, attempt to show how admirably the Hymenoptera are fitted, in the formation of all their parts, for their appointed tasks. If any of my readers are curious to learn this, and to witness for themselves the various arts, resources, and contrivances resorted to by these insects, let them go abroad in the summer, and watch them during their

labours. They will then see the saw-fly making holes in leaves with her double key-hole saws, and the horn-tail boring with her auger into the solid trunks of trees;—they will not fail to observe and admire the unerring scrutiny of the ichneumon-flies, those little busy-bodies, forever on the alert, and prying into every place to find the lurking caterpillar, grub, or maggot, wherein to thrust their eggs;—the curious swellings produced by the gall-flies, and inhabited by their young;—the clay-cells of the mud-wasp, plastered against the walls of our houses, each one containing a single egg, together with a large number of living spiders, caught and imprisoned therein, solely for the use of the little mason's young, which thus have constantly before them an ample supply of fresh provisions;—the holes of the stump-wasp, stored with hundreds of horse-flies for the same purpose;—the skill of the leaf-cutter bee in cutting out the semicircular pieces of leaves for her patchwork nest;—the thimble-shaped cells of the ground-bee, hidden, in clusters, under some loose stone in the fields, made of little fragments of tempered clay, and stored with bee-bread, the work of many weeks for the industrious labourer;—the waxen cells made by the honey-bee, without any teaching, upon purely mathematical principles, measured only with her antennæ, and wrought with her jaws and tongue;—the water-tight nests of the hornet and wasp, natural paper-makers from the beginning of time, who are not obliged to use rags or ropes in the formation of their durable paper-combs, but have applied to this purpose fibres of wood, a material that the art of man has not yet been able to manufacture into paper;—the herculean labours of ants in throwing up their hillocks, or mining their galleries, compared wherewith, if the small size of the labourers be taken into account, the efforts of man in his proudest monuments, his pyramids and his catacombs, dwindle into insignificance. These are only a few of the objects deserving of notice among the insects of this order; many others might be mentioned, that would lead us to observe with what consummate skill these little creatures have been fashioned, and how richly they have been endowed with instincts, that never fail them in providing for their own welfare, and that of their future progeny.

Comparatively speaking, there are not many of the Hymenoptera which are actually or seriously injurious to vegetation. Those which I propose now to describe are not provided with venomous stings, and, consequently, are to be included among the Piercers.

Such are the saw-flies, (*Tenthredinidæ*) insects that are found on the leaves of plants,

and live almost entirely on vegetable food. They are the least active of the Hymenoptera, are sluggish in their habits, fly heavily, and but little, and do not attempt to escape when touched. Most of them are rather short, and somewhat flattened. They have a broad head, which, seen from above, appears transversely square. The hind-body is not narrowed to a point where it joins the thorax, but is as broad as the latter; and is closely united to it. The antennæ are generally short; but they vary much in form; in many species they are thread-like, and slightly tapering; in some, thickened, or knobbed at the end; more rarely they end suddenly with a few very small joints, much more slender than the rest; they are feathered in some males, and notched in the other sex; and sometimes they are forked, or divided into long branches. Their wings cross and overlap each other, and cover the back horizontally when closed. But the most striking peculiarity of these insects consists in the double saws wherewith the females are provided. These are lodged in a deep chink under the hinder part of the body, like the blade of a pen-knife in its handle, and are covered by two narrow, scabbard-like piercers. The saws are two in number, placed side by side, with their ends directed backwards, and are so hinged to the under side of the body, that they can be withdrawn from the chink, and moved up and down when in use. They vary in their form, and in the shape of their teeth, in different kinds of saw-flies; but they generally curve upwards, and taper towards the end, and are toothed along the lower or convex edges. Each of the saws, like a carpenter's fine saw, has a back to steady it; the blade, however, is not fastened to the back, but slides backwards and forwards upon it. Moreover, the saw-blade is not only toothed on the edge, but is covered on one side, with transverse rows of very fine teeth, giving it the power of a rasp, as well as that of a saw.

The female saw-flies use these ingeniously contrived tools to saw slits in the stems and leaves of plants, wherein they afterwards drop their eggs. Some, it appears, lay their eggs in fruits; for—Westwood discovered their young within apples that had fallen from the trees before they had grown to the size of walnuts. The wounds made in plants by some kinds of saw-flies, swell, and produce galls or knobs, that serve for habitations, and for food to the young. The eggs, themselves, of all those flies, are found to grow, and increase to twice their former size after they are laid, probably by absorbing the sap of the plant through their thin shells."

From the Christian Remembrancer.

SORROWFUL INDIAN.

The following anecdote recorded in American history, is not less a correct than affecting statement of the case of the Indian population of this continent. In the year 1789, the American General Knox, gave an entertainment at New York to a number of Indian chiefs, sachems and warriors. Before dinner, several of these walked from the apartment where they were assembled to the balcony in

front of the house, from which there was a commanding view of the city and its harbour, of the East and North rivers, and the island upon which New York stands. On returning into the room, the Indians seemed dejected, their principal chief more so than the rest. This was observed by General Knox, who kindly asked if any thing had happened to distress him. "Brother," replied the chief, "I will tell you. I have been looking at your beautiful city, the great water, and your fine country, and I see how happy you all are. But then I could not help thinking that this fine country, this great water, were once ours. Our ancestors lived here; they enjoyed it as their own in peace; it was the gift of the Great Spirit to them and to their children. At length the white people came in a great canoe. They asked only to let them tie it to a tree, that the waters might not carry it away. They then said that some of their people were sick, and they asked permission to land them, and put them under the shade of the trees. The ice afterwards came, and they could not get away. They then begged a piece of ground to build wigwams for the winter; this was granted. They then asked for some corn to keep them from starving; we furnished it to them, and they promised to depart when the ice was gone. We told them they must now depart; but they pointed to their big guns around their wigwams, and said they would stay, and we could not make them go away. Afterwards more came. They brought with them intoxicating and destructive liquors, of which the Indians became very fond. They persuaded us to sell them some land, and finally they drove us back, from time to time, into the wilderness. They have destroyed the game; our people have wasted away, and now we live miserably and wretched, while the white people enjoy our rich and beautiful country. It is this, brother, that makes me sorry."

Manufacture of Charcoal.—A new process, commended in the *Journal des Forets*, for this purpose, is to fill all the interstices in the heap of wood to be charred with powdered charcoal. The product obtained is equal in every respect to cylinder charcoal; and, independent of its quality, the quantity obtained is very much greater than that obtained by the ordinary method. The charcoal used to fill the interstices is that left on the earth after a previous burning. The effect is produced by preventing much of the access of air which occurs in the ordinary method. The volume of charcoal is increased a tenth, and its weight a fifth.

Geographical Discovery.—Some time since a very important memoir was forwarded by Captain Harris (then on a mission to Shwa, Abyssinia) to the Bombay government, relative to a magnificent river, said to disembody itself about two degrees north of the line, on the east coast of Africa. Lately, an intelligent young officer of the India navy (— Christopher) was despatched by Captain Har-

ris, from Aden, for the purpose of surveying that part of the coast. He has discovered a river to the northward of the river Jud, which he entered and traced 130 miles from the mouth; as he advanced, he found it increased in width and depth, which, from the report of the natives, whom he found to be civil and obliging, it continued to do for 400 miles higher up. The breadth was from 200 to 300 feet; a clear meandering stream with the banks in a high state of cultivation, and grain of all kinds plentiful and very cheap. It was named, by— Christopher, the Hames river, after the able superintendent of Aden.—*Col. Gazette.*

New Zealand.—The church of Rome is exerting its baneful influence among the missionary converts in New Zealand, as well as other quarters. At Rotorna, a baptized native who had encountered a Roman bishop at Auckland, told me the bishop justified their making images from the example of the carved cherubim and seraphim. The reply of the native was remarkable—it was unanswerable in both its points—"God," said he, "commanded the cherubim and seraphim to be made: God forbids you to make carved images. God spake from the cherubim and seraphim; did he ever speak from your images?"—*Foreign Journal.*

A Frightful List.—It has been ascertained that the district of Moyamensing, Philadelphia county, alone contains the astounding number of *four hundred and twenty unlicensed grog-shops!* How many licensed ones there are is not stated, but, combined, there are enough to assist largely in filling the alms-houses and jails, and adding considerably to the taxation of the county, and to the amount of vice in society.

THE MECHANIC IN STRAITS.

By CHARLES QUILL.

Let the mechanic in straits hope strongly for deliverance. Many are now reduced to great difficulties by changes in the commercial world, which they had no hand in producing. In such circumstances, when the father of a family sees the dearest object of his affections brought into want and distress, there is a great temptation to discontent and repining. This tendency must be resisted; it never did any good, and it never can. No man ever gained by grumbling. Neither complaint, nor recriminations, serve to make the hunger smaller, or the loaf larger. Stick a pin there, and consider. Here is a starting point.

Not many hours ago, I heard *Uncle Benjamin* discoursing of this matter to his son, who was complaining of the pressure. "Rely upon it, Sammy," said the old man, as he leaned on his staff, and his gray locks flowing in the breeze of a May morning, "murmuring pays no bills. I have been an observer many times these fifteen years, and I never saw a man helped out of a hole by cursing his horses.

Be as quiet as you can, for nothing will grow under a moving harrow, and discontent harrows the mind. Matters are bad, I acknowledge, but no ulcer is any the better for flinging. The more you groan, the poorer you grow.

"Repining at losses, is only putting pepper into a sore eye. Crops will fail in all soils, and we may be thankful that we have not a famine. Besides, I always took notice that whenever I felt the rod pretty sharply, it was as much as you say, 'Here is something you have got to learn.' Sammy, don't forget that your schooling is not over yet, though you have a wife and two children."

"Ay, cried Sammy, 'you may say that, and a mother-in-law and two apprentices into the bargain. And I should like to know what a poor man can learn here, when the greatest scholars and lawyers are at loggerheads, and can't for their lives, tell what has become of the hard money.'"

"Softly, Sammy! I am older than you. I have not got these gray hairs and crooked back without some burdens. I could tell you stories of the days of continental money, when my grandfather used to stuff a sulkey-box with bills, in order to pay for a yearling or a wheat-fan; and when Jersey women used thorns for pins, and laid their tea-pots in the garret. You wish to know what you may learn? You may learn these seven things.

"First, *That you have saved too little, and spent too much.* I never taught you to be a miser; but I have seen you giving your dollar for a 'notion,' when you might have laid one half aside for charity, and another half for a rainy day.

"Secondly, *That you have gone too much upon credit.* I always told you that credit was a shadow; it shows that there is a substance behind, which casts the shadow; but a small body may cast a great shadow; and no wise man will follow the shadow any further than he can see the substance. You may now learn that you have followed the opinion and fashion of others, until you have been decoyed into the bog.

"Thirdly, *That you have been in too much haste to become rich.* Slow and easy wins the race.

"Fourthly, *That no course of life can be depended on as always prosperous.* I am afraid the younger race of working men in America, have had a notion that nobody could go to ruin on this side of the water. Providence has greatly blessed us, but we have become presumptuous.

"Fifthly, *That you have not been thankful enough to your heavenly Father, for his blessings in times past.*

"Sixthly, *That you may be thankful that our lot is no worse;* we might have famine, or pestilence, or war, tyranny, or all together.

"And lastly, to end my sermon, you may learn to offer the prayer of your infancy, '*Give us this day our daily bread.*'"

The old man ceased, and Sammy put on his apron, and told Dick to blow away at the bellows.—*Exchange paper.*

The Crossing of the Arabian Desert.—Extract of a letter, dated Alexandria, June 20, 1843:—

It gives me great pleasure in taking a retrospect of the last twelve months—during which time I have crossed the entire of Egypt thirteen times, and as far as Cairo no fewer than twenty-nine times—to bear testimony to the amazing change that has been wrought in the system and means of transit. At that time, the means and arrangements of the canal navigation were of the most wretched description; and, amid inconveniences and scenes of the most repulsive nature, passengers were obliged to spend twelve or fifteen hours huddled together within a space not fit for the accommodation of half the number conveyed. Instead of two, there are now five canal passage-boats in use, and two steam-tugs, besides forty-eight horses. This improvement has enormous advantages, but will be felt best by those who have travelled under both circumstances. On the Nile, instead of one, there are four steam-boats. The desert, too, has lost most of its terrors. At the time to which I allude, and subsequently, I have seen and shared serious privations. But this has undergone a change. The wretched horses formerly in use have been replaced with efficient ones; their number increased from eighty to two hundred and fifty; a relay, instead of every forty or sixty miles, now established at every station—say every ten miles; the vans and harness refitted and repaired; the station houses fitted up most comfortably, and an English male and female attendant at the centre and principal bungalow; all the dependents throughout the line better ordered and more civil, and none of that extortion which was practised at hotels, and at every point where a possibility of it had heretofore existed; and there is now no cause sufficient to deter the most timid and delicate traveller, at any season of the year, from crossing Egypt with perfect safety and comfort, and without the slightest risk of delay. For much of the improvement thus rapidly introduced into the overland route, the public is indebted to the Pasha, who continues to afford every facility towards the complete development of a communication which is daily becoming more important both to England and India. It is understood that an arrangement is now in course of completion between the new Transit Company and the Peninsular and Oriental Steam Navigation Company, by which the means possessed by both parties in Egypt will be brought into united operation, and the efficiency of the transit permanently secured.

Corn Stalk Syrup.—H. J. Chalmers, of Monroe county, Georgia, has left at the office of the Macon Telegraph a bottle of syrup, made from the common corn stalk. The editor says he has tested its quality, and can pronounce its saccharine flavour to be milder and richer than any of the Louisiana syrup he ever tasted—it has nothing of the acidity often detected in other syrups, and particularly in molasses, but leaves upon the palate a pleasant

and agreeable sensation, that irresistibly makes you smack your lips! He is decidedly of the opinion that the manufacture of the article may be profitably carried on in Georgia, and he intends to devote his attention to it next season. He expresses a hope that the syrup may be made into sugar with such facility as to make Georgia independent of Louisiana and the West Indies for sugar.

Stalactites are found suspended from the roof of caverns in limestone rocks, and are formed by water passing slowly through the crevices in the rock, and carrying minute particles of lime, part of which is deposited in pendent masses; as these increase, by fresh deposition, gravitation is constantly drawing them to a point at the lower part, like icicles. A larger portion is deposited on the floors of the cavern, and forms strata; this is called *stalagmite*, was known under the name of *alabaster* by the ancients, and may be seen worked into vases by the Romans and Egyptians. In the late Sir John Soane's museum there is a magnificent sarcophagus, which was brought by Belzoni from Egypt.

The Owl.—The owl is one of the gardeners' and foresters' best friends, annually riding them of legions of their foes. In some parts of Europe, however, this most sensible bird is kept in families, like a cat, whom he equals in patience, and (if possible) surpasses in alertness. It is a well-known fact, that wherever the barn-owl has been killed off, field-mice have increased enormously. They peel, and of course destroy, the young hollies and other trees in new plantations.

The Rain Gauge.—This is an instrument constructed for the purpose of indicating the amount of rain which may fall at any given place. It is usually a tin or copper vessel exposing an area of a square foot. The rain, as it falls into the box, is made to act upon a train of wheels, somewhat similar to the gasometer, and the quantity in 1-100th of an inch is registered by a hand upon a dial-plate. There are several modifications of the instrument, but it is seldom that any two register the same amount of rain, even if placed within a few yards of each other, except there be little or no wind at the time. Another still greater source of error is the difference of altitude, for it is found that by placing the rain gauge at different heights, the results will be different, and the quantity of rain indicated by the instrument will be in an inverse ratio to the altitude; much diversity of opinion prevails as to the cause of this singular result. By many electricity is conceived as the acting cause: thus it is supposed, when two clouds oppositely electrified come within the sphere of mutual attraction they will rush together, and the electricity will be equally diffused throughout the whole mass of cloud, the particles of watering vapour common to each cloud will then unite themselves into drops, and by their weight, descending to the earth, a shower will be produced; as this rain

descends through the atmosphere, the latter being but feebly charged with electricity, the drops will be constantly discharging their electricity, and therefore increase by coalition, and consequently a much larger quantity of rain will fall in a given space near the surface of the earth than at any altitude above.

Oysters.—One oyster brings forth many thousands; the young or spawn of them are increased in numberless quantities between May and August, yearly, in which time none are taken or marketed; that season is called their sickness, in which they are not fit to be eaten. The spawn or brood oysters are not subject to destruction, as the eggs and fry of many other sorts of fish are; nor are they bait or food to any other fish; nor are they marketed for consumption if taken, till of due size, but laid again in the fisheries to grow.—*London Mirror.*

Ancient Science.—According to Pliny, a bridge of iron, prepared in a way that rendered it proof against the action of the weather, formerly connected the shores of the Euphrates.

Selected for "The Friend."

GOD HIDES HIS PEOPLE.

To lay the soul that loves him low,
Becomes the only Vice;

To hide beneath a veil of woe
The children of the skies;

Man, though a worm, would yet be great;
Though feeble, would seem strong;
Assumes an independent state,
By sacrilege and wrong.

Strange the reverse, which once abus'd,
The haughty creature proves;
He feels his soul a barren waste,
Nor dares affirm his love.

Scorn'd by the thoughtless and the vain,
To God he presses near;
Superior to the world's disdain,
And happy in its sneer.

Oh, welcome, in his heart, he says,
Humility and shame!
Farewell the wish for human praise,
The music of a name!

But will not scandal mar the good
That I might else perform?
And can God work it, if he would,
By so despised a worm?

Ah! vainly anxious!—leave the Lord
To rule thee, and dispose;
Sweet is the mandate of His word,
And gracious all he does.

He draws from human bitterness
His grandeur and renown,
And generous hearts, with joy confess,
The triumph all his own.

Down then with self-exalting thoughts;
Thy faith and hope employ,
To welcome all that he allots,
And suffer shame with joy.

No longer then thou wilt encroach
On His eternal right;
And He shall smile at thy approach,
And make thee His delight.

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 22.)

Many Friends keenly felt the want of a printing press in the increasing city, and flourishing province, and to lament that what was necessary for the clearing of "Truth" must be sent to England for publication. On the 29th day of the Eleventh month, 1696, the following minute was made in Philadelphia Monthly Meeting:—

"It being proposed to this meeting, that a printing press would be very serviceable to Friends belonging to the Yearly Meeting, Daniel Pastorius, of Germantown, is willing, and thinks he may be capable of managing the same; therefore, the meeting requests Samuel Carpenter, or any other Friend, to send to England for a press and letters, or such things thereunto belonging, as cannot be gotten here; and this meeting, if the Yearly Meeting doth not approve thereof, doth promise to see him or them paid for the same."

At the next Yearly Meeting, held Seventh month, 1697, it was deemed desirable to have a press, and Philadelphia Monthly Meeting was directed to procure it. That meeting appointed Edward Shippen to "endeavour to get it, with as much speed as possible." The money to pay for it, viz., £30 sterling, was sent to England towards the close of 1697; but the first notice of its arrival is Tenth month 30th, 1698, when the following minute is found:—

"This meeting desires Samuel Carpenter, Anthony Morris, John Jones, and James Fox, to agree with a printer, if any to be found, to manage the press; and to see for a convenient place to set it up, and to provide materials in order to set it to work." The next month the committee report, "that they have spoken with Reinier Jansen, who hath undertaken to print for Friends; and likewise have taken an house of David Lloyd to perform said work in." Francis Daniel Pastorius had been previously engaged by Friends to keep their school in the city, and to do the writing of the Society.

REINIER JANSEN.

Reinier Jansen* was a Hollander by birth, and a member of the religious Society of Friends before he came to America. He arrived in Philadelphia in the summer of 1698, and understanding the printing business, was ready to take charge of the press, which had arrived about the same time.

From the records of Friends, it appears that Reinier printed a primer; legal forms of deeds; bonds, &c., and for several years an Almanac, prepared by Jacob Taylor. The press he had the oversight of, was however,

principally kept at work on publications connected with the Society to which it belonged. Of those printed in 1699, three are yet extant. One is "An Epistle to Friends, by Gertrude Dereek Niesen." Another, "The Dying Words of William Fletcher;" and the third, "God's Protecting Providence, Man's surest Help and Defence in the Times of the greatest difficulty, and the most imminent danger; Evidenced in the Remarkable Deliverance of Divers Persons from the Devouring Waves of the Sea, amongst which they Suffered Shipwreck. And also from the more cruelly devouring jaws of the inhumane Cannibals of Florida. Faithfully related by one of the persons concerned therein. Printed in Philadelphia by Reinier Jansen, 1699." I find but one published in 1700; it bears this title: "To Friends in Ireland, and elsewhere: a Mourning Word to the Merry-hearted in Zion; with a word of Comfort to her bowed-down Mourners, by Thomas Usher."

In 1701, he printed some Epistles of the Yearly Meeting,—"A Brief Testimony against Backbiters, by William Shewen." Some quotations from the writings of George Keith, showing his opinion of a national church before he joined it,—George Fox's Primer, and a book entitled "Gospel Family-order, being a short discourse concerning the ordering of Families, both of Whites, Blacks, and Indians. By George Fox."

In respect to this last publication, it may be interesting to give some note respecting it. When George Fox was in Barbadoes, towards the close of the Ninth month, 1671, being too weak from sickness to travel, Friends came to the house of Thomas Rous, where he was confined, and held their meetings. In one of these opportunities, being drawn to speak to them of their duties to their families, his communication was taken down from his mouth, and a copy being conveyed to England, was printed there in the year 1673. It was reprinted in 1676. He exhorts them to bring up their families, slaves, as well as others, in the knowledge of the Truth. "You should preach Christ to your Ethiopians that are in your families, that so they may be free men indeed; and be tender of and to them, and walk in love, that ye may answer that of God in their hearts, being (as the Scripture affirms) all of one blood and of one mould, to dwell upon the face of the earth; for Christ (I say) shed his blood for them, as well as for you, and tasted death for them, as well as for you, and hath enlightened them, as well as he hath enlightened you, and his grace hath appeared unto them, as well as it hath appeared unto you; and he is a propitiation for their sins, as well as for yours; for he is a propitiation for the sins of the whole world." After quoting from Scripture the command to the Israelites to set free their brethren on the seventh year, he adds, "And to close up this, let me tell you, it will doubtless be very acceptable to the Lord, if so be that masters of families here would deal so with their servants, the negroes and blacks, whom they have bought with their money, to let them go after a considerable term of years, if they have served them faithfully; and when they go, and are made

* Isaiah Thomas, tells us, in his History of Printing, that he supposes Reinier to have been an apprentice of Bradford's, and carried on business for him. This is altogether a mistake, as the records quoted above show. The press belonged exclusively to the Society of Friends.

free, let them not go away empty-handed." "Therefore, I say, you spiritual Jews, you must exceed the outward Jews in this who are now come to Christ, who is a merciful and faithful High Priest, who is the Saviour of all men, and who tasted Death for all men." "And further, consider with yourselves, if you were in the same condition as the blacks are, (and indeed you do not know what condition you or your children, or your children's children may be reduced and brought into, before you or they shall die,) who came as strangers to you, and were sold to you as slaves; now I say, if this should be the condition of you or your's, you would think it hard measure; yea, very great bondage and cruelty. And therefore consider seriously of this, and do you for, and to them, as you would willingly have them, or any other, to do unto you, were you in the like slavish condition; and bring them to know the Lord Christ, and the Light and Grace of Christ, by which they may come to know him that died for them, and that shed his precious blood for them, and was buried, and rose again for their justification." In the course of this discourse, he particularly enforced the necessity of looking after the marriages of the blacks, to see that there was some order and solemnity in the manner; and that the marriages should be recorded, and should be binding for life.

William Southey, a minister in Philadelphia, who was very much opposed to slavery, and deemed that the Society ought to clear its hands of it, early in 1696, brought a copy of this book of George Fox, and a communication from himself on the same subject, to his Monthly Meeting. The Monthly Meeting made no minute on the subject, but recommended that it should be laid before the Quarterly Meeting. The Quarterly Meeting, held Fourth mo. 12th, 1696, sent both the written and printed communications to the Yearly Meeting, held in the Seventh mo., where the following minute was made:—

"Whereas, several papers have been read relating to the keeping and bringing in of any more negroes; which being duly considered, it is the advice of this meeting, that Friends be careful not to encourage the bringing in of any more negroes; and that such that have negroes, be careful of them, bring them to meetings, have meetings with them in their families, and restrain them from loose and lewd living, as much as in them lies, and from rambling abroad on First-days, or other times."

This book of George Fox being printed by order of the Society in 1701, I find Philadelphia Preparative Meeting,* sending a number of copies to Friends of Barbadoes.

Reimier Jansen continued to print for Friends until the time of his death, which occurred about the close of 1705. He showed

* In the original institution of Philadelphia Preparative Meeting, it was a meeting composed of the committee having charge of the printing press, and the schools, and such other Friends who felt their minds drawn to attend. It was designed to relieve the Monthly Meeting from too great a pressure of business. Some few of the rough minutes of their proceedings still exist.

his attachment to the Society he belonged to, and from whom he had derived his support, by bequeathing the Monthly Meeting of Philadelphia a legacy of £5.

William Southey, above noted, in the year 1712, petitioned the Assembly of the Province of Pennsylvania to enact a law declaring all negroes free. On this occasion the Legislature resolved: "It is neither just nor convenient to set them at liberty."

(To be continued.)

For "The Friend."

THOMAS UPSHER.

In the "Antiquarian Researches," published in the present number of "The Friend," will be found a notice of the republication in this city, in 1700, of a work written by Thomas Upsper, with the title, "To Friends in Ireland and elsewhere, a Mourful Word to the Merry-hearted in Zion; with a Word of Comfort to her Bowed-down Mourners." This work, which had been printed the preceding year in Dublin, I cannot find in our Library Catalogue, but a manuscript copy is before me, which is offered for insertion to the editor of "The Friend." Thomas Upsper appears to have written another work, entitled "An Answer to a Pamphlet, entitled 'An Account of an Occasional Conference between George Keith and Thomas Upsper.'" It is thought that the following interesting account of the author might profitably precede the essay; it is from an early volume of Piety Promoted:—

Thomas Upsper was born in the parish of Lenden, in the borough of Colchester, in the Sixth month, 1672. He was educated in the presbyterian way, and was religiously inclined from his youth, often seeking the Lord for the good of his soul, and delighted in reading the Holy Scriptures. About the fourteenth year of his age, he left the presbyterians, and joined himself with the people called general baptists, and became a preacher among them when young, and was well esteemed by them, until it pleased the Lord more effectually to visit him by the light of Jesus Christ, unto which he turned his heart, and came to see the emptiness of his former professions, and talk of religion, without the knowledge of God and Christ by the revelation of the Spirit.

A few days after he was convinced of truth, he wrote a letter, which was sent to the Baptist meeting, to be read on the First-day of the week, showing the cause why he left them; this letter was dated the 13th of the Ninth month, 1692, so that he was twenty years of age when he came among the people called Quakers. He was a diligent attendant of the meetings of that people for the worship of God, waiting upon him in silence and retirement of mind, for his teaching and counsel, until he was pleased to bestow upon him a gift in the ministry, which he received in great humility, and entered upon his ministry, in speaking a few words amongst Friends, in much fear and tenderness, to the comfort and refreshment of many. And God in tender mercy did increase his gift, so that he became

an able minister of the gospel, to the turning of many from darkness unto the light of Christ Jesus; and in that service he travelled in most parts of this nation of England, and also in Ireland.

As he often in the time of health remembered and spake of his death, so he did in his sickness, saying, "I do not expect to live long in this world, I have been preparing for a better; I do not desire to live here on my own account, I long more and more to be at home with my God; yet I would not be of that sort, to desire my reward before my work is done; there is nothing here can invite my stay; but if God hath further service for me in this world, I am resigned, and given up to his will."

In a letter to a particular friend, written in the time of his sickness, he expressed himself in these words:—

"When I consider those many unaccountable changes, which we, and ours, and all we have in this world, are subject to, it seems a sufficient antidote against the inordinate love of it; and it appears to me, that it is want of due thoughtfulness, which makes many so much engaged in it, as almost wholly to sequester all those religious endeavours which are really necessary to make sure of an eternal interest.

"It is now a long time since I have enjoyed one day of perfect health as heretofore; I consider it as a preparatory summons from this frail state of life; and to conclude, I thank God, I am not altogether unmindful of my duty, in setting my house in order against the time shall come that I must die and not live. I hope to live in a far better state, and there to enjoy all the generations of the just that are gone before, and shall hereafter follow."

About the same time, several Friends being with him, he desired they might bear him witness, saying, "My dependence, hope and trust, is only and alone in the Lord Jesus Christ, and that I do not value myself upon any qualification or endowment, but lay all down at the feet of Jesus, and am as nothing before him." About two days after, though weak in body, he was carried in a coach to Ipswich, to the burial of a Friend; and when he came there, he seemed very unfit for the service of the day, there being many people at the burial; but the Lord strengthened him to declare the truth and word of life for about an hour and an half, which much affected the people in general; and Friends, who knew his weakness of body, admired the love and goodness of God to him. He prayed also, and spake at the grave some time, and appeared stronger after the meeting than before, and continued better a few days after; but his sickness returned again, in which he was very patient under great pains, which he said no tongue could express, desiring to be resigned; and the Lord blessed him with resignation, faith, and patience, under all.

To a Friend that came to visit him, who made some observation of the prevalence of his distemper, he said, "Now, in all likelihood, I am about to take my last leave of you all, and I pray God from my heart to bless you." Many sound expressions were spoken

to those who visited him in his sickness; to some, counsel and advice; to others, his own experience of the mercy and goodness of God. Being desired to send for another physician, he answered, "No; I am satisfied, if God hath been pleased to have said amen to means, there has been sufficient means used for my recovery, and therefore I shall have my eye only to the Lord for help." At another time, he said, "My tongue is not able to express what I feel of the love and goodness of God now when I have most need of it; a saying used by that plain despised people is very true, that *Life is better than words*. There is one thing I cannot find out, why the Lord should so abound in his love and mercy to me, who am unworthy of the least of his mercies." There was great refreshment felt many times in being with him in silence, in time of his sickness. On a First-day, in the morning, several Friends being in his chamber, he desired that they might wait upon the Lord together; and the Lord was pleased to open his mouth to praise his holy name. Some Friends desiring him to say little to those who came to visit him; his answer was, "I know not whether I may have another opportunity to do it." He remembered the faithful, and spake of their blessed estate; at the sight of which, he was even as it were in a rapture of joy, praising the Lord to the comfort of those present, saying, "Oh! that I might declare of the wonders of the Lord that I have seen in the deeps; but I am resigned to the will of the Lord." His pains and exercises were very great, and, as he often said, unknown; yet he also said, "The Lord is very good to me, and bears up my spirits in the midst of them all." Taking leave of several Friends who visited him, he said, "Oh! that you may so live, that we may meet again in the mansions of eternal rest." He remembered his dear love to Friends every where, saying, "They are near my life, I have true unity with them in spirit." At a meeting in his chamber, about fourteen days before he died, the state of the church, and many precious truths were opened unto him, and in a heavenly frame of spirit he spake of the wonderful wisdom, love, and goodness of God, exhorting Friends to be more faithful and diligent in the service of the Lord.

About ten days before his death, finding himself, as he thought, somewhat better, he went to the meeting, being the First-day of the week, and prayed fervently in the forenoon meeting, praising the name of the Lord, in a sense of his mercy and goodness; but in a day or two he altered much, his distemper prevailing upon him. He desired to be carried decently to the grave, saying, "I love decency, and desire to die in great humiliation, and commit my spirit into the hands of the Lord Jesus Christ." About the time of his death, he was in a heavenly frame of spirit, and spake of a glorious meeting, and said, "The Lord in the riches of his mercy will keep all them that trust in him, under all their trials to the end." He departed this life the 10th of the Eighth month, 1704, aged thirty-two years and two months.

(To be concluded.)

EPISTLE OF ADVICE,

Issued by Ohio Yearly Meeting in the Ninth month last.

To the Quarterly, Monthly and Preparative Meetings within our limits, and to our members individually.

In feelings of affectionate solicitude that all our members may be found walking worthy of the vocation wherewith we are called, we are led to salute you on the present occasion, desiring that grace, mercy and peace may abound, and be multiplied among you.

Dear Friends:—on no other terms can we realize an increase of spiritual blessings, or an establishment in the ever blessed Truth, but through a humble walking in the fear of the Lord, and in obedience to the convictions of His Spirit in the secret of the soul. As this becomes our daily engagement, we shall be very careful not to neglect the assembling of ourselves together for the worship of Almighty God; and when collected we shall be found reverently waiting before Him, in the silence of all flesh, for a qualification to offer that worship which is in spirit and in truth. In this state of child-like dependence and fear we shall know Him indeed to be the Minister of the sanctuary, and true tabernacle, which God hath pitched and not man. He will open our state and condition unto us, giving us to see what it is that stands in the way of our entire acceptance with Him, and will supply us in his own time with the rich consolations of his Spirit. Those who are thus engaged to come into the presence of the Searcher of Hearts, will have no dependence upon the teachings of men, nor will they want to attend at places where a man-made ministry is held.

The right training up of our tender offspring, is a subject that has felt to us at this time to be of vital importance, both as respects ourselves and them. Those who are rightly concerned for the eternal welfare of their children, will be constrained in the spirit of love and tenderness, to endeavour to restrain them from the indulgence of those inclinations and dispositions, which lead them from under the cross of Christ. The neglect of this, and the want of keeping under a proper exercise to instruct them in piety and virtue, are no doubt the means of retarding the advancement and growth in the Truth of many who stand in this very responsible station. We beseech all our dear Friends who have the care of children, to enter into a strict self-examination on this momentous subject; believing that if it sufficiently claimed their attention, while they would seek for a qualification to walk before them in the fear of the Lord, they would be very careful not to send them to district or other schools, where the contaminating influence of evil example might give a lasting bias to their youthful minds; but that increasing concern would be apparent to place them in schools taught by members of our religious Society, in which their morals would be properly guarded, and they required to conform to our religious testimonies, &c. For your encouragement, dear Friends, we would revive the testimony that was borne of a faithful servant of old: "Shall I hide from Abraham that thing which I do? for I know that he will

command his children, and his household after him; and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring up to Abraham that which he hath spoken of him."

To our beloved young Friends, we desire to express the warm solicitude which at this time has clothed our minds on your behalf; and we would affectionately remind you that you cannot quench the pleadings of the Holy Spirit, even in things you may esteem small, without incurring the guilt of becoming "hardened through the deceitfulness of sin." By yielding to the temptations of our subtle enemy in what may be esteemed little things, a way is prepared for greater deviations from the path of rectitude, and of becoming more strongly bound in the captivity of sin and transgression; from which, be assured, there is no release, except through many baptisms and deep sufferings. We entreat you, therefore, to submit to the early visitations of Divine Love, bearing in mind that the Lord loveth an early sacrifice; and for the encouragement of such it is declared: "I love them that love me, and they that seek me early shall find me."

We believe that our Christian discipline was instituted in the authority of Truth, and that in its administration we should seek to be clothed with "that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." As this is our concern, while we should often be made instrumental in building one another up on our most holy faith, we should be qualified to labour for the restoration of offenders in the spirit of meekness and without partiality; and in coming to conclusions respecting them, we should judge righteous judgment. We desire to encourage a timely and impartial exercise of the discipline toward offenders, but at the same time we wish to convey a caution to our dear Friends, to watch very carefully against a zeal which is not tempered with Christian love and forbearance; for whenever such a spirit has been allowed to prevail, discord and disunity has been produced to the grief of the right-minded. Pertinent to this subject is the exhortation of the apostle: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

The deficiencies reported from several of the Quarterly Meetings respecting the punctual payment of debts, has claimed our serious consideration, and been the cause of deep sorrow to many exercised minds. We feel concerned, dear Friends, tenderly to advise those who have given measures in this respect, to remember that our high and holy profession leads into strict justice in all our transactions; and we therefore earnestly desire that such may use every effort in their power to discharge what they owe, so that no reproach may be brought upon the Truth. A deep concern was also felt on account of the practice of members becoming security for others, whereby they have often become greatly

involved, in debt, and brought reproach upon themselves, and distress on their families; against this evil we desire to warn all our members in the language of the wise-man: "Be not thou one of them that strike hands, or them that are sureties for debts; if thou hast nothing to pay why should he take away thy bed from under thee?"

We would affectionately call the attention of Friends to the subject of the daily reading a portion of the Holy Scriptures in their families in a collective capacity, as heretofore advised by this meeting, desiring that our members may not relax in their concern to promote this salutary practice. The time thus given up from our secular employments, with minds rightly directed to Him from whom all our blessings come, and whose are the cattle of a thousand hills, will, we doubt not, be an acceptable offering.

The reading too of the writings of our worthy predecessors in the Truth, and tracing the history of their faithful allegiance to their Divine Master, through deep sufferings, and the support, through all, which he was pleased to vouchsafe, must have a strengthening effect in fixing our faith and hopes in the same Almighty arm of power. And whilst we thus boost the growth and establishment of our beloved Friends in the unchangeable Truth, we would advert to the many periodical publications which abound in the present day, of a character unfavourable thereto. Where any improperly give up their time and attention to these, some of which are of a highly exciting nature, there is reason to fear, the tendency will be to quench the "still small voice" of the "good Shepherd," and by degrees to lead into feelings, if not into acts, which may endanger their progress Zionwards.

Finally, dear Friends of every class, may we feel increasingly concerned in this day of excitement and commotion, both in civil and religious society, to know an establishment on Christ Jesus, the rock of ages, whereby we may individually become acquainted with the safe abiding place of the true church, and be enabled to "see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, but there the glorious Lord will be into us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby; for the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us."

Sagacity and Courage of the Walrus.

Some of the most remarkable facts noted in connection with natural history, are found in Captain Beechey's "Narrative of a Voyage of Discovery toward the North Pole," in the ships "Dorothea" and "Treat," under the command of Captain Buchanan, in 1818. The walrus are described to have acted more like human beings than any other animals we ever known to act. These amphibious creatures, molested by a party of sailors while they were on land, where they felt less at home than in the water, burst through

their assailants and rushed into the sea. They then boldly turned on their pursuers, and attempted, as it would seem, to destroy or overturn their boat. It was the opinion of the sailors that they had a sort of general, who led them to the attack. He was desperately wounded in the battle or strife which ensued, and then his followers are described to have retreated, carrying off their wounded chief, as the Greeks and Trojans did their disabled heroes. Even this is not all. His supposed offspring was observed to have acted under his protection, and when the senior fell the young one continued the contest alone, and gallantly laid down his life in attempting to revenge his king or parent! The writer says, "Several of the crew managed to effect a landing upon the ice without any alarm being given to the animals; but immediately on the first musket being fired, the affrighted group made such a desperate rush towards the edge of the ice, that they nearly overturned the whole of our party, purposely stationed there to intercept them. The seamen finding this charge more formidable than they expected, were obliged to separate, to allow their opponents to pass through their ranks, and being thus, in their turn, taken by surprise, they suffered them, almost unmolested, to perform their summer-steps towards the sea. What with their uncertain movements, the extreme toughness of their skin, and the respectful distance at which the men were obliged to keep, to avoid the lashing of the head and tusks of the animals, it was, indeed, no easy task to inflict any serious injury upon them. One, however, was desperately wounded in the head with a ball, and the mate of the brig, being determined, if possible, to secure his prey, resolutely struck his tomahawk into his skull, but the enraged animal, with a twist of its head, sent the weapon whirling in the air, and then lashing his neck, as though he would destroy with his immense tusks every thing that came in his way, effected his escape to the water. The seamen followed, and pushed off in their boats; but the walruses finding themselves more at home now than on the ice, in their turn became the assailants, and the affair began to assume a serious aspect. They rose in great numbers about the boats, snorting with rage, and rushing at the boats, and it was with the utmost difficulty they were prevented upsetting or staving them by placing their tusks upon the gunwales, or by striking at them with their heads. It was the opinion of our people, that in this assault the walruses were led on by one animal in particular, a much larger and more formidable beast than any of the others; and they directed their efforts more particularly towards him, but he withstood all the blows of their tomahawks without flinching, and his tough hide resisted the entry of the whole lances, which were unfortunately not very sharp, and soon bent double. The herd was so numerous, and their attacks so incessant, that there was not time to load a musket, which, indeed, was the only effectual mode of seriously injuring them. The purser, fortunately, had his gun loaded, and the whole now being nearly exhausted with chopping and sticking at their assailants, he snatched it up,

and thrusting the muzzle down the throat of the leader, fired into his bowels. The wound proved mortal, and the animal fell back amongst his companions, who immediately desisted from the attack, assembled round him, and in a moment quitted the boat, swimming away as hard as they could with their leader, whom they actually bore up with their tusks, and assiduously preserved from sinking. Whether this singular and compassionate conduct, which, in all probability, was done to prevent suffocation, arose from the sagacity of the animals, it is difficult to say, but there is every probability of it; and the fact must form an interesting trait in the history of the habits of the species. After the discharge of the purser's gun, there remained of all the herd only one little assailant, which the seamen, out of compassion, were unwilling to molest. This young animal had been observed fighting by the side of the leader, and from the protection which was afforded it by its courageous patron, was imagined to be one of its young. The little animal had no tusks, but it swam violently against the boat, and struck her with its head, and indeed would have stove her, had it not been kept off by whale-lances, some of which made deep incisions in its young sides; these, however, had not any immediate effect: the attack was continued, and the enraged little animal, though disfigured with wounds, even crawled upon the ice in pursuit of the seamen, who had relanded there, until one of them put an end to its sufferings."

Foreign Journal.

Exhaustion of Land.—Land, dead and inert as it is, admits of no exhaustion or weariness. Robbed it may have been of some element (phosphate of lime for example) by the crops raised having been, year after year, carried off the ground, till there remains no more of that element in the land, and another crop would starve and pine for want of it. Polluted the land may have become by matter thrown off from the roots of the crop which has been so injudiciously repeated, till the same species of plant can no longer live in it. But this is all that is known of what is called exhaustion.

Nitrate of Soda.—In February, 1841, some old worn-out garden roses had this salt applied to them, at the rate of one cwt. per acre. It was sown broadcast all over the ground, mixed with dry sand. About the end of April, the ground became covered with a greenish appearance. As the dry weather advanced, that appearance ceased. The plants became healthy, and of a fine dark green; in the autumn they appeared far more robust than those adjoining; they were also less infested with insects, but this may have arisen from their being in a more healthy state. Dallis was also tried with nitrate of soda, each plant having about half an ounce given to it, mixed with water. The plants operated upon became like the roses, of a fine dark green, more robust and compact in their growth; flowering more freely and earlier; it had no

effect on the colours of the flowers. No further result was obtained when half an ounce more was administered to them. Some verbenas, petunias, pentstemons, and various other plants, were watered with the nitrate, at the rate of three quarters of a pound to the rod, and with the same results; except that they seemed to become exhausted in the autumn sooner than those which were not dressed with the nitrate. If applied in dry weather, and over-head, it acts in the same way as common salt, by destroying the leaves and young shoots. It has been found very efficacious for killing slugs. The solution of nitrate of soda is more efficacious than lime-water where it can be applied without touching the foliage.—*Proceedings of the Eng. Hort. Soc.*

INTERESTING INTERVIEW.

A correspondent of the New York Commercial Advertiser, writing from Hartford, Conn., says:—

I was at the school for the deaf and dumb this morning, when that interesting little creature, Laura Bridgman, (who has but one sense—that of touch,) arrived from Boston, and made her first visit. She was accompanied by Dr. Howe, Lydia H. Sigourney, and some other persons, and her coming seemed to be quite unexpected.

It is probable that there is hardly another person in the United States whose appearance at the school would create such a sensation among the hundred and fifty inmates. Her name was familiar to all the pupils, who had doubtless marvelled much how a dumb child, deprived also of the sense of sight, by which they themselves learn every thing, should be able to learn to read, write, and talk.

When the news was passed from hand to hand, that Laura Bridgman was in the office, the teachers and pupils came thronging round her, and filled the room and passage way, while all the way up the stair-case stood scores of little girls, with sparkling eyes and animated faces, eagerly gesticulating to each other, and conversing rapidly in dumb show.

It was a beautiful sight to see so much life and happiness among these unfortunates; but the principal attraction was little Laura, who, having taken off her bonnet and cloak, appeared one of the most interesting children you ever saw. Slender, and delicately formed, with beautiful features and fair complexion, so graceful were her motions; so animated her gesticulation, and so full of life was her countenance, that but for the green ribbon bound over her sightless orbs, you would have called her one of nature's most gifted children. Such is the power of the soul—such its independence of sense. There stood this child in a crowd, without one ray of light to pierce her ever-during darkness, without a sound to break the dreary stillness, without an odor even to show the presence of others, yet joyous as a bird, yet conscious of every thing that was going on, yet eager to shake hands with all, and to learn the names of all; delighted to find that every one could talk in her finger language, and evidently enjoying the boon of existence, and speaking in dumb but

expressive language the praise of Him who willeth the happiness of all whom He createth.

She was very impatient to meet Julia Brace, the only person in the world, perhaps, whose privation of sense approaches in degree to hers; and about whom, it seems, much had been told her.

At last Julia was brought down, and the two met, and felt of each other! But what a difference between the two! Julia is a woman grown, and unpossessing in her appearance, because she is without animation, without vivacity, without any expression of face. She was made to understand, by placing her fingers on Laura's eyes, and on her ears, that she was blind and deaf like herself, but her countenance changed not; she manifested little interest, and in a moment or two began to withdraw from the child, who clung to her, put around her neck a chain of her own braiding, and kissed her! Vain impulse of affection! Julia coolly put into her pocket the present which Laura had brought her, and was making off from the child, whose distress now became evident, and who eagerly asked the others, "Why does she push me? why does she not love me?"

What a contrast is their characters! Laura wanted her affection and sympathy, and would not be satisfied without them; while Julia, having got her present, was desirous of terminating the interview, and carrying off her possession!

THE FRIEND.

TENTH MONTH, 21, 1843.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting of Friends convened at Richmond, in that state, at the usual time, in the last month, and we understand was attended, as heretofore, by a large number of both sexes. The proceedings were conducted with harmony and good feeling, and several matters of importance were satisfactorily concluded. We expect to receive shortly a copy of the printed minutes, when a more particular account of its business will be given.

THE SHELTER.

We have been informed that the income of the Association for the care of Coloured Orphans is entirely exhausted, and that donations to enable them to carry on their operations for the remainder of the year, will be gratefully received by the treasurer, at No. 30 South Twelfth street. Were it needful, one might dilate largely in favour of liberality towards this interesting charity; but to the wavering, we would say, as more potent than words—go and visit The Shelter, and see for yourselves.

Correction.—In the marriage notice of James B. Parker, Ninth mo. 23d, for *Gouse*, read *Gause*.

WEST TOWN BOARDING SCHOOL.

The winter session will commence on Sixth-

day, the 27th instant, and stages will be in readiness to convey the pupils, leaving the office in Sixth street, below Mulberry, at 8 o'clock A. M. It is particularly desired that the scholars may assemble punctually at the appointed time, as much inconvenience and delay arise in the arrangement and classification of the scholars, when the time is not observed.

Nathan Sharpless and Martha Jefferies, who have acceptably filled the stations of superintendent and matron, having resigned; our friends Pennock and Sarah Passmore offered their services to supply the vacancies thus created, and being approved and appointed by the committee, they will enter upon their duties at the opening of the winter term.

WEST TOWN SCHOOL.

Winter Session.

Stages and other conveyances will be provided to convey the children to West Town on Sixth-day, the 27th instant; to leave the stage-office in Sixth street, below Arch, at 8 o'clock in the morning.

It is requested that the names of those who wish to go out by this opportunity, be timely entered in a book which is left at the office for that purpose.

HUGHES BELL.

Tenth mo. 21st, 1843.

DIED, on the 29th of Eighth mo. last, after a severe illness, at his residence, Henry City, Indiana, ZACHARIAH MACEY, a member of Hopewell Particular and Monthly Meeting, in the 70th year of his age.

—, on the 28th of Ninth mo, 1843, THOMAS LAMBORN, an elder and member of New Garden Monthly and Particular Meeting, Chester county, Pa., in the 70th year of his age, of disease of the heart. He several times said, he thought he should in this way leave this world; adding, "It matters not, how, or when, or what kind of body I have, for the peace of soul I care for nothing. The world cannot give it, and thanks be to God, it cannot take it away." "I believe death will have no sting, and the grave no victory." He died suddenly, with no eye to watch over him, save the Lord's, apparently without pain or struggle, being found in a sleeping position; thus realizing his expectation.—This is another of the innumerable examples, evincing that here we have no continuing city; but there is a consolation in knowing, that he sought "a city that hath foundations, whose maker and builder the Lord alone is;" having no doubt of his preparation for a perpetual change; as he also declared, the First-day before his close, "For I am now ready to be offered, and the time may declare it as a hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing."

—, on Fifth-day, the 28th of Ninth month, after a short and severe illness, SARAH FEMINGTON, in the 79th year of her age; a member of the Northern District Monthly Meeting.

—, of dysentery, on the 1st instant, JOSEPH GLOVER, son of George M. Glover, of Burlington, New Jersey; aged seventeen years and twenty-one days. He bore his sufferings with much quietness and exemplary patience; having left many friends by whom he was much beloved to mourn his loss; but they are comforted by the hope that he has, in inscrutable wisdom, been gathered from the evils to come.

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PHILADELPHIA.

Communicated for "The Friend."

OBSERVATIONS

On a Pamphlet entitled "*Brief Examination of Scripture Testimony on the Institution of Slavery.*"—By ENOCH LEWIS.

If the light that is in thee be darkness, how great is that darkness.—Matt. vi. 23.

And of all arts sagacious dupes invent
To cheat themselves, and gain the world's assent,
The worst is Scripture, warped from its intent.

COFFER.

INTRODUCTION.

A pamphlet of forty pages has recently come into my hands, entitled "A Brief Examination of Scripture Testimony on the Institution of Slavery;" by Thornton Stringfellow; the object of which is to prove that the slavery now maintained in the southern parts of the United States, is warranted by the precepts and doctrines of the Old and New Testaments.

As this writer professes to be sincere in his inquiry after the truth, and willing to be convinced of his errors, if he is in error, it is to be hoped that he will not be offended, if others should not judge so favourably of his cause, or his arguments, as he appears to do. Having no disposition to question his sincerity, I may, perhaps, before proceeding further on the subject, be permitted to suggest a practical improvement in the administration of this favoured system.

The institution of slavery being, in the opinion of our author, nearly, if not quite a particular favourite of heaven, decreed by the Almighty himself, before it was brought into existence; established under his special superintendence in the posterity of Canaan; from whom of course the negro slaves now held in the United States must be descended; recognized with particular approbation in the persons of Abraham, Isaac, Jacob, Joseph, and Job, who were all slave-holders; instituted by Divine authority in the law of Moses; acknowledged by our Lord and his apostles as arising out of an ordinance of God—all these points being clearly deducible from the sacred volume;—and the further momentous

conclusion being also fairly drawn from the same invaluable writings, viz., that the maintenance of involuntary servitude is quite compatible with the injunction of our Lord, All things whatsoever ye would that men should do to you, do ye even so to them; it is much to be regretted, that the masters of slaves in our country, seeing, according to our author, these things cannot be spoken against, do not exercise a little more care to have them taught to read the Scriptures. It seems to have been a strange oversight in the legislation of the south, that they have not made provision to secure to all the slaves, who are born in our country, or introduced from abroad, so much education as to enable them at least to read the Bible. Such an education, if our author is correct, must operate to suppress all murmuring and repining on the part of the slaves, as they may see from that sacred book, that the institution of slavery was Divinely authorized; and that in opposing this institution, they are opposing not their masters only, but their Maker and their Saviour. If the Scriptures fairly prove that the negro slaves now held among us ought to be retained as goods and chattels, subject to a control, which is limited only by the discretion of their masters; and that the owner's right is more sacred and inviolable than the marriage union, what a pity it is that the slaves should be left ignorant of these important truths, and subject to the delusions practiced upon them by impertinent and officious abolitionists. Let them be taught to read the Scriptures, and examine for themselves, whether these things are so. When they become thoroughly convinced, by the diligent perusal of the Holy Scriptures, that the doctrines of T. Stringfellow are really consonant to the letter and spirit of the sacred volume, they will be able to detect the false and interested instructions of those who interfere to change their condition, and cordially unite with their masters in the support of a system so plainly coincident with the Divine will. The slaves being thus instructed in the true doctrines, the masters would be relieved from the necessity of using force to retain them in their allotted station. Whether the ability to read the Scriptures would produce these salutary effects among the slaves, can hardly be ascertained without a trial.

The legislation of the slave-holding states appears to have proceeded on the opposite theory. In some of them, laws have been enacted to prevent the instruction of slaves. As early as 1740, the province, now state, of South Carolina, prohibited the teaching of a slave to write, under a penalty of one hundred pounds current, §428 57—and a similar law was enacted in Georgia in 1770, except that the penalty was twenty pounds sterling. The

Virginia revised code of 1819, contains a provision that meetings of slaves, or free negroes, or mulattoes associating with slaves, at any school for teaching them reading or writing, either by day or night, shall be deemed an unlawful assembly; and the offenders are punishable with twenty lashes, by order of any justice of the peace.* Indeed, one remarkable trait of slave-holding policy, is a general effort to discourage the education of the coloured race, whether bond or free. This seems to indicate that the masters, in general, are far from believing that the diffusion of knowledge among them will open their minds to a conviction of the justice of slavery. It seems they attribute to the coloured race an obtuseness of intellect, quite incompatible with the comprehension of the theological discoveries of Thornton Stringfellow. It is, indeed, not surprising that such want of penetration should be attributed to the coloured race, when we find that very few, even of our own superior breed, have arrived at the conclusions which appear so obvious to our author, unless they have been nursed in the lap, or dandled on the knee of slavery themselves. Those who are not interested, either directly or indirectly, in support of the system, almost invariably arrive at the opposite conclusion. Among the thousands who have made the Holy Scriptures the study of their lives, I do not recollect to have heard of one who believed that the system of slavery, which now prevails in half the states of the Union, was warranted by the doctrines of the Bible, unless his interests or his prejudices strongly favoured that conclusion.

The publisher of the pamphlet in question, in a preliminary address to the reader, expresses an apprehension that the efforts of northern abolitionists may rend the church, and dissolve the joint co-operation of northern and southern baptists in missionary operations. In other words, this writer considers it desirable that those baptists of the north, who conscientiously believe that slaveholding, as now practised in the south, is totally irreconcilable with the religion of Christ, and a palpable violation of the rights of humanity, should quietly abandon their principles, and unite with their brethren of the south, in the propagation of a system of religion, which the conduct of the latter is continually violating. However Scriptural this system of slavery is supposed, I do not discover that either the author or publisher of the pamphlet has proved the holding of men in the condition of goods and chattels, to be a Christian duty. The division so much deprecated, may therefore be readily prevented, without the sacri-

* See Stroud's Slave-laws, and the authorities there cited.

face of principle. Let the friends of missionary efforts in the south abandon their system of slavery, and they will cease to have, not only their brethren of the north, but of the world, against them. It is a fact, to which we may endeavour to shut our eyes, but which is still forced upon us, that the current of opinion throughout the civilized world, is opposed to slavery. The supporters of this system, compose a lean minority even in the United States. The contests by which we are agitated, are owing quite as much to the advocates, as to the opponents of slavery. Abandon the system, and the contest is at an end. Not only will harmony be restored with the north, and with the religious world on both sides of the Atlantic; but, which is of still greater importance, with the inmates of our own houses and farms.

(To be continued.)

A MONKEY AND HIS TORMENTORS.

In the jungles about Tifcherry, there is a large species of monkey, frequently tamed by the natives; and at a village a short distance from this celebrated seaport, we had an evidence of the remarkable sagacity of this animal. A few yards from the house of the person to whom it belonged, a thick pole, at least thirty feet high, had been fixed into the earth, round which was an iron ring, and to this was attached a strong chain, of considerable length, fastened to a band round the monkey's body. The ring being loose, it slid along the pole when he ascended or descended. He was in the habit of taking his station upon the top of the bamboo, where he perched, as if to enjoy the beauties of the prospect around him. The crows, which in India are very abundant, and singularly audacious, taking advantage of his elevated position, had been robbing him of his food, which was placed every morning and evening at the foot of the pole. To this he had vainly expressed his dislike, by chattering, and other indications of his displeasure equally ineffectual; but they continued their periodical depredations. Finding that he was perfectly unheeded, he adopted a plan of retribution, as effectual as it was ingenious. One morning, when his tormentors had been particularly troublesome, he appeared as if seriously indisposed; he closed his eyes, dropped his head, and exhibited various other symptoms of severe suffering. No sooner were his ordinary rations placed at the foot of the bamboo, than the crows, watching their opportunity, descended in great numbers, and according to their usual practice, began to demolish his provisions. The monkey now began to slide down the pole by slow degrees, as if the effort were painful to him, and as if so overcome by indisposition that his remaining strength was scarcely equal to such exertion. When he reached the ground, he rolled about for some time, seeming in great agony, until he found himself close by the vessel employed to contain his food, which the crows had by this time well gnawed. There was still, however, some remaining, which a solitary bird, emboldened by the apparent indisposition of the monkey, advanced to seize.

The wily creature was at the time lying in a state of apparent insensibility at the foot of the pole, and close by the pan. The moment the crow stretched out his head, and ere it could secure a mouthful of the interdicted food, the watchful avenger seized the predator by the neck, with the rapidity of thought, and secured it from doing further mischief. He now began to chatter and grin, with every expression of gratified triumph, while the crows flew around, cawing in boisterous chime, as if deprecating the chastisement about to be inflicted upon their companion. The monkey continued to chatter and grin, in triumphant mockery of their distress; he then deliberately placed the captive crow between his knees, and began to pluck it, with the most humorous gravity. When he had completely stripped it, except the large feathers in the pinions and tail, he flung it into the air as high as his strength would permit; and after flapping its wings for a few seconds, it fell on the ground with a stunning shock. The other crows, which had been fortunate enough to escape a similar castigation, now surrounded it, and immediately pecked it to death. The animal had no sooner seen this singular retribution dealt to the purloiner of his repast, than he ascended the bamboo, to enjoy a quiet repose. The next time his food was brought, not a single crow approached it.—*Oriental Annual.*

THE GREAT WEST.

Passing along the Levee a day or two since, we were attracted by a lot of flour which had just been landed, marked "*Des Moines City Mills.*" On inquiry, we learned that the flour was actually made at mills situated some distance up the Des Moines river, and from wheat grown in the neighbourhood. The fact illustrates the rapid and constant growth and development of the resources of the country—and particularly of the great Valley of the Mississippi—notwithstanding all the disastrous reverses of the last eight years.

The Des Moines river is a branch of the Upper Mississippi, emptying into it in the southern part of Iowa territory. Previous to 1838 or '39, no such a territory was known, and it was only in 1835 that civil jurisdiction was first extended over the country which is now organized under the name of Iowa. In that year it was attached by an act of Congress to Michigan. Previously there were but few white people residing in it. At the Dubuque lead mines there was a small fluctuating population, who had built a village, and organized themselves in a simple democracy.

In 1836, the territory of Wisconsin was organized by an act of Congress, embracing all the country now known by that name, as well as that which is now Iowa, and on the 4th of July of that year, the new government went into operation. The day was celebrated with rejoicing wherever there were any white settlements, and these had multiplied and grown wonderfully within a year, particularly on the west side of the Mississippi. In May of that year also, the first newspaper ever printed west of the Mississippi river, and

north of the state of Missouri, was established at Dubuque.

The settlers were mostly poor—they came in and squatted on the public lands, built cabins, and began to till the ground. Flour, and provisions of every kind were scarce, and high, and the only export of the country was lead. The mania to get rich without industry, which spread over the country in 1835, '36 and '37, reached its height in those western wilds in the fall and winter of 1836, and some men with real capital, and many with false, went into the territory, and sprinkled it with towns and cities, rail-roads, turnpikes and canals in embryo. This for a while retarded agriculture, and no one thought that for many years the products of the country would equal its consumption. But if it retarded temporarily rural pursuits, it attracted the attention of thousands to the growing and promising west, and brought whole colonies of valuable inhabitants from the northern and middle states, so that when the tide of speculation which overflowed and apparently desolated the country had subsided, it was found to have left a rich deposit.

In 1838, or '39, the territory was divided, and Wisconsin on the east of the Mississippi, and Iowa on the west, organized into distinct territorial governments. They are now both flourishing communities. Wisconsin is populated mainly from the New England states, and Iowa from those farther south and west, including Ohio, which already—herself but forty years old—sends out annually several thousand emigrants. From consumers they have grown in half a dozen years to be producers, and from importers to be exporters of nearly all the necessaries of life. Such as we have detailed was the beginning of these thriving communities, which will presently be ready to take their places in the constellation of the republic; and such is the progress under the most adverse circumstances, of the great country irrigated by our mighty river, and cherished by free institutions.—*New Orleans Bulletin.*

Architecture of Birds.—There is nearly as much difference between the comparative beauty of the nests of a wood-pigeon and of a bottle-tit, as between the hut of a North American savage and a Grecian temple. But although the savage, in the course of ages, may attain as much civilization as would lead him to the construction of a new Parthenon, the wood-pigeon will continue only to make a platform of sticks to the end of time. It is evident, from a contemplation of all nature, that the faculties of quadrupeds, birds, insects, and all the inferior animals, are stationary; those of man only are progressive.

Egyptian Skill.—The ancient Egyptians are believed to have possessed means of transporting huge masses which are unknown at the present day. How else, it is asked, were they able to move masses of rock above 500 tons in weight, across 140 miles of desert country, which they accomplished?

An Affectionate Address to the Youth of the Religious Society of Friends.

One of the prominent traits in the character of the late Jane Bettle, of this city, was the tender attachment and interest she manifested for those in the early walks of life. Her heart and her house were alike open to receive them; she entered feelingly into their trials and temptations, and often found opportunities of expressing to them her affectionate solicitude for their best welfare, either in the language of encouragement, of admonition, or reproof; and the kind and Christian manner in which this was imparted generally made its way to the heart, and secured for her a place in their regard and esteem.

During her long confinement, her concern for this interesting class of society continued unabated; and on one occasion she penned the following address:—

“*Earrest are my desires that our beloved young people would be willing to listen to the voice of the dear Redeemer. His gracious invitation still continues to be, ‘Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.’ Many there are in the present day, who seem not disposed to close in with this invitation, preferring the delusive pleasures of this transitory and perishing world to the eternal and unfading joys of heaven. I feel for such as are in captivity; such are under the influence of the prince of the power of the air, who is seeking to rob the precious young people of that heavenly treasure which is laid up in store for all those who love the appearing of the Lord Jesus, and who, like Mary of old, sit at his feet to hear the gracious words which proceed out of his mouth.*

“*His inspeaking voice is still uttering the gracious invitation, ‘Come unto me, and I will give you rest.’ I believe there are seasons, when some of those who seem to be pursuing sin-pleasing gratifications, are made to pause a little, and feel, at least for a moment, a weight of condemnation consequent upon following the paths of dissipation and vanity, and are made secretly to exclaim, ‘My vain pursuits rob me of true and solid enjoyment in the life that now is, and, if persisted in, will finally separate me from the love of God in Christ Jesus, and from an inheritance among those, who, through submission to his holy cross, are sanctified, and made partakers of an endless life, in the realms of everlasting blessedness.’ O, saith my spirit, that the children of believing parents, who have had much religious instruction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come taste of the sweet fruits of obedience, which some have been partakers of, even to the latest period of life.*

“*One of the commandments of Holy Writ is, ‘Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.’ This is the first*

commandment, with promise. And again; ‘Children obey your parents in the Lord, for this is right.’ Many sons and daughters would no doubt disclaim the charge of not loving their parents, and be ready to say, ‘This does not apply to me, although I do indulge in some things that my parents disapprove; and I must enjoy them a little longer.’ But let such remember, that if children truly love and honour their parents, the fruits of it would appear in acts of obedience; in the endeavour to soothe and comfort their declining years, and in making them their most intimate and confidential friends, to be consulted first on all occasions. Where this freedom does not exist, and parental counsel is rejected and set at naught, it is evident that true love, honour, and obedience, are not cherished in the hearts of children. What apathy and coldness must have taken possession of the mind of a child, when days almost without number are passed over, regardless of the most tender entreaties, and the reasonable requisitions, of parents!

“*It is of great importance that children, even at an early period of life, should consult their pious parents in the choice of companions, with whom they may safely and profitably enter into habits of social intercourse; as well as in the selection of books which are suitable for them to read. Time is too precious to be wasted in reading the pernicious publications which abound in our day. That which is so spent, may not only be accounted lost, but the mind is left so barren and destitute of all that is good, that little or no relish remains for perusing the Holy Scriptures, or the writings of our primitive Friends: the loss thus sustained, is indeed incalculable.*

“*There are rich treasures to be obtained in religious retirement, and in the serious reading of the sacred volume, with a heart humbled before Him who seeth in secret, and will reward openly. Heavenly treasure is offered to the acceptance of all who hear and attend to the voice of Wisdom; who saith, ‘I love them that love me, and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance. I will fill their treasures.’*

“*In the Lord, Most High, there is no variability, neither shadow of turning. Truth is the same, yesterday, to-day, and forever. Our worthy predecessors, in the early days of our religious Society, embraced the Truth in the love of it; and the Christian doctrines and precepts which they held forth to the world, are in strict accordance with those of the apostles and other faithful followers of our dear Redeemer. There is no easier way for the Christian traveller than the way of the cross; and may their successors in religious profession, be willing to accept the terms of discipleship, as they did. They purchased, through much suffering, the pearl of great price. They sought not the praise of men, nor the honour or profits of this world, but*

were willing to suffer persecution for the Truth’s sake, and for the testimony of a good conscience. They cheerfully parted, not only with their outward liberty and substance, but from the nearest connections in life, suffering imprisonment and reproach in various ways, because they had conscientiously separated themselves from the forms of worship used by those around them, and held their meetings for Divine worship apart. Sometimes they were gathered in reverential silence before God, while at other times a stream of pure gospel ministry flowed among them, not in the enticing words of man’s wisdom, but in demonstration of the spirit and power of Him, from whom they received their gifts.

“*I have felt deeply concerned lest some who profess to be of the same people, and who are called by the same name, for want of keeping close to the indwelling gift of the Holy Spirit in our religious meetings, find it hard work to endure silence. The practice of holding our meetings frequently in silence, has, from the beginning, distinguished our religious Society from all others. I have no doubt, if true, inward, reverential silence were sufficiently sought after, when we assemble, professedly for Divine worship, the Lord would proclaim such a silence, and graciously condescend to teach his people himself. This would have a powerful effect on the minds of those who come and sit with us, and be the means, under the Divine blessing, of opening their understandings to discover the true ground of our objection to set forms of worship, and to sermons and prayers delivered in the will and wisdom of man. Thus would their hearts be prepared to understand the declaration that ‘God is a spirit, and they that worship him must worship him in spirit and in truth;’ and to see that this worship can be performed without the medium of words.*

“*Human wisdom and learning are not necessary in preparing and qualifying any for the work of the gospel ministry; the call and qualification for this responsible and dignified office, must be derived from Him by whom the gospel dispensation was ushered in.*

“*I have long been persuaded that if our dear youth, and some who are further advanced in life, would endeavour to become thoroughly acquainted with the nature of that holy profession which we, as a religious Society, make to the world, and were rightly concerned to walk agreeably thereto, they would not violate our testimony against a hireling and man-made ministry, or attend at meetings where it is allowed.*

“*The coming of others to sit with us in our religious assemblies, differs widely from our going to them. They hold no testimony which is violated by such a course, nor any principle which is thereby compromised. The positive injunction given by our blessed Saviour to his apostles, on sending them forth to preach, was, ‘Freely ye have received, freely give.’ This command, we believe, to be of sacred obligation to the present day, as regards spiritual gifts; and those who are entrusted with a gift in the ministry of the gospel of life and salva-*

tion, ought to minister only 'in the ability which God giveth,' seeking no other reward than that of a peaceful mind, in having done the will of Him, from whom every good and perfect gift cometh. With such as these, there will be no preaching for hire, no looking to man for gain, no dependence upon education or learning to fit them for the ministry of the gospel of Christ Jesus our Lord, who 'when he ascended up on high, led captivity captive, and gave gifts unto men.' 'Freely ye have received, freely give.' May the day be hastened, when this injunction will be felt and acknowledged as obligatory by all who profess themselves to be ministers of the gospel.

"Strong is the desire of my heart that those in the younger walks of life may embrace the Truth in the love of it, and its own sweetness and simplicity. We profess to be a self-denying people, but what will profession do for any of us, without possession. Let the question be individually asked, what is it that truly adorns and gives lustre to the Christian character? Surely it is not an outward adorning, but 'the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.' Alas! how does practice differ from profession in the conduct of many of the members of our religious Society, who are not to be distinguished either by their dress or address, from those who do not profess the necessity of taking up the cross to the changeable fashions, vain customs and maxims of this perishing world. Yet my consoling belief is, that some among our dear young Friends are bowing their hearts to the yoke of Christ, and are desirous to be instructed in his school, where they will be made wise unto salvation, and fitted for his blessed work and service. These awakened ones are no longer willing to live only to themselves, but seek to know their heavenly Master's will, and do it.

"In the ordering of human affairs, it is beautiful to see every man standing contentedly in his lot, and moving in the Divine fear and counsel, in performing the duties assigned him. While the mind is thus occupied, selfishness and self-consequence will disappear, and humility, true benevolence, and enlargement of understanding, will be found in the place thereof. An early surrender of the *whole* heart unto the Lord is obligatory on all; but many withhold the sacrifice, doing violence to their better feelings, and forgetting the injunction of Holy Scripture, 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.' Be assured, my dear young Friends, that seasons may come, even in youth, which will be as evil days, wherein the disconsolate soul will be ready to exclaim, 'I have no pleasure in them;' when things comparable to the grasshopper will be a burden; when the silken cord is about to be loosed, on which the present uncertain life is suspended, and the dust to return to the earth as it was, and the spirit ascend unto God who gave it.

"To conclude; for our beloved young people I have long felt a deep and affectionate

solicitude; to them my heart and my house have ever been open; and may they accept the word of tender admonition, to remember that the judgments of the Lord are against all who walk in the counsel of their own hearts, and in the gratification of their own desires."

THOMAS UPSHER.

(Concluded from page 25.)

The essay alluded to last week, is as follows:—

To Zion in Ireland, and elsewhere. A Mournful Word to the Merry-hearted in Zion; with a Word of Comfort to her Bow-down Mourners. Written in great Exercise of Soul and Spirit, in Obedience to the Lord. By THOMAS UPSHER.

We unto you that laugh now, for ye shall mourn and weep. Luke vi. 25.

Neither filthiness, nor foolish talking, nor jesting; but rather giving of thanks. Ephes. v. 4.

Blessed are they that mourn, for they shall be comforted. Matt. v. 4.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. vii. 14.

A mournful word to the merry-hearted in Zion; with a word of comfort to all her bowed-down mourners. Friends that profess the self-denying way of the Lord Jesus Christ, (who was a man of sorrows, and deeply acquainted with grief,) and yet are of a jolly spirit, and of a merry-heart, who can laugh and jest-at pleasure, saying, there is no harm in it!—

I have this to say to you, whether you will hear or forbear, that the Lord is displeased with you, and calls for mourning and weeping in secret places, instead of laughter and jesting in company. And I must needs tell you, that if ever you were rightly bowed and humbled in a sense of your lost and undone state, and were made to lament and mourn in the sight and feeling of your wretchedness, you have too soon quitted that exercise; you have not often enough passed through the fire; neither have you been baptized enough with the waters of many tribulations; you have not drunk sufficiently of the cup of trembling at the hand of the Lord; and, therefore, you must come down from your pleasant and delightful seats, and be humbled, as in dust and ashes before the Lord of hosts, whose fire is in Zion, and his furnace in Jerusalem; and you must pass through it again and again, till all your dross is taken away, and all your light chaff burnt up. O Friends! you are those that are at ease in Zion, and have taken up a rest too soon; and now the Lord is about to disturb you, and rouse you up out of your false security. Blessed are those that are willing to come forth to judgment at the sound and alarm of the trumpet of his eternal word; for I proclaim in the Lord's power, that the time hastens and draws on apace, that judgment shall eminently and searchingly begin at the house of God, in his sanctuary, amongst his people that are peculiarly called by his name; and the unfaithful, the hypocrite, and the rotten hearted, shall tremble with the shaking horror of his searching judgments!

And you that are jolly-spirited, merry-hearted, and that take liberty to laugh, joke, and jest at pleasure, the very pillars of your house shall tremble; you shall weep and mourn in solitary places, and strew your tears in secret corners. Therefore, take warning, I pray you, and be humbled before the Lord; and cry mightily to him, night and day, that he may take vengeance speedily upon that idle and airy spirit from whence springs these things, that are contrary to the mournful followers of the Lord Jesus Christ. O, I entreat you watch and pray; yea, cry mightily to the Lord God of heaven and earth, that he may crucify and utterly slay this nature in you, which hath often led you to forgetfulness of God, and hath veiled and darkened you many times.

Is it not, think you, very sorrowful to consider, how a great many, in a little time after they have come out of a good meeting, where they have been under a sense of the Lord's power, and have been reached with a tender visitation, fall to idle, silly, needless discourse, and it may be to laughter and jesting; which, I declare, is as contrary to what they were before, as darkness to light; and tell them of it, they will say, They think no harm.

Well, I tell you, there is harm in it; you hurt yourselves and others, and you lay a stumbling block in the way of the weak; you are bad examples; you give occasion to them that are without; for though they may seem to be pleased with your company and conversation, they will silyly ridicule and slight you as to religion, and will, as I have heard some say, Such an one is as merry as we; for all his serious principles, he will jest, and laugh, and joke, and speak at large as well as we. These things are not of a good savour; how do you think this will answer the end of your holy calling, which is to be the salt of the earth, as lights in the world; as a city set on a hill that cannot be hid; trees of righteousness, bringing forth much fruit to the glory of God; fruits while you are on earth, giving a manifest testimony that you are true followers of the Lamb through great tribulations.

I would have you consider Christ's words in the 6th of Luke, "We unto you that laugh now, for ye shall mourn and weep;" and also the apostle's words, Ephes. v., where he speaks of fornication, covetousness, uncleanness and filthiness, telling them these things do not become saints; neither foolish talking, nor jesting, but rather giving of thanks. And consider Christ Jesus, your Captain and Saviour, of whom it is said, he was never seen to laugh, but had often been seen to weep.

It is to be feared some of you will harden your hearts, and put at least a silent slight upon this warning and counsel; but such shall know assuredly in a day of distress and bitter adversity, (which shall certainly be their portion,) that these sayings are not idle tales, nor yet such little matters, as some would make them; though while they are fat and full, and in a day of prosperity, they may kick against reproof, and puff up their hearts in wantonness against this tender advice.

Theminks some will be ready to say, What! would'st thou have us melancholy, morose,

always reserved and shut up from innocent communications? I answer, no; for that would be an extreme on the other hand. That which I am deeply concerned to speak against, is laughter, foolish talking and jesting, and such like. And that which I am speaking for, is temperance, sobriety, and moderation; with watchfulness over our words, actions, deportment and behaviour, at all times, and in all places; upon all occasions, remembering the saying of our Lord Jesus Christ, that we must give an account at the day of judgment for every idle word we shall speak.

I tell you again, in this special assurance, that the great God of the spirits of all flesh, calls for mourning at your hands; and happy shall they be, that answer his call in time.

And now I am under a necessity to remind you of the late prophecy of that ancient, eminent, and faithful messenger and minister of Jesus Christ, William Edmondson, in Dublin, at this Half-year's Meeting; the substance of which was, that a dreadful day of distress was hastening on apace, and should surely come, in which the Lord would dung the ground in this and other nations with the carcasses of men; and that the Lord would shake the fair and lofty buildings of many, with their pleasant things that they have delighted in.

And this will surely come to pass, as ever it was spoken; therefore, Friends, be not of an unbelieving heart! O surely that counsel is good to you, which the Lord, by the Prophet Amos, gave to Israel, when he threatened them with sore judgments, which was on this wise; This will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel. Amos iv. But my heart mourns; ah, I am distressed in my soul, my bowels are pained within me, for the sake of those that have their own wills, and go on in their old road, let the servants of the Lord say what they will as his ambassadors and ministers.

But I am satisfied there is a remnant that will embrace this warning and counsel, and forsake, leave off, and turn their backs upon these foolish things, and thankfully come and drink a bitter cup of condemnation and judgment, for their by-past jests, laughter, and wantonness of speech and behaviour. And they shall come to mourn for all these things, by which they have lost time, and are greatly behind-hand in their day's work of salvation, which is to be wrought in fear and trembling; Phil. ii. 12; not in laughter and jesting; and they shall mourn and lament because of their mis-spent time; and they shall be diligent to redeem it; and they shall redeem it. And the Lord will make these brave and honourable men and women in his work and service; and will make them shine in his comeliness, in the life of righteousness and self-denial; and their last days shall be their best days; the nearer they grow to their grave, the nearer they shall be to the Lord, and the clearer shall be their assurance by his Spirit, of his eternal love to them. Finally, my Friends, to whom I am writing in the bowed-downness and grief of my spirit, I pray you, I beseech you, with beseechings, take warning, take the counsel and advice of a poor

servant of the Lord; haste and come away out of these foolish customs and practices, and touch with them no more for ever. Then shall my sorrowful soul rejoice in the Lord for your sakes, and you shall reap the peace and advantage of it to your poor immortal souls, when life and time, with all these lower comforts shall fail you. So, to the Light and Spirit of Truth I commit you, which will readily show in yourselves those things that are contrary to the life of Christ, and will give you power against them, if you be faithful to its blessed and holy discoveries. And it will enable you to shine forth in sobriety, gravity, humility, and temperance, in all things, to the glory of the everlasting God, and the promotion of a self-denying life; then shall it be well with you, whatever judgments, calamities and miseries, come upon the children of disobedience.

And now a few words of comfort to those that are bowed-down mourners in Zion, who are faithful to the Lord, but are deeply afflicted with temptations, trials, and buffetings many ways, which makes them to fear they shall not hold out to the end. Dear Friends, I can call you dear, for so you are to the Lord, and to my soul, and I will surely show you what the Lord has shown and sealed to me in the word of life, which is in this wise:—That you are his peculiar and choice jewels, and he hath a very tender regard to you; and as you have your eye to him, and cleave to his Spirit in your hearts, he will surely keep you as the apple of his eye, and he will not suffer the devourer to destroy you; and though at times you may be tossed with tempests, and deeply afflicted, and hardly beset on every hand, and may seem, for a time, as if you were forsaken of the Lord, and you may be ready to doubt, whether ever he will appear to your joy and comfort again; and though it may be that you think your condition not to be equalled, and are like poor David, who said in his distress, after he had seen the great deliverance of the Lord, at several times, I shall one day fall by the hand of Saul; yet the Lord God of his sure mercies, gave him to see the desire of his soul at last, and delivered him out of all distress.

Even so will the Lord do for you, whose minds are stayed upon him, and truly trust in him; and, therefore, let patience have its perfect work, and endeavour to be content with the dealings of the Lord, for he knows best what is best for you; and have a great care you are not instrumental, for want of patience, to increase your exercise.

For I know, by my own experience, that when the Lord brings the soul into the fiery furnace, which is the spirit of judgment and burning, Isaiah iv., then the enemy he works to make it uneasy, and restless, under the purifying judgments of the Lord; and then if it be not watchful, it grows impatient; and here a cloud of exercises and doubtings comes over it, and sometimes it is almost brought to the gates and jaws of despair. And thus a multitude of unprofitable afflictions has come upon some for want of patience, and for want of being resigned, and given up in all things to the will of God, to trust their all

in his hands, being faithful and diligent in his work.

Again, sometimes the Lord is pleased to hide his face for a moment, for the exercise of the soul, according to his great wisdom for its great good; and then the enemy he works again to bring into impatience; and if he prevail, then he labours in the next place, to set the soul at work for itself, without the Lord, to get enjoyments of its own, and kindle sparks of fire by the heat and strugglings of its own spirit. And now again, abundance of exercises follow upon this, for these empty flashes hold not long; when the soul comes to be sensible, it lies down in sorrow; and sometimes the Lord is pleased to suffer it to dwell as in a land of drought for a season; and now it is ready to be cast down into great discouragements again. And all this for want of true patience, and a free and constant giving up of the will to the will of God, and to become as clay in the hand of the potter. Read Isaiah l. 10, 11.

And, therefore, this is the word of advice which I tenderly give unto all such, as are in deep exercises of afflictions upon your soul's account. Wait often upon the Lord, not only in meetings, but out of meetings also, that you may feel his power to subject your wills to his will, and in every thing to be resigned to his disposal and dealings; and then hard things will be made easy, and bitter things will be made sweet. And in the Lord's time, through many tribulations, you shall come forth as gold seven times refined; and your warfare shall be accomplished, and your iniquity pardoned; and you shall dwell forever in that city, where the inhabitants shall not say, I am sick; but the people that dwell therein shall be all righteous, and the Lord shall be their everlasting light, and their God their glory; and the days of their mourning shall be ended, for sorrow and sighing shall flee away. And then you bowed ones of many afflictions, you shall lift up your bowed-down heads, and by living experience, sing the blessed song of Zion, that the Lord God eternal hath turned your captivity, as the streams of the south, and has done great things for you, whereof you are glad; he hath turned your barren wilderness and desolate desert into an holy and heavenly paradise, wherein ye eat of the tree of life, and drink of the water of life freely.

I can say my heart overflows with love to you, poor afflicted souls, every where; and I do sympathize with you, according to my experience; and do pray the Lord for you, that you may have patience, and be resigned into the hand of the Lord, subject to his will in all things; and then, never doubt, but he that has laid the foundation, will, in his own time, lay the topstone also. I say, this flows forth in a spring of pure love to you, from one, who (though young in years) has past through many deep exercises, and has seen the wonderful deliverances of the Lord, in many great temptations, and has as much reason as any man living to keep humble, and low, and watchful, before the Lord, all the remainder of the days of my pilgrimage.

Dublin, the 15th of the Third month, 1692.

For "The Friend."

PUSEYISM.

(Continued from page 5.)

The obvious tendency of this system is to discountenance and destroy vital religion, and to substitute in its place a cold compliance with prescribed forms, in which the heart is destitute of the animating influence of love to God. It lulls the conscience into fatal security, by representing religion as consisting in rites and ceremonies, while personal holiness and daily watching unto prayer, against sin, are thrown into the shade. The course it leads is strikingly exemplified in the sentiment uttered not long since by an episcopal preacher, who, in enforcing the necessity of what he called the ordinances, remarked to his audience, that holiness of heart would avail them nothing in the day of judgment, unless they had been baptized with water. Where people are accustomed to hear such sentiments uttered by men whom they are taught to consider as the successors of the apostles, and the sacred depositories of religious truth; they will be very likely to conclude, that if the water is so necessary and effectual, holiness may be dispensed with, or at least that it is not requisite to be very particular about it.

This is, we believe, the unavoidable consequence of such outward and carnal views of religion. The unregenerate man, though he may wish to make some show of religion for decency's sake, and to quiet his conscience, has a decided antipathy to the *heart work*. It is there the enmity to God and his law lies entrenched in its strong hold, and the natural man arms himself against every thing which would assail him there, spoil his goods, and cast them out. He is willing enough to be a professor, and even to make considerable show as a regular church-goer, and a fulfiller of all the outward ritual, because he can do all this, and yet his goods remain at peace—his beloved lusts unmortified—his sins unpunished—and his heart unchanged. But the moment that power begins to work, which lays the axe to the root of the trees, goes directly to the heart, and commences its operations there, to bind the strong man, and spoil his goods, great is the opposition—deep-rooted the hatred. Hence it is not difficult to perceive why an outside religion, which deals chiefly in ceremonies and external performances, finds so many willing advocates.

The operation of that eternal, all-powerful Word, which is as a fire and a hammer, breaking the rock in pieces, and as a piercing sword, separating the very joints and marrow, is a humiliating and painful process, from which the unrenewed heart revolts. Many and sore are the conflicts and struggles—great is the mortification to be endured, and costly the sacrifices which must be made, in its progress. Nature recoils from the cross—not that which is worn around the neck, or placed on the top of a steeple, for these rather flatter than humble pride,—but from the *cross in the heart*, by which we are crucified to the world, and the world to us, so that we appear to its wise and great, and to ourselves too, as very fools for Christ's sake. There is nothing in this inward work, wherein flesh can glory—it

is laid in the dust with all its wisdom, and knowledge, and parts; and all the delight which it has in the friendships, honours, riches, and pleasures of the world, must be turned into sorrow and mourning. The dispensation of judgment and condemnation must pass upon the transgressing nature, and man must weep and lament because of sin, experiencing that deep heartfelt sorrow which worketh repentance never to be repented of, before he can know the Holy Spirit to take of the precious blood of Jesus, and apply it to his soul, as the propitiation for his sins, and the sacred fountain in which they are washed away, and the heart that before was like the crimson dye, be made white as wool or snow.

Is it any marvel that human ingenuity should be set at work to invent means to soothe the compunctions of conscience, without enduring this work? Is it not indeed the very course which we should naturally expect it to take? And can we not trace to this cause, the multitude of ceremonial observances, and the dependence placed upon them, on one hand, and the attempt to fritter away the requirements of the gospel to mere moral rectitude, on the other: this, ridiculing the mighty work of the Spirit in man as fanaticism, and that, substituting for it mere types and shadows, which may be performed in the strength and at the will of the impenitent heart. Christ crucified, and his cross, are to the Jews a stumbling block, and to the Greeks foolishness; but however they may be rejected, or their inward operations on the soul of man sought to be evaded, He is the power of God unto salvation to all them that believe; and if we take not up to the cross, and bear it daily in our hearts, so as to show in our life and conversation, that we are crucified by it to every thing which stands opposed to the righteous law of God, we can have no well-grounded hope of wearing the crown immortal.

In reading the Essays of the Oxford Tractists on water baptism, or rather water-sprinkling, and the bread and wine, one cannot but be struck with the paramount importance ascribed to these rites. According to them, not only is there no salvation without them, but they are almost sufficient for salvation without any thing else. The death of Christ on the cross as a sacrifice for sins, and the regenerating power of his Spirit in the heart of man, are placed in a position with reference to salvation, little better than that of superfluities, or at least mere appendages to those rites. These may seem strong expressions, and some may be ready to consider them uncharitable; but we think we can offer quotations which will support our allegations.

"In many good persons," say they, "the desire to uphold (as they think) the doctrine of justification by faith, practically obliterates the truth, that our justification is imputed to us, not through the feelings, but through BAPTISM." Again; "thus justification by faith came to be opposed in men's minds to BAPTISM, the means ordained by Christ himself for the remission of sin or justification.

"Thus baptism may obviously be looked upon either with reference to the past or the future—as a passage from death or to life—as

a deliverance from sin, or a renewal to holiness—a death unto sin, or a new birth unto righteousness." "Again; they might look upon baptism as it was a channel of these blessings, in that the person baptized becomes *thereby* a member of Christ, which one saying comprehends more than all which men's or angels' thoughts can conceive of blessedness."

"Of the sprinkled, they say in the words of one of the fathers, 'Behold, they enjoy the calm of freedom, who, a little before, were held captives; they are denizens of the church, who were wandering in error—and they have the lot of righteousness, who were in the confusion of sin. For they are not only free, but holy—not holy only, but righteous—not righteous only, but sons—not sons only, but heirs—not heirs only, but brethren of Christ—not brethren of Christ only, but co-heirs—not only co-heirs, but members—not members only, but a temple—not a temple only, but instruments of the Spirit. See how many are the largesses of baptism; and whereas some think that the heavenly grace consists only in the remission of sins, lo we have recounted ten glories thereof! Wherefore we baptize infants, although they have no sins, that holiness, righteousness, adoption, inheritance, brotherhood with Christ, may be added to them, that they may become his members."

If the act of sprinkling a little water in the face of the unconscious infant recipient confers such blessed and glorious privileges, what need is there of any thing further? Can the Christian desire or reach to any greater attainment; and will not those who are instructed to believe that these happy results follow that ceremony, be likely to settle down at ease in the conclusion that they are safe, without pressing after the attainment of any thing further? It seems to us, that such a doctrine is not only entirely unwarranted by Scripture authority, but extremely dangerous and delusive. It contravenes the whole scope of our Saviour's precepts, and those of his apostles, which uniformly represent regeneration, and the change from a state of nature to that of grace, as the mighty work of the Holy Spirit, begun, carried on, and completed in the soul of man. Awful indeed will be the condition of those, who vainly trusting to a supposed mystical change, of which they are wholly unconscious, wrought in them by the application of water to the body, neglect to wrestle and struggle, and pray, for that new birth unto righteousness, without which none can enter the kingdom of God. This birth is not accomplished without many pangs and throes; many conflicts and tears; many doubts and sorrows; and is a real and thorough change of the heart, in which old things are done away by the fire of God's judgments, revealed in the soul against all sin and uncleanness, and all things are made *new* by his creative Word, and all things of God—this spiritual birth and creation alone can entitle us to the blessed privileges of sanship, and make us heirs of God, and joint heirs of Christ.

To return to our quotations—the Tractists say, "We know it [baptismal regeneration]

in its author, God—in its instrument, baptism—in its end, salvation, union with Christ, sonship to God, resurrection from the dead, and the life of the world to come. We only know it not, where it does not concern us to know it; in the mode of its operation. But this is just what man would know, and so he passes over all these glorious privileges, and stops at the threshold to ask how it can be? He would fain know how an unconscious infant can be born of God? how it can spiritually live? wherein this spiritual life consists? how baptism can be the same to the infant and the adult convert? and if it be not in its visible, and immediate and tangible effects, how it can be the same at all!"

These indeed are serious questions; and we marvel not that they should forcibly impress every sober mind. We think that a soul which is awakened to its need of salvation, and is earnestly inquiring, "What must I do to be saved?" when reading the unscriptural claims here set up on behalf of water-sprinkling, would either be induced to think it was all that is wanting; or observing how they are contradicted by facts, in the lives of those who have submitted to the rite, and whose subsequent conduct shows they never have experienced the change which it is pretended follows the ceremony, would conclude, that religion is all a delusion, and its professors hypocrites. But, the truth is, there is not the slightest foundation in Scripture for the absurd practice of infant-sprinkling; and it must require a degree of credulity, only to be found in those who are deplorably priest-ridden, to give credence to the pretensions set up for it. It is a mere human invention, without precept or precedent from Christ or his apostles, and a part of that system of imposition by which man seeks to obtain power and influence over his fellow-man in the work of salvation, and is equally contrary to reason and revelation. The writers of the Tracts seem themselves aware of the absurdity of the opinions they propound, and therefore commence the Tract on baptism, with a series of observations, the tendency of which is to promote implicit faith in their dogmas. They tell us, "first believe, and then you shall understand;" which is well enough when applied to communications admitted to be Divine; but not so when brought forward in reference to the notions and commandments of men. In the holy Bible we are nowhere told that regeneration is a work of which the subject is unconscious, and which is without visible fruits. On the contrary, this great and all-important work is uniformly represented as one of which the blessed partaker is fully aware, and the results of which are conspicuous in his subsequent life and conversation. He is not only "horn of the Spirit," "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" but he brings forth the fruits of the Spirit, which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law; and they that are Christ's, have crucified the flesh with the affections and lusts." Can infant-sprinkling, or that of adults, as described by the Tractists, be reconciled with

the Scriptural definition of regeneration? Surely not!

Again, say the Tractists—"We can then, after all, find no better exposition than that incidentally given in our Catechism;" "My baptism, wherein I was made a member of Christ—the child of God, and an inheritor of the kingdom of heaven."

But what saith the Scripture? Not that sprinkling with water makes us members of Christ, but a very different, and far higher process. "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; for *by one Spirit* [not one water] are we all *baptized* into one body, and have all been made to drink into *one spirit*" [not into one water.]

It teaches us also that we are made sons of God, not by washing or sprinkling with water, but by the work of the holy Spirit. We read that "to as many as received him; to them gave he power to become the sons of God, even to them that *believed on his name*," not as many as were sprinkled with water. Again; "As many as are *led by the Spirit of God*, they are the sons of God; for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

We might quote more to the same purpose, but it is needless. The apostles say nothing about sprinkling or washing with water, making us children of God, or joint heirs with Christ. Such a thing is not implied even by the most distant allusion; but it is remarkable, and worthy of serious notice, that these blessed results, which the Tractists and the Episcopal Catechism ascribe to the water, are, by Holy Scripture, expressly and exclusively assigned to the work of the Spirit of God, and that the evidence of sonship is "being led by the Spirit of God," and freedom from sin.

When our Lord was asked by one, "What shall I do to inherit eternal life?"—He did not answer, "be sprinkled with water." But "what is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And Jesus said unto him, Thou hast answered right; this do, and thou shalt live." The Apostle Paul, in describing who they are that shall not inherit the kingdom of God, does not once mention, or allude to sprinkling or washing with water; but says, "Know ye not that the *unrighteous* shall not inherit the kingdom of God. Be not deceived; neither

fornicators, nor idolaters, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." See also Galatians v. 16 to 24.

It requires no extraordinary discernment to perceive that the Episcopal Catechism, and the dogmas of the Oxford Tractists, are at variance with the clear and plain testimony of the Scriptures of Truth, as to what it is which makes us "members of Christ, the children of God, and inheritors of the kingdom of heaven;" and we apprehend there can be no question, in any serious mind, as to which we should receive as paramount authority.

(To be continued.)

For "The Friend."

SPREADING FRIENDS' BOOKS.

When that eminently gifted and faithful servant of Christ, George Fox, was laid upon his death-bed, his active and exercised mind was in fervent travail for the welfare of the Society, which he had been the instrument in the Divine hand for gathering; and he sent for some of his intimate Friends, to whom he imparted his dying admonitions, among which was, an exhortation to be diligent in spreading Friends' books, that the blessed principles of Truth might, by this means, be disseminated among mankind. Coming from such a man, and at so solemn a period, his advice is certainly deserving the attention of every true Quaker. And it would be well if we were to inquire, whether, at the present day, there is sufficient zeal and industry among us in this particular. In looking over the records of the Society in its earliest days, it is instructive to observe how prompt they were to reply to every attack upon the Truth; what numbers of treatises they wrote explanatory of its principles, and calculated to counteract existing evils, and promote holiness of life; and with what perseverance they laboured in the work of distributing them in every part of the then known world. We admire how they could have found time to write them, amid their other religious labours, and the necessary attention to their secular concerns, or where the means could be obtained to print them, among a people who were so stripped and spoiled of their worldly substance by the ruthless hand of cruel persecution. But the truth is, they looked upon all they had, whether of time or property, as the Lord's—as a trust committed to their care, to be used first for the advancement of his cause; and after that for their own accommodation;—they did not serve themselves first and the Truth afterward, but the contrary. It is to this cause we must attribute the wonderful success which attended their labours—they wrought as men and women in earnest, whose heart and affections were fully enlisted in the cause; who were to be daunted by no threats; silenced by no opposition; deterred by no sacrifices—and the cause prospered in their hands. They considered the spread of approved writings, as one means which the Lord was pleased to bless to the furtherance

of his cause, and they cheerfully contributed both time and money for this object. They must have seen the good fruits of the practice, or they would not have made such sacrifices to continue it, nor would George Fox have made it a subject of his last exhortation to his brethren. We believe it has lost none of its usefulness; but there is ground to fear, that Friends have lost much of their zeal on the subject. We need to be stirred up to renewed efforts. Is there not room to apprehend that we are in danger of incurring the condemnation of those who put their light under a bushel or a bushel? If we were duly impressed with the preciousness and value of these clear and Scriptural views of Christian truth, which the Lord was pleased to open to our worthy predecessors, should we not be desirous of spreading them among our neighbours and acquaintances, that they also might reap the benefit of them? Does it not seem as if we ourselves, were in some doubt about them, when we manifest a hesitancy or reluctance in avowing them, or disseminating a knowledge of them? It is well also that we should seriously consider whether there is not a great responsibility resting upon us, and an imperative duty, to be engaged in the Divine fear, in our respective stations and callings, in commending our Christian profession by a Godly life and conversation, and diffusing a knowledge of it through the agency of the approved works of the Society. I hope this important matter may claim the weighty attention of every Friend; and if it has its due place in all our minds, I cannot but believe, that a better day—a day of greater Christian zeal and concern respecting it, will soon arrive. There are some words of exhortation written by that truly great man, and exemplary Christian, William Penn, which may not unsuitably be revived, to incite each one of us to the inquiry, how far they are applicable to him or herself, viz. :—

“Wherefore I cannot but cry and call aloud to you, who have long been professors of the Truth, and know the Truth in the convincing power of it, and have a sober conversation among men; yet content yourselves only to know Truth for yourselves, to go to meetings, and exercise an ordinary charity in the church, and an honest behaviour in the world; and limit yourselves within these bounds, feeling little or no concern upon your spirit, for the glory of the Lord, in the prosperity of his Truth in the earth, more than to be glad that others succeed in such service. Arise ye, in the name and power of the Lord Jesus; behold how white the fields are unto harvest in this and other nations, and how few able and faithful labourers there are to work therein. Your country folks, and neighbours, and kindred, want to know the Lord and his Truth, and to walk in it. Does nothing lie at your door upon this account? Search and see, and lose no time, I beseech you, for the Lord is at hand.

“I do not judge you; there is One that judgeth all men, and his judgment is true. You have mightily increased in your outward substance; may you equally increase in your inward riches, and do good with both, while

you have a day to do good. Your enemies would once have taken what you had from you, for his name sake, in whom you believed; therefore he has given you much of the world, in the face of your enemies. But, O, let it be your servant, and not your master! Your diversion, rather than your business! Let the Lord be chiefly in your eye, and ponder your ways, and see if God has nothing more for you to do. And if you find yourselves short in your account with him, then wait for his preparation, and be ready to receive the word of command; and be not weary of well doing, when you have put your hand to the plough; and if you faint not, you shall assuredly reap the fruit of your heavenly labour, in God's everlasting kingdom.”

A Cat's Friendship.—Lord Althorp mentions a cat that had been brought up in amity with a bird, and being one day observed to seize suddenly hold of the latter, which happened to be perched outside its cage; on examining, it was found that a stray cat had got into the room, and that this alarming step was a manoeuvre to save the bird till the intruder should depart.

Delicate Vegetable.—A very delicate vegetable, quite equal to sea-kale or asparagus, and of a taste intermediate between the two, may be easily raised in any quantity by any one who has a few square yards of garden ground, at different times during the winter and spring, according as the succession of crop is required. Plant ten or twelve turnips (any delicate kind) as closely as possible, and cover them with a box or sea-kale pot: heap fermenting stable litter over and around, as for sea-kale; and in about the same time, or a fortnight more, a crop of blanched sprouts will make their appearance.

THE FRIEND.

TENTH MONTH, 28, 1843.

The article in answer to a pamphlet by Thornton Stringfellow, the publication of which we have commenced in the present number, was originally intended for publication at the South, where it is probable the pamphlet obtained whatever circulation it may have had; but the editor of the gazette to which it was offered, declined its insertion in his columns.

There have been similar efforts by other authors, to reconcile the system of Slavery with the pure precepts of Holy Scripture; we think the writer of the present essay has occupied the whole ground, and rendered evident the utter futility of such an attempt.

It seems proper to mention that the Address to the Youth of the Religious Society of Friends (see page 35) is from a small volume put forth in this city a few months ago, and prepared by a friend of the family, entitled “Extracts from the Memorandums of Jane Bettle, with a short memoir respecting her.”

The design of its publication being, mainly, for distribution among the relatives and particular friends of the worthy deceased, but a limited number of copies were printed. Repeated intimations, however, being received from various individuals, that the instructive contents of the Address, called for and adapted it for a wider circulation, we have solicited and obtained permission for its insertion in “The Friend;” and commend it to the attentive and serious perusal of our readers, particularly of the junior class.

THOMAS SCATTERGOOD.

Those who remember this worthy Friend and baptizing minister, will be pleased to learn that his journal has undergone the inspection of a committee of the Meeting for Sufferings, and is to appear in the next volume of the Friends' Library. It is characteristic of the man, portraying the deep exercises and conflicts of mind for which he was remarkable; and conveying many instructive and edifying lessons to the Christian traveller, interspersed with striking proofs of the efficacy of his heart-searching and awakening ministry. It will richly repay an attentive and serious perusal, and prove a valuable addition to the religious literature of the Society.

A Stated Meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on 5th day the 2d of 11th month, at 3 o'clock, in the committee room at the Bible Depository.

Departed this life, on the first of the present month, at the residence of her brother-in-law, Dr. Thomas Worthington, Deer Creek, Md., FRANCES HOPKINS, in the 63d year of her age. From the meek, gentle, lamb-like disposition evinced through the course of her Christian pilgrimage—the peaceful, resigned frame of mind, during her last moments, and some expression dropped in serious conversation, previously to the short illness which hurried her away from this scene of probation, her friends and relatives at a distance, may have the consoling assurance, that as she lived, so she died, a meek and humble follower of the Lamb; whose language of, “Well done, good and faithful servant! &c., we may humbly trust, is an ample atonement for all the trials of her past life. “Blessed are the pure in heart for they shall see God.” Math. v. 8.

—, on Sixth-day, the 20th instant, after a short and severe illness, JOHN H. WARREN, in the 60th year of his age; a member of the Western District Monthly Meeting.

—, very suddenly, on the 6th instant, at his residence in the city of New York, THOMAS HAWKSWORTH, in the 92d year of his age. The removal of this venerable and beloved Friend from a militant, as we humbly trust, to a triumphant state, has left a void in the circle of his acquaintance and the Society of Friends, especially in that city, that will be long felt. He was for fifty years a minister of the gospel, much esteemed; his daily example of simplicity and uprightness, together with the urbanity of his manners, endeared him to his friends, and added weight to his gospel labours. The last year of his life was marked with much physical weakness; but still faithful to his post, whenever he rallied a little, he was seen at meeting and among his friends, until very near his dissolution. The transition from an earthly to an eternal state was almost instantaneous, and full of Christian hope; and the writer of this short notice of affection believes it may with much propriety be said of Thomas Hawksworth, “Mark the perfect man, and behold the upright; for the end of that man is peace.”

THE FRIEND.

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OBSERVATIONS

On a Pamphlet entitled "Brief Examination of Scripture Testimony on the Institution of Slavery."—By ENOCH LEWIS.

(Continued from page 34.)

If, however, the baptists, or any other religious community of the south, should think proper to extend their missionary operations to the African continent, and send the Bible to the benighted inhabitants of that land, it is to be hoped they will have the prudence not to send Thornton Stringfellow's exposition along with it. If the natives of Africa should learn that more than two millions of the descendants of their countrymen are held as the absolute property of white men, who are now labouring to convert them to their religion; and that this slavery is countenanced and supported by the religion thus offered to their acceptance; while the slaves thus held are not permitted to learn to read the book which is to make them wise unto salvation; there is no small reason to apprehend that some shrewd negroes among them may conclude, as the Delaware Indians once did, that the religion of the Bible may be a very good thing for white people; but is not suited to people of another colour.

The circumstance to which I have just alluded, is so striking and interesting, that I must take the liberty of copying the story for the benefit of slave-holding missionaries.

"The writer of these sheets was many years ago one of the corresponding members of a society in Scotland, for promoting the gospel among the Indians. To further this great work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission, for this special purpose. When they were ordained, and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the north-west of the Ohio, informing them, that through the goodness of the Great Spirit, we had been favoured with a knowledge of his will, as to the worship he required of his creatures, and the

means he would bless to promote the happiness of man, both in this life, and that which was to come. That thus enjoying so much happiness ourselves, we could not but think of our red brethren in the wilderness, and wished to communicate the glad tidings to them, that they might be partakers with us. We had, therefore, sent them two ministers of the gospel, who would teach them these great things; and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

"The chiefs of the nation were called together, who answered them, that they would take it into consideration; and in the mean time, they might instruct their women; but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously, with an answer to us. This answer made great acknowledgments for the favour we had done them. They rejoiced exceedingly at our happiness, in thus being favoured by the Great Spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting, that we had a people among us, whom, because they differed from us in colour, we made slaves of, and made them suffer great hardships, and lead miserable lives. Now they could not see any reason, if a people being *black*, entitled us thus to deal with them, why a *red colour* would not equally justify the same treatment. They had therefore determined to wait, to see whether all the black people among us, were made thus joyful and happy, before they could put confidence in our promises; for they thought a people who had suffered so much, and so long by our means, should be entitled to our first attention. They had, therefore, sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries."^{*}

Another missionary talk, with a different result, may serve to cast further light on this subject.

Near the close of last century, the Society of Friends in Pennsylvania, and some of the adjacent states, commenced a series of labour for improving the condition of the Indians, residing in the state of New York. In the autumn of 1803, several of those who had been active promoters of this work, paid a visit to the Indians. While sitting one evening with the chief warrior at Cataraugus, he said, he wished to ask them a question, but was almost afraid. Being encouraged to pro-

ceed, he put this question: Do the Quakers keep any slaves? When told, in return, that they did not; he replied, he was very glad to hear it, for if they had, he could not have thought so well of them as he now did. He said he had been at Washington, and observed that many white people kept the blacks in slavery, and used them no better than horses.*

These narratives serve to show, that slave-holding missionaries are not the most likely to succeed in converting our Indians to Christianity.

As it appears from the estimates of geographers, that scarcely one-third of the human race have embraced the doctrines of Christianity; and even among the nations of Christendom, there are known to be many individuals who deny the truth of the Bible; it is certainly the duty of those who believe that the Scriptures contain the doctrines of truth, and unfold the only true system of religion which has ever been promulgated in the world, to be very cautious of giving such construction to the sacred volume, as will be likely to prevent its reception and acknowledgment. Without entering prematurely upon the question, whether the slavery of the south is, or is not, warranted by the precepts of the Bible, we must admit, that there is a spontaneous conviction in the human mind, which revolts at the idea of making man the absolute property of man. There are probably no people upon the face of the globe, who exhibit the evidence of this assertion more clearly than the people of the south. Where do we find men more quick to resent and repel the dictation of others, than among the masters of slaves? Touch their interests, or their rights, and they are very ready to declare that they are not made for servitude. And as it requires but little knowledge of human nature to convince us, that the passions and feelings of all men are similar in their kind, though differing in their degrees of intensity, we may safely infer, that an aversion to the dictation of others is interwoven into the texture of the human mind. Absolute slavery can be maintained only by the fear or application of force. Hence, those who are the subjects of it, have an instinctive perception of its injustice. Indeed, when the nature and origin of property are closely scrutinized, we find that the idea of property springs from the tacit admission of an axiom incompatible with hereditary slavery. The right of property originates in the right which every man is admitted to possess, in the products of his own labour; and that right itself can spring from nothing else than a right to his own mental

* This anecdote was related to me by one of the persons to whom the question was put.

* Boudinot's Star in the West.

and physical powers. A system which annihilates this fundamental right, must, therefore, appear inimical to common morality.

If now we desire to bring those whose education, or habits of thought, have led them to deny the authority of the Bible, into a sincere belief of its sacred truths, we ought to be able to assign satisfactory reasons for that belief. The apostle admonished the believers to be always ready to give an answer to every man who should ask them a reason of the hope that was in them.* If we would give a reason for believing in the Divine authority of the Holy Scriptures, which would silence or satisfy a pagan or infidel, I know of none, within the range of ordinary learning and intellect, more efficient than the superiority of their doctrines. However convincing the arguments may be which are drawn from an examination of the history of the Bible; the manner in which its records are confirmed by other ancient histories, as well as by the researches of modern travellers; the impossibility that a work of fiction could have been imposed upon the world, and corroborated by such a mass of evidence; yet, it is obvious, that the investigation of the question upon these principles must require leisure and talents, which fall to the lot of very few. But the purity of the doctrines of Christianity; the spirit which it breathes, and its incomparable superiority to every other system of religion which ever was promulgated, may be readily comprehended, without any extraordinary share of learning or intellect.

If, however, it can be fairly shown that the system of negro slavery now existing among us, is authorized by the religion of Christ; that the Bible contains neither doctrine nor principle, calculated to eradicate that system; but, on the contrary, has guarded and supported it by its most sacred sanctions; the conclusion seems inevitable, that we must abandon one of our most important arguments in support of Christianity. If these infidel writers who have laboured to prostrate the religion of Christ, are now taught by the researches and reasonings of the professors of that religion, that there is an avenue open for their assaults which they have hitherto overlooked, we may yet tremble for the safety of the citadel in which our dearest hopes are lodged. Though Gibbon, Hume, Voltaire, Volney and Paine, have passed away, yet there may perhaps others arise, as vindictive and astute as they, who may array before their readers all the horrors of the African slave-trade, and after showing that this trade is the legitimated parent of the slavery of the south, adopt the arguments of T. Stringfellow, to prove that there is nothing in the Bible, from Genesis to Revelations, which discourages or condemns this system. It will probably require no great amount of ingenuity to show, that if the existing system is sanctioned by the Christian religion, it cannot condemn the preliminary measures on which that system is based. We may thus find the train of petty warfare, midnight conflagration, and all their attendant horrors on the African shore, to-

gether with the enormities of the middle passage, saddled on our system of religion. When all this is done,—and if the reasoning of the pamphlet is correct, it seems nearly certain it may be done,—the friends of the Bible will require another bishop of Llandaff to defend them against a more formidable attack than Gibbon or Paine ever made.

Before we admit the doctrines contained in the pamphlet, I think it would be prudent to inquire whether those doctrines, if clearly established, would not destroy the credit of Christianity itself.* Thus this defence of American slavery, like the blind champion of Gaza, by demolishing the pillars of the Christian religion, is overwhelmed itself in the ruin.

Believing, as I do, that the Scriptures were given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works; I cannot admit, without careful examination, a course of argument, the object of which evidently is to bring their authority in support of a system, which, in its practical operation, generally leads to a violation of the acknowledged principles of religion and morality.

OBSERVATIONS

On "A Brief Review of Scripture Testimony on Slavery."

The author of the Review lays down this preliminary remark: "Sin in the sight of God is something which God, in his word, makes known to be wrong, either by perceptive prohibition,—by principles of moral fitness, or examples of inspired men, contained in the sacred volume; where these furnish no law to condemn human conduct, there is no transgression. Christians should produce, a 'thus saith the Lord,' both for what they condemn as sinful, and for what they approve as lawful, in the sight of heaven." In this closing sentence, it seems to be intended to limit our inquiries to the *precepts* of Scripture, without regard to principles of moral fitness, or the examples of holy men.

I readily agree, that if neither the precepts of the Scriptures, nor the principles which they establish, contain any condemnation of slavery, we are not authorized from Scripture testimony to pronounce it sinful. It would perhaps be pressing our reviewer rather too hard, to insist that nothing should be considered as lawful, unless he can produce, a "thus saith the Lord," in its favour. I know not from what part of the Bible, we can extract, a "thus saith the Lord," that the slavery of the negroes is consistent with his will. I shall not be so unreasonable as to require it; but shall allow the system of American slavery to be defended, if it can, by the principles of the gospel; promising, however, that if those

* The defence of slavery here offered is based on the supposition, that the religion of the Bible is the true one. But the truth of a system of religion, which supports the slavery of the south, may, and will be questioned.

principles should be found to condemn it, we must be permitted to consider it sinful in the sight of heaven.

The reviewer proposes to examine the Bible briefly, and "make it appear, that the institution of slavery has received

"1. The sanction of the Almighty in the patriarchal age.

"2. That it was incorporated into the only national constitution which ever emanated from God.

"3. That its legality was recognized, and its relative duties regulated by Jesus Christ in his kingdom.

"4. That it is full of mercy."

Now it is to be remembered, that the object of the reviewer is to produce a Scriptural defence of American slavery. If then all that is above proposed should be effected, unless that slavery can be shown to be analogous to ours, the object is not gained. We may rationally hesitate to admit, that every thing which was done, without reproof, during the patriarchal age, or admitted, with Divine authority, into the laws of Moses, is, therefore, to be considered lawful for Christians in all ages, and under all circumstances; yet, even with this admission, the argument must totally fail, if the slavery of those days should be found entirely different in its nature and principles from the slavery of ours.

Previous to an examination of the argument drawn from the usages of the patriarchal age, it may be proper to inquire, what American slavery is. The nature and incidents of this slavery being understood, we shall be prepared to examine how far the patriarchal, or Mosaic servitude, can be urged in its defence.

The author of the Review observes: "the term slave signifies, with us, a definite state, condition, or relation. This state, condition, or relation, is that in which one human being is held, without his consent, by another, as property; to be bought, sold, and transferred, together with the *increase*, as property, forever."

The incidents of American slavery are enumerated by Judge Stroud, in his treatise on the slave laws, in the following terms:—

1st. The master may determine the kind, and degree, and time of labour, to which the slave shall be subjected.

2d. The master may supply the slave with such food and clothing only, both as to quantity and quality, as he may think proper, or find convenient.

3d. The master may, at his discretion, inflict any punishment upon the person of his slave.

4th. All the power of the master over his slave, may be exercised, not by himself only in person, but by any one whom he may depute as his agent.

5th. Slaves have no legal rights of property in things, real or personal; but whatever they may acquire, belongs, *in point of law*, to their masters.

6th. The slave being a personal chattel, is at all times liable to be sold, absolutely, or mortgaged, or leased, at the will of the master.

7th. He may also be sold, by process of

* 1 Peter iii. 15.

law, for the satisfaction of the debts of a living, or the debts or bequests of a deceased master, at the suit of creditors or legatees.

8th. A slave cannot be a party before a judicial tribunal, in any species of action, against his master, no matter how atrocious may have been the injury received from him.

9th. Slaves cannot redeem themselves, nor obtain a change of masters, though cruel treatment may have rendered such exchange necessary for their personal safety.

10th. Slaves being objects of property, if injured by third persons, their owners may bring suit, and recover damages, for the injury.

11th. Slaves can make no contract.

12th. Slavery is hereditary, and perpetual.

(To be continued.)

APPROACH TO PEKING.

"The whole route from Kulgan to Peking bore witness to the extraordinary industry of the Chinese; not only the sides but the very summits of the mountains were cultivated; where no soil existed, earth had been carried up from spots lower down. Men on horse, and on foot, labourers, women, and children, were seen lustily at work. The Chinese, however, who labour until his strength is quite exhausted, does not spare his beasts more than himself; it was impossible to look at them, when the saddle had been removed, without feelings of compassion; their backs were rubbed bare by the saddle, and full of wounds, stuffed with cotton and blood. Yet the Chinese quietly throws a cloth over the scarified back, lays the saddle across, and sets the wretched machine in motion, by means of the leather thong.

"As soon as the stranger sets foot within the Chinese border, he instantly discovers that the 'leading idea,' by which his hosts are ruled, turns upon self-defence: from the 'Great Wall' downwards to the enclosure that encircles the private dwelling, all around bespeaks the inborn disposition of the Chinese, to carry out the defensive. There is not a single town unguarded by a massive stone wall; nay, many a village has a kind of enclosure. One is tempted to exclaim, at first sight, 'Surely this is the land of poltroons.' It is a singular fact, that there should be no guard to these immense lines of circumvallation; the guns, half imbedded in the ground, lay about the gates, minus their carriages. I admit that there are two or three watchmen living close by the gates; but you have but to cast a look on their loose lazy motions, and you need no further proof that they have never borne arms; nor less so that they are not the people to brace their muscles to the hazards of the battle-field. The government provides a sufficient body of troops, with pay and victuals; but the latter consider, and find it a much more profitable occupation to accept the maintenance proffered them by their rulers, and busy themselves with some other duty or vocation, than to stand sentry at the gate, or guard-house, where a full compliment of soldiers' caps is always maintained; they discharge themselves, therefore, of their respon-

sibility, by paying a fixed allowance to two or three of their comrades to fill their posts for them. The government employs confidential persons, from time to time, to inspect the men on duty, but the men 'who should be at arms,' are not to be frightened out of their 'line of march;' on the first signal given, the common herd of bystanders, who are familiar with the laches of their brethren, assemble in a twinkling at the guard-house, clap the caps on their heads, pass under the inspector's survey, and there the whole matter ends.

"The climate became milder and warmer, in proportion as we drew nearer to the capital; we could not travel by night with a single cloak wrapped round our bodies. The soil continued to be a stiff clay, though the road here and there was so loose that our horses sank knee-deep in sand. When we were about seven miles from Peking, we came to a halt in a somewhat large village; we had scarcely time to dismount and enter our apartment, before the door was thrown open with a loud clatter, and three richly-habited Chinese made their entrance, crying out lustily in our own tongue, 'Welcome, welcome,' and running up to us, began, after our own custom, to throw their arms round our necks in regular succession. We did not greet our Mandarin friends with feelings of much confidence, despite the hearty shakes by the hand they gave us; for we were quite at a loss to fathom the cause of all this exuberance of welcome. When it had evaporated, however, the thing explained itself. The members of the preceding mission, who had by this time completed the ten years' limit of their residence in Peking, were awaried of looking out for us; and after having impatiently counted day after day, and hour after hour, had made their escape from official incarceration, and come out to greet their emancipators. The exiles were, of course, delighted beyond measure, to look upon Russian faces once more—hence the enthusiastic hail they gave us; but they did not bethink themselves that the Chinese dress, their shaven skulls, and long tails, effectually barred our recognition of their kinship. After a hearty meal together, we resigned ourselves to their guidance, and mounted our horses; Chinese saddles had been substituted for our own, but the short stirrup which is attached to them, made it so troublesome a task to us to preserve any thing like a decent seat upon them, that we must have appeared but sorry horsemen to the crowds of natives whom we met upon the road.

"Peking, when you come within sight of it, presents no striking feature to the eye; all you can discover, is a broad stretch of country, the detail of which is impenetrably concealed behind a long line of stone walls. The road by which we approached it, afforded a busy, animated scene; long caravans of laden camels succeeded each other in interminable succession; horsemen and pedestrians were moving about in every direction; and the life and bustle, into the vortex of which we were now thrown, gave ample token of our proximity to some great human mart. We availed ourselves of every expedient we could think of, to give our mission an imposing effect; the

Cossacks, mounted on mules, opened the procession, we, the new comers, rode behind them, and after us came the members of the preceding mission in carriages. In vain did I keep my eyes fixed in advance of our line, expectant of a pompous display on occasion of our arrival; the town was at hand, yet no sign of such a greeting appeared; we were met by nothing but an almost uninterrupted double row of vehicles, diffusing a filthy, almost insupportable odour around.

"At length, however, we discerned an army of musicians coming out to meet us, filling and disturbing the air with discord various, of trumpets, tam-tams, flutes and pipes; behind them soared painted tablets by way of standards, and other showy objects. 'See! with what pomp and ceremony we are welcomed, what was our first impression; but our more experienced companions quickly set us right, by telling us that no public reception would fall to our lot, but that what was before us, was the usual concomitant of a Mandarin's obsequies. And sure enough, we had not advanced much further before we fell in with a splendid coffin, borne upon poles upon the shoulders of thirty bearers, under a magnificent canopy; the relatives of the deceased, who attended the body, were clad from head to foot in white linen, and his acquaintances in black silk; the majority of the mourners raising a chorus of lugubrious, drawing notes, in exact conformity with the ceremonial laws of China. We were now close upon the walls of Peking; the gates were open, and we made good our entry into the capital of the Celestial Empire, surrounded by a posse of idlers on horse and foot, who would have pressed hard upon us, but for the lusty arms of the police agents, who opened a passage for us by the active appliance of enormous whips. It is not possible to describe the motley crowds, the din, and bustle, and clatter which met us at every point in the streets of Peking; they presented a dense throng of dealers and mechanics, plying their vocations in the open air, without intermission, from the very gates of the town to our own door. The travelling chapmen in China, I should tell you, do not cry their goods like ours; but each uses some particular instrument to designate his craft: the ribbon-dealer, for instance, makes use of a little drum; the barber is recognised by a kind of kettle-drum; and the toy-man, by the din of a copper-dish; but the beggars were the most disgusting creatures among these motley myriads; the bodies of the women were somewhat concealed by rags and tatters; but the major part of the men go about stark naked, even in the winter season; their bodies covered with dirt and sores, and their unshorn hair hanging about their heads and faces in unsightly bushes. There cannot, I conceive, be a spot in the whole universe so prolific of dust as Peking,—nay, I had almost said, so pregnant with it as any single street; in defiance of house-keepers casting every drop of liquid under their roofs, pure or impure, out of window, all is dry again in a couple of minutes; and if but a breath of air be stirring, the dust rises, like the finest powder, in thick clouds, above the houses, fills your eyes,

and penetrates alike into your mouth, nose, and ears. The want of pavement engenders a twofold scourge;—an impenetrable accumulation of dirt when it rains, and, in dry weather, so dreadful a cloud of dust, that I do not exaggerate when I say, that every body's features are coated with a layer of powder, frequently intersected with long furrows, the effect of weeping or perspiration!"—From the correspondence of a Russian Traveller.—*Foreign Journal.*

PERILS OF WHALING.

A recent journal of a whaling voyage, published in Paris, contains the following spirited episode:—"Early in the morning of the 28th, we had a sperm whale again in sight, and several large shoals were noticed during the day. They were, however, equally wary with those we had before seen, and it was not until late in the afternoon they could be favourably approached, when each boat harpooned a whale. Three of the boats secured their prizes speedily, and without accident; but the fourth had encountered a mischievous, or 'fighting whale,' of the most dangerous character. This cachalot, which was a young male, had been pierced with two well-planted harpoons; but instead of flying from his enemies, he rather sought to attack them, whenever they approached him for the purpose of lancing. His first effort was to rush against the boat with his head. Baffled in this by the crew steering clear of the contact, he next attempted to crush it with his jaws; when, failing, through the unaccommodating position of his mouth; he remedied this defect with much sagacity in his last and more successful assault; approaching impetuously from a distance of about forty yards, he turned upon his back, raising his lower jaw to grasp the boat from above; a lance-wound, however, caused him to close his mouth, and resume a natural posture before he had obtained his object; but, continuing to advance, he struck the boat with a force that nearly overturned it, and concluded by again turning on his back, and thrusting his lower jaw through the planks. The boat filled almost immediately, sunk with its gunwale to the level of the sea, and was rendered capable of retaining its crew only by the expedient of lashing the oars across its sides. The harpoon-line was cut, and the whale made off without doing further mischief. The wrecked boat, scarce perceptible above the waves, crowded with a half-immersed crew, and with two whiffs flying as a signal of distress, presented a truly forlorn appearance. The ship and disengaged boats bore down to its assistance; and after rescuing the crew and stores, took it on board to repair."—*Ibid.*

Useful Hints.—Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach; nor sit between the sick and the fire, because the heat attracts the thin vapour.

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Continued from page 29.)

Soon after the death of Reiner Jansen, the Monthly Meeting of Philadelphia, acting under the authority of the Yearly Meeting, endeavoured to supply the province with another printer. By minute, made First mo. 29th, 1706, they authorize and direct Isaac Norris, who was then about sailing for England, to engage a printer in that country to come over and take charge of the press belonging to the Yearly Meeting. No printer appears to have been engaged by him; but as various publications were issued from the press, it is probable journeymen were temporarily employed by the committee, who had charge of it. In 1706, I find some published with the name of Joseph Reyniers in the imprint. Joseph Reyniers was probably a son of Reiner Jansen. I find on the record of marriage certificates for Philadelphia Monthly Meeting, that on the second day of the Ninth month, 1704, John Piggott, of Philadelphia, was married to "Alice Reyniers, daughter of Reiner Jansen, of the same place, printer." Reiner Jansen himself signs the certificate, and immediately below his name, is that of the aforesaid Joseph Reyniers.

The first person who took charge of the press for Friends, and printed also on his own account, was Jacob Taylor, who was called an astronomer. He continued to calculate an Almanac for more than forty years. His first publisher was Reiner Jansen; he then for several years appears to have been proprietor of it himself. His last publisher was Andrew Bradford, who continued to issue it for about thirty years.

In the year 1708, Jacob Taylor made application to the Monthly Meeting of Philadelphia, for permission to keep their school. He, however, clogged his request with the proviso, that he would not accept it, unless they would insure him thirty scholars. This was agreed to, and the meeting directed their school-house to be put into proper order for master and scholars, that the school might be opened on the 10th of First month, 1709.

From communications to the Monthly Meeting, it appears that Jacob continued to take charge of the press, printing for the meeting, and on his own account, until the close of 1712. How he managed to carry on the school, with his other engagements, doth not appear; but probably the printing was done by a journeyman. In 1712, he printed some of the acts of the legislature, which he complains did not sell to afford him any profit.

Jacob, probably finding his avocations too numerous, withdrew from the press, which was then placed under the care of Andrew Bradford.

Andrew Bradford, the son of William Bradford, who had formerly printed for Friends, came to this province from New York, about the close of 1712, or early in 1713. He was no doubt enticed here by the knowledge that

there was no regularly educated printer in Philadelphia, and the business for one was continually increasing. He had also probably received encouragement from members of the Society of Friends, and the promise of the use of their press and printing materials. In the early part of the year 1703, Friends had appropriated the upper room in their school-house for the purpose of a printing-office. When Andrew Bradford came to Philadelphia, he seems to have entered at once upon possession of the premises, although the regular agreement between him and the committee on the press was not made until 1716. That committee report to the Yearly Meeting of 1717, that they had rented their press and printing materials to him for £6 per annum, and the printing-office for £4.

In the year 1723, Samuel Keimer made his appearance in Philadelphia, with a press and printing materials. Up to this time, the Society of Friends had maintained the press in the province of Pennsylvania. A very large proportion of all the works which had been issued were written by its members. They could exercise but little control over it; yet they supported it for the benefit of the community, although it was a constant source of expense. I have now before me one of the bills of Andrew Bradford, which abounds with such charges as these:—

	£	s.	d.
Cash paid the smith for sundry jobs for the press,	1	4	6
Cash paid the joiner for rydlets, quines,	1	4	0
Cash paid for parchment for tympan and balls,	18	0	0
Cash paid the smith for a chace,	1	10	0
Cash paid for pelts and ball stocks,	13	0	0
Cash paid for timpans,	6	0	0

In the year 1722, Sewel's History of the People called Quakers was published by Tacy Raylton, in London, and a few copies found their way to this province. The committee on the press immediately desired Andrew Bradford to publish it, and sending round circulars through the various meetings of Friends soon obtained five hundred subscribers. They then again called on Bradford, and urged him to commence the work, telling him that Keimer, who had just then set up his press, was anxious to get it to do. They preferred to give the printing to Bradford, who had offered to furnish them to subscribers at twenty shillings, bound in calf, rather than to employ Keimer, who was willing to supply them at sixteen shillings. Bradford, knowing that Keimer had but a disabled press, and a worn out font of type, felt little fear of him as a competitor, and absolutely refused to take any immediate steps for publication. He had written to his Aunt Tacy, to inquire about paper; and she had told him in her reply, that the first edition of Sewel was nearly out, and as she was about printing a new one, she could print some for him. He immediately ordered seven hundred copies of it. In the meantime, the "committee" had employed Keimer to print it; and he, through expectation of this great increase of business, sent an order to London for an additional supply

of printing materials. These arrived in 1725, but a short time before Bradford's edition of Sewel reached Philadelphia. Keimer had proceeded but a little way with Sewel, yet he had five hundred subscribers for the edition when it should be out, whilst Bradford had scarcely any purchasers.

Bradford then addressed a communication to the Yearly Meeting, setting forth his great grievance, in that he had imported seven hundred copies of Sewel's History, which the committee would not take to supply their subscribers with. The committee replied to this, "that after their earnest desire to give him, the said Andrew, the preference, and pressing that he would undertake to print the said book, offering him a larger price than they could have had it done for by another, the treaty broke off by his direct and absolute refusal. And that then, they fairly ended with him, and agreed with another; as he was then given to understand they would."

Keimer proceeded very slowly with his work; he was obliged to borrow money from Friends, to pay for the paper he used on it; and in 1728, he employed the new printing-office of Meredith & Franklin, to do part of this printing for him. Franklin was at that very time writing against Keimer, and doing every thing to injure him in his power; and with the want of candour, characteristic of a mean mind, he does not acknowledge in his memoirs to whom their new office was indebted for its first work. He tells us, it is true, that they printed forty sheets of this history; but no one would guess from his account that the patronage came from the poor, despised, caricatured, Keimer.

Sewel being now nearly completed, Keimer addressed a pathetic communication to the Yearly Meeting of 1728, stating his sorrow that he should have detained Friends so long from their book. The epistle sets forth his great distress for want of money, and acknowledges that Richard Hill had advanced him 121*l.*, and James Logan 60*l.*, to pay for the paper he had used. He thus writes:—

"It is almost finished, and I think it may be delivered about the beginning of October next, having not above twenty days' work to conclude it. I desire to know how I must dispose of 'em when finished.

"I have been exceedingly straitened for money at times, which has drove me to print things for a little ready money, that have not any real service in 'em, and have been afterwards a grief to my mind; which I hope not to be guilty of for the future.

"I earnestly entreat some expeditious method may be found for my pay, when finished, and some present assistance; for I find money exceeding scarce. I have some demands upon me; and I pant and long to fulfil the command of Christ, *owe no man any thing but love.*"

He concludes with, "humbly hoping my conduct, for the future, shall be agreeable to that of an honest man, a peaceable neighbour, a kind friend, and a sincere Christian.

"SAMUEL KEIMER."

Although Friends were justly displeas'd at the length of time he had been in fulfilling his

engagement, they took the books off his hands, and paid him out of the Yearly Meeting stock; trusting that the subscribers would make the amount good to them.

Poor Keimer was in religion of the school of the French prophets; and does not appear, from Franklin's account, to have had much common sense. He soon had to sell out his office, after which he removed to one of the West India Islands, and there published a paper.

Bradford had removed his printing-office from Friends' school-house, in 1723; but, by agreement with "the committee," he still retained the press and materials they had hired to him. He did almost all the printing of the Society, until his death in 1742; although some few works were printed by Franklin and others. In 1732, Friends had a settlement with Andrew, and paid him all arrears, intending to take the press again into their own hands; but it was still left with, and occupied by him, until just before his close. His nephew, William Bradford, having been in partnership with him, for a short time, the connection was broken by Andrew's wife taking a dislike to William, for refusing to marry a young woman she had selected for him! Being thrown out of employ, William applied to "the committee" for the use of their press and materials. The press was obtained before Andrew's death; and his widow delivered up the balance of the materials, and gave her note of hand, payable in twelve months, for the amount due the meeting, on a settlement of accounts, being 33*l.*

(To be continued.)

For "The Friend."

EXTRACTS.

The only way of life and salvation primitively and plainly set forth, through knowing by experience, feeling and living what we profess; and thus manifesting our faith to the world.

"It is not holding forth the highest profession of Christ, in the letter, that makes us free, except Christ comes into the heart and make us free indeed. The chief thing that every soul is to mind, in reading and hearing, is to examine whether the same thing be wrought in them. Whatever we find in the letter, if it be not made good in us, what are the words to us? We must see how Christ is crucified and buried in us, and how he is risen and raised from death in us; the chief thing I say is, to look into our own breasts. All, generally, that hold forth a profession of Christ, they say in words that Christ is the deliverer, but that is not the thing; is he a deliverer to thee? Is that glorious Messiah promised, and the deliverer with power, come into thy soul? Hath he exalted himself there? Hath he made bare his arm and been a glorious conqueror in thee? Hath he taken to himself his great power to reign in thee? Is he a King of kings and Lord of lords in thee? Whatever thou talkest of Christ and of his miracles, if thou hast no witness, no evidence of the truth of them in thine own heart, what is all that ever he did, and what is all that

ever he suffered to thee? It may be thou mayest have a notion and opinion of the things of God, and thou hast them by history and relation, or education, or example, or custom, or by tradition, or because most men have received them for truths; but if thou hast no evidence of his mighty miracles, and God-like power in thy own soul, how canst thou be a witness that they are the things that thou hast seen and heard? For all these outward things are but shadows and representations, figures and patterns of the heavenly things themselves. Thou mayest have a strong opinion, but no experience of them, viz., that Christ hath freed and delivered thy soul. Hast thou really seen thyself in captivity, deaf, dumb, blind, and lame? Oh! that men were but come to this condition, to be sensible of their misery! Oh, then what mourning; what hanging of their harps upon the willows, and sitting by the rivers of Babylon, and crying out, how shall we sing the Lord's song in a strange land? Till they have deliverance, they cannot but mourn; and who can deliver them but the Lion of the tribe of Judah? To such a soul only Christ is precious. Others may talk of him, and make a great profession of him; but they cannot love and serve him till he be Immanuel and Saviour in them.

The Way of Peace.

Question. What is the way of peace, which neither the profane, nor any sort of professors out of the life and power, ever knew or can know?

Answer. It is an inward way, a way for the inward Jews, for the inwardly renewed and circumcised to walk in. It is an holy, a sanctified way, for the sanctified ones to walk in. It is a living way, which none but the living can find. It is a new way, which none but those to whom God hath given the new eye can see. It is a way that God prepares and casts up, and leads men's spirits into, (who hearken unto him,) and guides the feet of his saints in. It is a strait and narrow way, which no lust of the flesh, nor wisdom of the flesh can find out, or enter into. Oh! how little, how low, how poor, how empty, how naked, must he be, that enters into this way, and walks therein. Many may seek after it, and may think to find it, and walk in it; but few shall be able, as our Lord Christ said. Here circumcision outward avails not; here want of that circumcision hinders not; here bodily exercise profits little. The new creature is all here; the cross of Christ is all here; the power of God is all here; and he that walks according to this rule, peace is upon him, and the whole Israel of God, who receive power to become sons, who receive the law of the spirit of life in Christ Jesus, which is the inward rule of the inward Israel.

This was the way of peace from the beginning; this is the way of peace still; and there is not another. To be new created in Christ Jesus; to be ingrafted into him; to abide in him; to have the circumcision of the flesh, (the body of the sins of the flesh cut off,) by the circumcision of Christ, (made inwardly in

the heart, without hands,) and to walk not after the flesh, but after the Spirit, even in the newness of the Spirit, here is life and peace, rest and joy forevermore. The Lord of his tender mercy give us a sense of it, and lead us into it more and more!

Our Faith.

The situation and prospects, in every age, of the true disciples of our Lord and Saviour, must prove to the Christian mind a subject of vast importance; and it deeply concerns every one of us to know for ourselves, how far we are promoting, by individual reception of the leaven of his gospel, that universal diffusion of unmixed "glory," which, we are assured, "shall cover the earth, as the waters cover the sea." Heb. ii. 14. The government and dominion of "the Prince of Life," "the Prince of Peace," which is ultimately to subdue and reduce all things unto itself, Dan. ii. 44, the Society of Friends have pre-eminently held, to be wholly of a spiritual character: it is to be set up within man, and "cometh not by observation," neither stands in any mere outward observances, but in "righteousness, peace, and joy in the Holy Ghost." They have all along considered the standing, lasting, and indispensable ordinance of the gospel to be, the manifestation of the Saviour by his Spirit, as the Guide into all truth; according to the whole tenor of the 14th chapter of John, and likewise that language of the apostle to the Hebrews: "Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation." Chap. ix. 28. This Society has therefore deemed it essential to know the reality of the presence of Christ dwelling in their hearts by faith; and has judged it in the highest degree needful, to love and wait for his appearing and counsel; to bow the neck to his yoke, and to commit themselves, in all things, most unreservedly to his leadings. In this way they believed it was, that our blessed Redeemer engaged to manifest himself unto those, and make his abode with them, who should keep his commandments; and thus also it is, that such who do his will, are given to know of his doctrine. For, of the Spirit of Truth, which "teacheth" the believers "all things," our Lord himself declared, "He shall testify of me;"—"He shall glorify me." John xv. 26, and xvi. 14. This remains to be a chief test or proof of discipleship; inasmuch, that, if we have not the Spirit of Christ, we are none of his. Rom. viii. 9. This also is the only channel, whereby we may savingly believe or confess him; for, "Whosoever believeth that Jesus is the Christ, is born of God," and "hath the witness in himself;" and, again, "seeing no man can say that Jesus is the Lord, but by the Holy Ghost," "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

The School of Christ.

People may, by industry and natural abilities, make themselves masters of the external evidences of Christianity, and have much to say for and against different schemes and sys-

tems of sentiments; but all this while the heart remains untouched. True religion is not a science of the head, so much as an inward and heart-felt perception, which casts down imaginations, and every thing that exalteth itself in the mind, and brings every thought into a sweet and willing subjection to Christ by faith. Here the learned have no real advantage above the ignorant: both see when the eyes of the understanding are enlightened: till then, both are equally blind. And the first lesson in the school of Christ is to become a little child, sitting simply at his feet, that we may be made wise unto salvation.

The Lord God is the sun and shield of those who fear him, and will be always near them. His favour is the one thing needful, which no outward advantages can compensate the want of; and the right knowledge of him is the one thing needful, which no human teaching can communicate.

"LABOUR TO ENTER."

The writings of the ancient prophets, being mainly designed both to rally and to warn backsliding Israel, are full of consolation and encouragement, of denunciation and judgment also, adapted to a decrepit, weakly, morbid state of things; and the work which some of them had to do, was to rouse up and stimulate the fainting energies of those sincere in heart, who were ready to say, "My strength and my hope is perished from the Lord." Among these, how beautiful, how animating to the drooping courage and fainting spirits of such, is the language of the Prophet Zachariah, in various parts! and how desirable to have faith to appreciate what belongs to us and our children therein, and which was written for our instruction, "upon whom the ends of the world are come," "that we through patience and comfort of the Scriptures might have hope."

"Turn unto me, saith the Lord of hosts, and I will turn unto you."

And when the inquiry went forth, "How long wilt thou not have mercy on Jerusalem, and on the cities of Judah?" the condescending answer was conveyed, "with good words, and comfortable words;"—

"I am returned to Jerusalem with mercies."

"My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

"I will be unto her a wall of fire round about, and will be the glory in the midst of her."

"I will save you, and ye shall yet be a blessing; fear not, but let your hearts be strong."

"Turn you to the strong hold, ye prisoners of hope."

Those who desire in uprightness to have a part in such "good things to come," assuredly must be made willing to labour for an entrance into this promised "rest" and "refreshing;" since it is "the willing and obedient," and they alone, who "shall eat the good of the land." Although it be written, that "except the Lord build the house they labour in vain who build it;" yet we may

remember for our encouragement, it is also written, "The God of heaven, he will prosper us, therefore we his servants will arise and build;" and, on the other hand for our warning, "By much slothfulness the building decayeth, and through idleness of hands the house droppeth through." That was a beautifully clear and simple assertion, uttered by Ezra and his fellows before the king,—the un-deviating truth they knew full well, as the servants of the Most High have ever found—"The hand of the Lord is upon all those for good that seek him." It was not however enough, that, on that memorable occasion, these exemplary reformers mourned and fasted, and even "sat astonished," in the view of abounding desolation, and also entreated the Lord for the revival of that good work, which he himself had stirred them up to set their hearts towards; they were instructed of him to set their own hands to it in his fear, and with an eye to his aid and blessing. They were given to see not only what they were to do, but what in various respect they were to undo and to forbear to do; in effect, "ceasing to do evil," while learning and attempting "to do well;" honestly and utterly refraining from every thing with which the Lord had a controversy, under that dispensation, even from "all appearance of evil." And surely, in our day of greater privileges, a similar engagement of mind should rest upon those who would build up Zion, who "take pleasure in her stones, and favour the dust thereof."—*Preface to Joseph Pike's Journal by John Barclay.*

Marriage.—"I have seen in my short life so much fallacy in human wisdom respecting matrimonial connections, and so much blessing showered upon an attention to simple uncorrupted openings, which have not at first appeared most plausible, that I seem to have no faith left in any direction but that which the devoted heart finds to make for peace. In concerns of this sort, it is often very difficult for such to judge, because prepossession and inclination are apt to influence our best feelings. Natural affection bears some resemblance of sacred impulse, and, therefore, methinks, that this seed, though ever so right, must die in the ground before it can be quickened and sanctified. In short, there are few openings for our and the general good, which have not to pass through this temporary death, few gifts but what are designed to be buried in baptism; and I wish thee, if ever thou possess a female companion, to obtain her as a fruit of the new creation; that so thou mayest reap those spiritual advantages which those enjoy, who, through the effectual workings of the grace of God, drink together into one spirit, whether in suffering or rejoicing; for without this experience Zion's travellers must find such connexions to be secretly burdensome and insipid."—*Sarah Grubb's Letters.*

Tasso's wish.—Tasso being told that he had an opportunity of taking advantage of a

very bitter enemy, "I wish not to plunder him," said he, "but there are things which I wish to take from him; not his honour, his wealth, nor his life—but his *ill will*."

Hayden's Button Factory.—This establishment, at Haydonville, is worth visiting by those who never yet have done it. We should suppose the quantity of buttons, of every description, quality and fashion, manufactured here, would keep the Union constantly "buttoned up." But several small establishments for their manufacture have been established within a few years, and are in operation in different parts of the country. The buttons are made and finished by machinery, owned by J. & J. Hayden, for Samuel Williston, of Easthampton, who has accumulated his wealth mostly through this means. About one hundred and thirty hands are now employed in the factory.

J. & J. Hayden also have in another building their pen-making establishment, which gives employment to a large number of persons. The steel-pens here made are more in use than any other, and are superior to the imported. The Haydens too, are immensely wealthy, and have built up, from small beginnings, one of the most enterprising villages in the state, which takes its name from them; and a greater amount of capital is employed by one firm, than in any other village of its size in New England.—*Northampton Courier*.

Woollen factories of the West.—The Detroit Advertiser says that—Hindsfield of Grand Rapids, is about to establish a factory at that place for the manufacture of satinet and other woollen goods. He has purchased the machinery at the east, and will have it in operation in a few weeks. He will be able to manufacture from the fleece, from one hundred and fifty to two hundred yards of cloth per day.

The Oregon Territory.—*Miseries of the Natives.*—The Aborigines Protection Society, the head-quarters of which are in London, and which stands in need of more liberal support from the public to enable it to carry out its beneficent objects in favour of the most defenceless of mankind, recently held a meeting, at which Dr. Hodgkin produced a letter, acknowledging the receipt of pamphlets, surgical instruments, and medicines, which had been sent to the Columbia river for the use of the Indians. The writer observes that—"All the natives of the Oregon are exceedingly wretched; and that disease, suffering, and death, are rapidly diminishing their numbers. Ague and fever are the most prevailing diseases: the predominance being accounted for by the people's great exposure to the changes of climate, and their miserable mode of living; and that it often seemed a waste of attention to endeavour to relieve them while their bed was the damp earth; their clothing a deer's skin, and their house a few boughs or bits of bark lodged around them. . . . That the most important point that seemed to

comment itself to notice, was to save the race from extinction, to which they appear to be fast hastening; and that it was truly lamentable to observe the number of promising youths who were daily dying from want of suitable attention from such manageable disorders as ague and fever." The Oregon is the territory of which Great Britain and the United States dispute the possession. Happy would it be for the natives if the government of each of these great nations would do all in its power to aid such efforts as those made by the unpretending society, which has received from its correspondent so melancholy an account of their condition!—*Leeds Mercury*.

HUMAN WISHES.

For "The Friend."

"Because ye ask wishes,"
I asked aoid the Summer's heat,
That cooling rain might fall;—
The answering storm impetuous beat,
Loud thunders shook the hall;
The tree that graced my evening bow;
Was shattered by the lightning's power!
I wished for wealth;—for it I toiled,
'Till ran my coffers o'er;—
Luxurious Ease my pleasure foiled,
Disease pressed on me sore;
Then from my couch of pain, I cried
For Health—to luxury denied!

I sighed for Love;—a beauteous bride,
Gave me her heart and hand;
When Aetnan leaves in faded pride,
Showed the destroyer's hand,
She sickened as they seated,—and lay,
On mother Earth as well as they!

I called for Fame;—the trumpet rang
My praises to the crowd;
But in each pause Detraction sang
My sins, in cadence loud,
So close, that Echo swept along
The twain, commingled in her song!

I asked for Peace;—the mountain wave,
Swelled widely o'er the sea;
Loud did the lashing billows rave,
And thus they cried to me:—
"Here seek not Peace;—she is not given
Short of the port;—she dwells in heaven!"

I asked Religion's aid;—there came
No answer to my cry;
In hourly prayers, I named the name
Of Him who reigns on high;—
And vainly deemed in my own might,
I could direct my prayers aright!

Then came Remorse;—she brought to view
Sins of forgotten date;
Around my pathway troubles flew,
That ever on her wait—
Till Pride was prostrate:—Self in dust,
Had not a hope on which to trust!

Amid the darkness of that hour
Was seen a glimmering light,
And there was felt a hand of power
Uplifting by its might—
Then thoughts and wishes, one by one,
Were centered in, "Thy will be done!"

The Wheat Crop in Wisconsin.—The Southern American thinks 1,000,000 bushels a moderate estimate for the wheat that will be exported from the product of the crop just harvested. It also says, that a farmer in the neighbourhood of Little Port, twelve miles of Southport, harvested one hundred and two bushels of winter wheat, of very superior

quality, from two and a half acres of land, by actual measurement.

Virginia Salt.—During the quarter ending on the 30th of Ninth mo., 511,372 bushels of salt were made at the different salt wells in Kanawha county.

To Housewives.—Recent experiments, in more than one family in this city, says the Delaware Gazette, have established that the plant known to botanists as the "Polygonum punctatum," commonly called water-pepper, or smart weed, and which may be found in great abundance along ditches, roads, lanes, and barn-yards, is an effectual and certain destroyer of the bed-bug. It is said to exercise the same effect on the flea. A strong decoction is made of the herb, and the places infested with the insect are washed carefully therewith.

The plant may also, with much advantage, be strewn about the room. Elderberry leaves, laid upon the shelves of a cupboard, will also drive away ants, in a short time.

Habits of Animals.—The wisdom, and goodness of the Creator, is to be seen in every animal that he has formed; and many of the most useful works of man, instead of being original contrivances, have been taken from observing the habits and the structure of animals. At a late sitting of the Royal Academy of Sciences, &c., at Rouen, Brunell related a singular circumstance respecting the nature of his labours in undertaking the Thames Tunnel, which was, that the idea of his *shield*, of which so much was said on its first application, suggested itself to him upon examining the formation of an insect named *larva*, and which, under water, is capable of perforating large pieces of timber. Upon its head is a sort of shield, which enables it to resist the action of the waves, in the midst of which the creature pursues its work without interruption.—*Selected*.

CHRISTIANITY AND WAR.

Trial and Execution of Maximilian, a young Christian, A. D. 260.

The early Christians refused to fight; and it is related of Maximilian, when brought before Dion, the pro-consul, and asked his name; Maximilian turning to him replied, "Why wouldst thou know my name? I am a Christian, and cannot fight."

Maximilian was registered, "five feet ten inches high," and Dion bade the officer mark him. But Maximilian refused to be marked, still asserting that he was a Christian; upon which Dion instantly replied, "Bear arms, or thou shalt die."

To this Maximilian answered: "*I cannot fight, if I die: I am not a soldier of this world, but a soldier of God.*" Dion then said, "Who has persuaded thee to believe thus?" Maximilian answered, "My own mind, and he that called me." Dion then spoke to his

father, and bade him persuade his son. But his father observed, that his son knew his own mind, and what was best for him to do. After this had passed, Dion addressed Maximilian again in these words: "Take thy arms, and receive the mark." "I can receive," says Maximilian, "no such mark; I have already the mark of Christ." Upon which Dion said: "I will send thee quickly to thy Christ." "Thou mayst do so," says Maximilian, "but the glory will be mine."

Maximilian still refusing the mark, spoke thus: "I cannot receive the mark of this world; and if thou shouldst give me the mark, I will destroy it. It will avail nothing, I am a Christian; and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of the Lord Jesus Christ, the Son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him all we Christians obey; Him we all follow, as the Restorer of our life, and the Author of our salvation."

Dion instantly replied to this: "Take thy arms, and receive the mark, or thou shalt suffer a miserable death." "But I shall not perish," says Maximilian; "my name is already enrolled with Christ; I cannot fight."

Dion said: "Consider, then, thy youth, and bear arms; the profession of arms becomes a young man." Maximilian replied: "*My arms are with the Lord. I cannot fight for any earthly consideration. I am now a Christian.*"

Dion, the pro-consul, said: "Among the life-guards of our masters, the emperors, there are Christian soldiers, and they fight." Maximilian answered, "They know what is expedient for them; but I am a Christian, and it is unlawful to do evil."

Dion said, "Take thy arms; despise not the profession of a soldier, lest thou perish miserably." "But I shall not perish," says Maximilian; "and if I should leave this world, my soul will live with Christ the Lord."

Dion then ordered his name to be struck from the roll; and when this was done, he proceeded: "Because, out of thy rebellious spirit, thou hast refused to bear arms, thou shalt be punished, according to thy deserts, for an example to others;" and then he delivered the following sentence: "Maximilian! because thou hast, with a rebellious spirit, refused to bear arms, thou art to die by the sword." Maximilian replied, "Thanks be to God."

He was twenty years, three months, and seventeen days old; and when he was led to the place of execution, he spoke thus: "My dear brethren, endeavour with all your might that it may be your portion to see the Lord, and that he may give you such a crown;" and then, with a pleasant countenance, he said to his father, "Give the executioner the soldier's coat thou hast gotten for me; and when I shall receive thee in the company of the blessed martyrs, we may rejoice together with the Lord."

After this, he suffered. His mother, Poinciana, obtained his body from the judge, and

conveyed it to Carthage, and buried it near the place where the body of Cyprian, the martyr, lay. And thirteen days after this, his mother died, and was buried in the same place. And Victor, his father, returned to his habitation, rejoicing and praising God, that he had sent before such a gift to the Lord, himself expecting to follow after.

A new Method of Producing Choice Trees.

—We have seen the experiment successfully made of producing young trees, by binding around the stalks of a thrifty shoot, fine rich mould, which is kept firmly in its place by cloth or other bandages. This should be sufficiently moist, and applied soon after the buds begin to expand in the spring. The bark in contact with the earth, ought to be punctured in several places, which gives facility to the protrusion of the new roots. When these are sufficiently developed, the stalk may be cut off below the earth, and set out in a place congenial to its growth. D. J. Browne, Esq., informs us he procured a choice orange plant in this way, in the short space of six weeks, binding the earth around the stem by a single plantain leaf, and at the expiration of this time it was transferred into a box of finely prepared mould, and brought from Brazil to this country, with foliage and fruit upon it.

We are not certain this plan would answer for the production of all fruits, but the simplicity and ease with which the experiment can be made, entitle it to a thorough trial.—*American Agriculturist.*

Fattening Cattle.—It is common in France, and many parts of the continent, to fatten their cattle by souring the grain fed to them. They must be starved to it at first, but in a day or two they eat it freely, and afterward prefer it to the unfattened. They are fattened quicker, and more economically by this process.

Bread and Cheese.—The Bridgeport Standard gives the following account of the cheese brought down on the Housatonic rail-road. It says, that last week 2,940 boxes, and 82 casks of this article, were brought from Goshen. Another large lot came down yesterday. Great quantities of this cheese are now shipped to England. One vessel recently took out over 3000 boxes. With the aid of the flour carried out in the packet ships, the people of this country are doing a great deal toward supplying the paupers of Europe with "bread and cheese."

The Fair Side.—When one was speaking ill of another, in the presence of Peter the Great, he at first listened with great attention, and then interrupted him, saying, "is there not a fair side also to the character of the person you are speaking of? Come, tell me his good qualities."—*Boston Mercantile Journal.*

THE FRIEND.

ELEVENTH MONTH, 4, 1843.

Governor Pennington, of New Jersey, in his recent message to the Legislature of that state, among other matters, observes—"I herewith transmit sundry resolutions passed by the Commonwealth of Massachusetts, as received from the executive of that state, one against the annexation of Texas to the Union," &c. It is, of course, to be inferred that a similar communication was made to the governors of the other states respectively. We refer to the circumstance, as corroborative of intimations from various public sources, that the scheme of admitting Texas into the confederacy, so far from being abandoned; as some may fondly imagine, is yet a cherished object with politicians of the south, and that there is much reason to apprehend, attempts will be made, during the approaching session of Congress, to introduce the discussion of the subject, and press it to an issue. We do not claim to ourselves any peculiar keenness of penetration into the signs of the times, neither are we prepared to point out any specific mode of action in the case, on the part of those who deprecate such annexation; but we merely glance at the subject in the desire that all who are opposed to the extension and perpetuation of the deepest stain—greatest curse upon this fair land—may be constantly wide awake—incessantly on the alert—ready to act with promptitude, as soon as the proper line of action is made clearly manifest, that neither by stealth, or stratagem, or *double-face* duplicity, the enemy may be suffered to triumph.

A stated meeting of the Auxiliary Bible Association of Friends within the limits of Haddonfield Quarterly Meeting, will be held on Second-day, the 6th of Eleventh month, at Cropwell Meeting-house, at 2 P. M.

NATHANIEL N. STOKES, Sec'y.

Tenth mo. 23d, 1843.*

* Not received in time for last number.

MARRIED, on Third-day, the 31st ult., at Friends Meeting-house, North Sixth street, JOSIAH LEEDS, to ANN MATLACK, both of this city.

—, on Fifth-day, the 2d inst., STACY B. COLLINS, of New York, to ANN W., daughter of Joseph R. Jenks, of this city.

DIED, at his residence, near Salem, Columbiana county, Ohio, on the 19th ultimo, ABRAHAM WARRINGTON, a member and elder of Salem Monthly and Particular Meeting, in the 89th year of his age, having, through the course of his long life, been a faithful supporter of the principles and testimonies of the Society of Friends. The patient resignation manifested in his peculiarly helpless and enfeebled situation, near the last of his time, and the quiet and peaceful state of his mind, to the very closing period, leave no reason to doubt, but that he has received the crown immortal, laid up for the righteous of all generations.

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OBSERVATIONS

On a Pamphlet entitled "Brief Examination of Scripture Testimony on the Institution of Slavery."—By ENOCH LEWIS.

(Continued from page 42.)

The condition of the slave, when considered as a member of civil society, is stated in the work last cited, as follows:—

1st. A slave cannot be a witness against a white person, either in a civil or criminal cause.

2d. He cannot be a party to a civil suit.

3d. The benefits of education are withheld from the slave.

4th. The means of moral and religious instruction are not granted to the slave; on the contrary, the efforts of the humane and charitable to supply these wants are discountenanced by law.

5th. Submission is required of the slave, not to the will of his master only, but to that of all other white persons.

6th. The penal codes of the slave-holding states bear much more severely upon slaves than upon white persons.

7th. Slaves are persecuted and tried upon criminal accusations, in a manner inconsistent with the rights of humanity.

These propositions are severally discussed by Judge Stroud, and their correctness clearly proved, from the laws and usages of the slave-holding states. In some of them, indeed, there are provisions on the statute book, ostensibly designed to limit the power of the master; yet, as it is an inflexible principle in slave-legislation, that a slave cannot be a witness against a white person, those provisions must, in general, lose their power from want of testimony to enforce them. Though, perhaps, in very atrocious cases, the abuses of the master may be sometimes restrained by legal prosecution, it is obvious, from the general tenor of the laws, that the slave is commonly indebted, for such security as he enjoys, much more to the humanity of the master, than to the protection of law. But, unhappily, on large plantations, the slaves are very frequent-

ly, if not generally, entrusted to the superintendence of an overseer, who has not the same interest as the master in their life and health.

I am aware it may be argued, that in judging of the lawfulness of slavery, we are to consider its necessary incidents; and not adduce its abuses as arguments against the thing itself. But to this I answer, that if the slavery now existing among us, taking it as it is, cannot be defended upon Scripture authority, the author of the Review has spent his strength for naught. If he did not design to produce a Scriptural defence of American slavery, with its vices and virtues; but of some utopian system which may be imagined, but no where exists, he has certainly left his work incomplete. He should explain to us what the system is which he means to defend. He ought to inform us in what particulars his system differs from that which exists among us. When we hear these points properly explained, we may be prepared to judge, whether slavery thus modified, will be obnoxious to the objections now made to the existing system. If slavery can be divested of every thing which is revolting to humanity, and rendered entirely just and equal, perhaps we shall all agree, that the system thus purified is not sinful.

The first Scripture argument in defence of negro slavery, is drawn, or attempted, from Gen. ix. 25, 26, 27. "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Upon this, he argues that God decreed slavery, and shows in that decree tokens of good will to the master. It is certainly a very strained construction of this text that can afford any excuse for negro slavery. How does it prove that slavery was decreed? Will any person soberly assert that every thing which was Divinely predicted was decreed? Whatever the Almighty has decreed, must have been consistent with his will. For we cannot imagine that he would decree what he did not will should take place. Yet the Scriptures abound with predictions of very atrocious actions. Our Lord told his disciples that one of them should betray him, and pronounced a woe upon the man who should verify the prediction.* He also informed Peter that he would deny him.† Did this prediction justify the denial, or prove that it was decreed? But suppose we grant the reviewer his own construction; admit it was decreed, what do we gain? Does this establish a general prin-

ple, or relate to a particular case? If a general principle is established, what is that principle? Does the text prove, that any man may lawfully enslave any, or every other man whom he can subject to his authority? If the Barbary Powers should equip a fleet, and make a descent upon the shores of the Chesapeake, and carry off the white inhabitants of Virginia or Maryland into slavery, would this text prove that they were acting in conformity to the Divine will? So far as any general principle is established, so far as the holders of slaves are shown to be regarded with favour in the sight of heaven, I do not see that the argument is more available with us than it would be if advanced by them in defence of reducing the natives of Europe or America into slavery.

The reviewer will probably incline to limit the application of his own principle to the descendants of Shem and Japheth, on the one side, and the children of Ham on the other. If so, I hope he will keep to the text; and confine the decree of servitude to the descendants of Canaan. The denunciation of Noah contains no mention of Ham, but applies exclusively to Canaan. If then we urge this denunciation as a reason for holding the negroes in slavery, we ought to be able to produce their genealogy, and show that they are actually the offspring of Canaan. There are some historical facts which furnish ground to believe, that numbers of the descendants of Canaan, who escaped the sword of Joshua, made their way along the southern shore of the Mediterranean, crossed the Straits of Gades, and eventually settled in Ireland, where their posterity still remain. If this fact could be clearly proved, it would probably do very little towards damping the ardour of Daniel O'Connell for the liberation of his countrymen; or towards convincing the emigrants from that island, that their rights were inferior to those of other inhabitants of this country. Though Africa appears to have been settled by the posterity of Ham, yet, from such light as history affords, we are authorized to conclude, that the first occupants of that continent were descended from Cush, Mizraim and Phut. Considering the negroes then as the posterity of Ham, they do not appear to belong to the Canaanitish branch of his family.

The sons of Canaan unquestionably settled in the land which bore his name. Upon this point, the testimony of Moses is unequivocal. The land of Canaan was afterwards assigned to the descendants of Abraham, who belonged to the family of Shem. The Canaanites were partly exterminated by the sword, and partly expelled. The remnant were subjected to the dominion of Israel. But we are expressly

* Matt. xxvi. 21—24.

† Ib. 34.

informed, this was done because of the wickedness of those people.* Here then we see the prediction of Noah verified, in the posterity of Canaan, in consequence of their own iniquities, and not of an original decree. This servitude, however, will appear in the sequel to have been very different from the slavery of our time and country.

We are next treated with an article of considerable length respecting the patriarch Abraham, who is claimed as one of the slaveholding fraternity. The reviewer informs us, that all the ancient Jewish writers of note, and Christian commentators agree, that by the "souls they had gotten in Haran," are meant their slaves, or those persons they had bought with their money in Haran. Abram is thus, upon our first acquaintance with him, introduced to us in the character of a slaveholder. As there is no authentic history, except the Bible, which extends back to the days of Abram, the Jewish and Christian commentators can give us, at best, nothing more than their own conjectures on this subject. Moses has not told us that the souls were bought at all. Anthony Purver, a most laborious biblical student, observes on this passage, that the word translated souls is singular, and signifies *person*; and that the adjective all, which is connected with substance, is not applied to it. He likewise says, the verb used here, properly means *made*. Hence he conjectures, that the person or persons alluded to, may have been one or more proselytes who left their idolatrous country, to accompany the patriarch on account of his religion. This question, however, is of little importance; for the history of Abraham clearly proves, that his servants were not held as our slaves are.

The first place where the kind of property which Abram had, is mentioned, sheep, oxen, asses and camels are enumerated.† A pastoral owner of such property, in an open country, must have herdsmen, or shepherds, to attend them; we are accordingly informed, that Abram had men servants and maid servants. The supposition that these servants were held to involuntary service, as the slaves now are, is not only gratuitous, but inconsistent with the nature of the case. If Abram, by his sole authority, wandering as a stranger, through a sparsely settled country, without political connection with any people but his own family, was able to retain a whole army of slaves, in hereditary and involuntary servitude, he must have had an astonishing capacity for government. The three hundred and eighteen whom he armed to pursue the plunderers of Sodom,‡ are said to have been born in his house, and trained or instructed; but the term *servants*, which the reviewer interprets *slaves*, is not in the original. They are afterwards called young men, and unquestionably composed a part of Abram's family. The very circumstance of their being entrusted with arms, in such an emergency, is evidence enough that their service was not involuntary. The fidelity manifested by these domestics, divided as they were by night, plainly shows

their attachment to their master. With a family, such as these facts prove Abram's to have been, and flocks and herds to employ and maintain them, we need not wonder that he should be pronounced a mighty prince, by the head of one of those isolated tribes who then occupied the land.

It would be rather amusing to observe,—if we could permit ourselves to be amused on a subject involving the interests of humanity and religion,—how readily the reviewer substitutes his own conjectures and interpolations for historical facts. Where do we find it stated in the Bible that these three hundred and eighteen were the children born of slaves, whom Abram brought with him from Haran? What do we know of their parentage, except that they were born in Abram's house? As we do not know what became of the children of these reputed slaves, it appeared necessary, in order to support the doctrine of hereditary slavery in Abram's family, to presume that their parents were slaves. But the historian being silent upon that point, we may safely confess our ignorance respecting it.

We are told by the reviewer that, "when Abraham went up out of Egypt, it is stated that he was 'very rich,' not only in flocks and slaves, but in 'silver and gold' also." An incautious reader of this passage might suppose, that *slaves* or *servants* were mentioned in the text as a part of Abram's wealth; but the Bible, to which the writer professes to pay so much regard, says no such thing. It says, "And Abram was very rich in cattle, in silver and in gold."[§] We are again told, that Lot had flocks, and herds, and tents.¶ Here, in both cases, is an account of property; but nothing is said of slaves as a part of it. Yet we find they had herdsmen, and a strife among them led to a separation of the patriarchs themselves. If these passages do not *prove*, they plainly *intimate* that cattle, tents, silver and gold, and not slaves, were the components of Abram's wealth.

The nature of the servitude which existed in the patriarchal family, is illustrated by a circumstance which the advocates of slavery do not often quote. When Abram complained of having no child, he observed, "the steward of my house is this Eliezer of Damascus. Behold, to me thou hast given no seed; and to one born in my house is mine heir."[‡] If those born in his house were slaves, it was no trifling privilege to be one of Abram's slaves, as long at least as he had no children of his own. But this passage shows, conclusively, that the children born in his house were considered a part of his family; and, in case he had died childless, would have inherited his estate. If John Randolph had died intestate, would all or any of his slaves have been his heirs?

The reviewer attempts to deduce an argument in support of slavery, from the presents which Abimelech made to Abraham. Among these, we find men servants and women servants enumerated.§ He argues, that Abimelech would offer him nothing which Abraham's

sense of moral obligation would not permit him to own. As Abraham appears to have accepted these presents, it is inferred that he had no scruple with regard to holding slaves. To test the force of this argument, I would propose that the writer, or any other slaveholder of the south, shall offer a few healthy young slaves to Gerrit Smith, Lewis Tappan, or any other abolitionist of the north, without either sheep or oxen to accompany them, and see whether the present will be accepted. The advocates of emancipation are well known to have made considerable pecuniary sacrifices, in the purchase of slaves for the purpose of making them free; it is, therefore, not probable they will refuse to accept of such as may be offered gratuitously. We are not informed how these servants were treated after they came into the possession of Abraham, or how long they were retained; but we know enough to authorize the conclusion, that their situation, both in a civil and religious sense, was not impaired by changing their service.

We are next presented with the case of Hagar, in which the reviewer has attempted, rather unreasonably, some exhibition of wit. He informs us, that the angel who found her in the wilderness, did not repeat to her a homily, upon doing to others as we would they should do unto us, nor heap reproach upon Sarah as a hypocrite, and upon Abraham as a tyrant; but addressed her as Sarah's maid. Whether this was designed as a burlesque on the injunction of our Saviour, or upon those who may quote it, we easily discover that this author is better pleased with those passages of Scripture which can be pressed into the service of slavery, than with those which cannot. But truly there appears little need in that case for such a homily. Though there was some womanish jealousy manifested, both by the mistress and maid, the actual injustice seems to be chargeable upon the former. The maxim of our Lord, if addressed to Sarah, would probably have been reasonable. The narrative, however, supplies no evidence that hypocrisy was any part of Sarah's delinquency. Abraham's *tyranny* consisted in trusting, perhaps rather too implicitly, to the discretion of his wife.

The reviewer dwells on this case, as an exemplification of the *abuse* of this institution, and a rigid exercise of arbitrary authority; and professes to infer, that if the institution of slavery had been offensive in the Divine sight, this occasion must have called forth an expression of disapprobation. But, suppose there had been such an expression, would the reviewer have charged the rebuke to the institution itself, or to its abuse? He seems indeed not to have perceived the point and force of his own argument. After painting the transaction in much darker colours than the history warrants, he exults in the conclusion, that the angel commanded this suffering victim of female tyranny to return to her mistress, and submit herself under her hands. Now, if this fact, as represented by our author, furnishes an argument in support of slavery at all, it justifies the abuse of authority. The argument, therefore, loses all its value by proving too much. For I hope the

* Deut. ix. 4, 5. Levit. xviii. 24, 25.
† Gen. xii. 16.

‡ Ibid. xiv. 14.

§ Gen. xiii. 2.
¶ Ibid. xv. 2, 3.

‡ Ibid. v.
§ Ibid. xx. 14.

reviewer will not deny that the declaration of David, "He that ruleth over men must be just, ruling in the fear of God,"* is applicable to the masters of slaves; and that a *tyrannical* exercise of their authority is sinful.

But if we soberly consider this case, we may readily perceive that this was not an occasion to call for an expression of disapprobation, either of the use or abuse of power. Hagar was not using either lawful or unlawful authority. The rebuke, if uttered at all, should have been addressed to Abraham, or Sarah. Hagar was not the messenger to carry it, and she needed no angelic communication to convince her of the hatefulness of tyranny. The angel evidently designed to comfort and instruct her. He comforted her, by the assurance that the Lord had heard her affliction; and he instructed her to adopt the most certain means of regaining the favour of Sarah. By humbly submitting to her authority, she might confidently hope to remove her displeasure. Her delicate situation demanded a home, and where could one be found, so proper as in the house of the father of her child? Of the nature of her service, after she returned, we have no information; and, consequently, cannot determine whether she continued in the capacity of a servant or not. The account subsequently given of Abraham's possessions, certainly proves nothing in relation to her; for she and her son had been long dismissed from Abraham's house.

Those who insist that Hagar was a slave, and plead that circumstance in defence of the system, would do well to remember, that *she and her son* were set free expressly by Divine command.† If they copy a part of Abraham's practice, it would be well to forget the conclusion of Hagar's history.

* 2 Sam. xxiii. 3.

† Gen. xxi. 12.

(To be continued.)

Progress of the Pennsylvania Penitentiary System.

Extracted from a recent work of Moreau Christophe, Inspector General of the Prisons of France.

"We shall now give a rapid sketch of the progress of this system in both worlds; this American system, which my readers may recollect, was some few years since in the Chamber of Deputies, threatened with a continental blockade.

Its progress in America, will best be seen by the following list of prisons designed and erected by John Haviland, of Philadelphia, the original architect of the system.

(In 1790, the first cells on this system were erected, in the old Philadelphia Prison, by the Philadelphia Prison Society.)

In 1821, the Philadelphia Penitentiary for 900 convicts was commenced.

In 1833, the Pittsburgh Penitentiary was reconstructed for 236 prisoners.

In 1833, Allegheny county, Pa., erected a Prison of forty cells at Allegheny.

In 1834, the State of New Jersey adopted the system, and erected the Trenton Penitentiary of 300 cells.

In 1834, Rhode Island also adopted the system, and the Providence Penitentiary was constructed of 100 cells.

In 1834, made designs for the English Commissioners, which have since been adopted throughout Great Britain.

In 1835, made designs for the Prussian Commissioners, on which they are at present constructing four large prisons.

In 1835, the Hall of Justice, or House of Detention, at New York, was erected on this system, for 188 untried prisoners.

In 1836, furnished designs to the French Commissioners.

In 1836, Essex county, New Jersey, erected a prison of forty cells, at Newark.

In 1836, made designs for the Canadian Commissioners.

In 1838, the State of Arkansas adopted the system, and commenced a penitentiary of 300 cells.

In 1839, made designs for the Russian ambassador.

In 1841, Dauphin county, Pennsylvania, erected a prison of forty cells at Harrisburg.

In addition to the above, there have been two county prisons erected by T. U. Walters, of Philadelphia.

Indeed, since 1842, there has not been a prison constructed in America on any other plan.

Great Britain.—This government sent in 1834, Commissioners to examine the prisons of the United States, who, on their return, reported to Parliament, that the Pennsylvania system was greatly superior to any other; since which it has been adopted throughout the United Kingdom; and a model prison of 520 cells (on the plan of that at Philadelphia), was erected at Pentonville, near London, and has been in operation since November, 1842; besides which, county prisons have been erected at the following places: at Petersborough of 50 cells, Scarborough 20, Hereford 100, Bath 200, Usk 250, Reading, Stratford, and Northampton, each of 300, Perth 420, and Wakefield 700; and others are erecting at the following places, Bridgewater, Ely, Wisbeach, Bambury, and Lincoln, of 50 each, Leicester 200, Leeds 300, and Liverpool 1100.

In Scotland, besides one at Glasgow, and another at Ayr, already conducted on this system, they are about remodeling all the others.

Germany.—Germany has a decided tendency towards this system, but in this as in all other reforms, she temporises, studies, and demands the experience of other nations.

Prussia.—Prussia, however, has taken very decided steps in the adoption of the system, after having in 1835, sent Dr. Julius to the United States to study the Pennsylvania discipline, the King of Prussia sent again in the commencement of 1842, three Commissioners (Dr. Julius, Inspector General of the prisons of Prussia, — Grabowsky, Warden of the Berlin Prison, and — Busse, Architect) to London, to examine the Pentonville Prison, which he had himself visited; all three were unanimous in favour of the system, and in consequence of their report, the king by a cabinet order of March, 1842, ordered that

four prisons of 500 cells each, shall be immediately constructed in his states on this system (the one at Berlin is already commenced.) And all the Houses of Detention (Maison d'Arret) shall henceforth be built on this plan. This decision is destined to have great influence with the other States in Germany, particularly through the instrumentality of the "Journal des Prisons," which is published quarterly at Berlin, in favour of the Pennsylvania Discipline.

Duchy of Nassau.—This system has been for several years in operation in the Prison of Eberbach in this Duchy, where it has produced the most satisfactory results with regard to morals, health, expense and labour.

Grand Duchy of Baden is at present constructing a prison of 400 cells on this system, it having been already successfully tried here in the prison at Bruchsal.

Frankford on the Maine is also constructing a prison on this plan. Dr. Georges Barentrapp, having induced the Senate to adopt the Pennsylvania system for the new prison of this city.

Hamburg.—The Senate of Hamburg sent some time since an architect, Hudtwalker, to London, to study the construction of the Pentonville prison, and are about erecting one on this system.

Holland.—In Holland, a circular from the Minister of the Interior, recommends to the Governors of the Provinces, the adoption of this system in all the houses of detention throughout the whole kingdom, as a preliminary to its adoption in the State Prisons.

Belgium.—Here at Ghent, the very prison in which the Auburn or silent discipline had its origin, there has been for several years in successful operation, a block of cells on this system, called the Philadelphia Quarter.

Switzerland.—And at Geneva, where they have so long boasted of having the most perfect silent prison in the world, they are at present constructing a House of Detention of 120 cells, on the Pennsylvania plan.

The Canton of Vaud has gone much farther, and adopted this system in all her prisons, district as well as central.

Sweden.—In Sweden, seven large prisons are in progress of construction on this system, one at Stockholm, and one in each Provincial Capital. And the Prince Royal, Oscar of Sweden, has written a very able work in favour of the Pennsylvania system.

Norway.—A commission appointed in Norway for the examination of this subject, have reported unanimously in favour of the Philadelphia discipline.

Poland.—In 1835, Poland commenced the erection of a House of Detention on this system, of 380 cells, which has since been in successful operation, and she is now about adopting it in her other prisons.

Spain.—The government of Spain commenced building some years since, a prison on this system at Madrid, but the continued wars of this unhappy country have stopped the work.

Denmark is as yet undecided, though the majority of a commission lately appointed to

examine the subject, reported in favour of the Pennsylvania system.

Russia.—This Pennsylvanian impulse (impulsion Pennsylvanienne) is acting even in Russia, at least an eminent person from St. Petersburg, visited Paris last year, on his way to examine the principal prisons of France, England, and America. (The Russian Ambassador obtained in 1839, by order of his government, designs from John Haviland.)

France.—Having reached France, this reform takes the character of this great people. Here nothing is left to chance, nothing is precipitate, nothing shows want of reflection or infatuation. Here the reform proceeds with a peaceful, measured, but sure step; because each step that it proceeds the ground is first examined, and experience and study are its guides.

It is now thirteen years, that the government has been occupied with this subject; during which not only all the prisons within the kingdom have been most minutely examined, but commissioners have been sent to examine those of almost every country in the world; amongst these De Beaumont and De Tocqueville, in 1831, and Demetz and Blouet, in 1836, were sent to the United States. All these gentlemen reported in favour of the Pennsylvania system. All the documents thus collected have led the government to the inevitable and logical conclusion, that the only system that France should adopt is, the French system of separate confinement. This system is first to go into operation in the Houses of Detention, and afterwards in all the other prisons. With a view to which Houses of Detention are at present constructing at Guingamp, Tours, Carcassonne, Montpellier, Saint Quentin, Saint Pons, Rochelle, Bordeaux, and Paris.

In the meantime, the system has been for near three years in successful operation, in the Juvenile Penitentiary of La Roquette, at Paris, the officers of which unanimously report, that the children are in better health, work better, learn better, and conduct themselves much better than when together."

It is amusing, to observe in reading the above, that Frenchmen whose opposition to this system, has been greater than perhaps that of any other people, and who have refused it all trial until within the last three years, are now desirous of calling it the French system. Their application of it to minors is, however (though not new,) very interesting.

TRANSLATOR.

ANTARCTIC EXPEDITION.

The Guernsey Star has published the following extract, from a letter dated in May last, from the Falkland Islands.—"Captain Ross and the Antarctic expedition are now here. The Erebus and Terror came in contact, on endeavouring to escape an iceberg, in the seas of the Southern Pole. The expedition will positively be here for five or six months, to repair the vessels and make observations. Captain Ross has erected an obser-

vatory at the old French fort built by Bougainville. A most interesting series of observations is carrying on. Those upon the pendulum are noted every quarter of an hour. Astronomical observations are also carefully made by the officers. Thermometers are placed both above the ground and under it; mine, with my barometers, are also now doing duty with the rest, and have the honour to be registered also. The anemometers, showing the direction and force of the winds, will add much to the valuable information afforded by Captain Sullivan, R. N., respecting these islands. Pluviometers are also carefully registered. A tide-gauge is by the jetty, and an excellent magnetic observatory, where the dip, intensity, and variation of the needle are carefully registered by able observers. The officers relieve each other in regular watches on these duties; and I never met with such devotees of science. You would be delighted to see Captain Ross's little hammock swinging close to his darling pendulum, and a large hole in the thin partition, that he may see it at any moment, and Captain Crozier's hammock is close alongside of it. The floor of this room is most earth, from our want of timber. Captain Ross has been so kind, at my request, as to add to these observations another series, to ascertain the rate of evaporation in these islands; and Hooker, the botanist, is also so good as to draw up a report on the grasses, the prevailing graminæ being considered as unknown in Europe. The splendid tussock grass is the gold and glory of these islands. It will, I hope, yet make the fortune of Orkney and Irish landholders of peat bogs. Every animal here feeds upon it with avidity, and fattens in a short time. It may be planted and cut like the guinea grass of the West Indies. The blades are about six feet long, and 200 to 300 shoots spring from one plant. I have proved, by several experiments, that one man can cut 100 bundles in a day, and that a horse will greedily devour five of these in the same time. Indeed, so fond of it are both horses and cows, that they will eat the dry tussock thatch from the roofs of the houses in preference to good grass. About four inches of the root eats like the mountain cabbage. It loves a rank, wet, peat bog, with the sea spray over it. Indeed, when the sea beats with the greatest violence, and the sea spray is carried farthest, then the tussock grass thrives best on the soil it loves. All the smaller islands here, though some of them are as large as Guernsey, are covered with tussock, which is nutritious all the year. The whole of the gentlemen in the expedition are delighted with the Falkland Islands, and express themselves as being more pleased with them than even with New Zealand. Some think them every way better for colonization, even with the drawback of wanting timber trees. When the observations made during the voyage are published, you will be surprised at their favourable account of the climate. In addition to all these scientific observations, the surveying department is exploring and surveying different harbours, and sites for different objects in a new settlement.—*London Athenæum.*

Astronomical Clock.—After four years labour, the repairs of the astronomical clock at Strasbourg are completed, and it will be set in motion on the meeting of the Scientific Congress on the 25th. In this curious piece of mechanism, the revolution of the sun, the moon, and the planets are marked down with scientific exactness. Seven figures represent the seven days of the week, each appearing in its turn on the day allotted to it. The four ages come forward to strike the quarters, and the skeleton Death strikes the hours. At noon, the twelve apostles advance in succession to bend down before the figure of our Saviour, who gives them the benediction. At the same moment, a cock claps his wings and crows three times. It is said to be one of the most curious pieces of clock-work in Europe.—*Ibid.*

Punishment of Death.—*Esquimaux Philosophy.*—Amongst the Esquimaux, according to Sir John Ross, the crime of murder very rarely occurs. When it does, the murderer's punishment consists in being banished to perpetual solitude, or to be shunned by every individual of his tribe—inasmuch, that even the sight of him is avoided by all who may inadvertently meet him. On being asked why his life is not taken in return, it was replied, "that this would be to make themselves equally bad—that the loss of his life would not restore the other—and that he who should commit such an act would be equally guilty."

The Copper Rock of Lake Superior.—This remarkable specimen of native copper has recently been removed from its original locality on the Ontonagon river, at no small expense, to Detroit, Michigan. Its greatest length is four feet six inches; its greatest width about four feet; its maximum thickness eighteen inches. It is almost entirely composed of malleable copper. It has been generally estimated to weigh between six and seven thousand pounds, or about three and a half tons, and is, by far, the largest known and described specimen of native copper on the globe. J. Eldred, who has secured this treasure, has been engaged in its removal since last June. He succeeded in removing it from its diluvial bed, on the bank of the river, by a car and sectional rail-road of two links, formed of timber. The motive power was a tackle attached to trees, which was worked by men, from fourteen to twenty of whom were employed upon it. These rails were alternately moved forwards, as the car passed from the hindmost. In this manner the rock was dragged four miles and a half, across a rough country, to the river, where it was received by a boat and taken to Detroit, a distance of nearly one thousand miles. — Schoolcraft, the geologist, says it is clearly a boulder, and bears marks of attrition from the action of water, on some parts of its rocky surface, as well as the metallic portions.—*Late paper.*

For "The Friend."

HUMPHREY BACHE.

Or Restitution, the Fruit of Conversion.

One of the first and most important lessons which the truly awakened mind has set before it, is the necessity of forsaking as well as of confessing its sins. And not only of forsaking all evil, but where injury has been done to others by former wickedness, to endeavour, by every means in the repentant sinner's power, to offer an adequate compensation. When the publican had received the Lord Jesus into his house, his heart being touched with the power of Divine grace, he felt the necessity not only of doing justice for the future, but of reviewing his past actions, and making them agreeable to the standard of the gospel sanctuary. "If I have taken any thing from any man by false accusation, I restore him fourfold." Then it was that the Lord Jesus entered the gracious declaration, "this day is salvation come to thy house." No individual ever truly submitted to the cross of Christ; but he was brought to something of the same experience. Manhood has been led with tears to seek of the directors of its childhood, pardon for the cares—the anxieties—the troubles which its wardwardness and wickedness has given. Small sums of money, and other valuables, taken without leave, in the youthful days of folly and thoughtless sin, have been returned with interest, by broken-hearted, and weeping ones, who only thus could obtain assurance of peace. The following biographical sketch of one of our early Friends, strikingly exhibits the Divine Light as convicting for sin, converting from the power of sin, and enforcing compensation for the wrongs committed in sin.

Humphrey Bache was brought up a goldsmith in the city of London. At the time the war broke out between Charles First and the Parliament, his business failed, and he applied to the leaders of the popular party for some office, with the salary of which he might honourably maintain himself and family. For a season he was employed as an overseer of the workmen engaged in building the fortifications about London. His allowance for this service was three shillings a day, which he was glad to receive, and with which, he says, he was well contented for a time. Whilst attending to his employment, he frequently observed that some of the other overseers would go with those they employed and treat them to strong drink. Being told by one of the workmen that the money so spent did not come out of the salaries of these officers; he inquired how that could be. To this his informant replied, "Do you not know, they can sometimes set down a man more than they employ; or if that cannot so well be, set down for some two pence a day more than they give?" This was a new idea to Humphrey, and satan worked therein with much subtlety to betray him. His honesty of purpose at last gave way, and he began to covet more than his wages. His heart being corrupt in its desires, he soon proved unfaithful to his trust; and acting on the hint he had received, he robbed the commonwealth of its dues. During the time he

remained in this employment, the amount he took, more than his wages, was about six pounds.

According to his own account, he had no peace of mind, and was often troubled at the thought of what he was doing. But he had no will or strength to resist the temptation. He had departed from his God, through the inward operations of whose Holy Spirit he might have found preservation from all evil. Encouraging himself in the deceitfulness of his heart, his spiritual eye became, for a time, so far blinded, that he did not see the evil to be so great as it first appeared. His heart was hardened through his continued violation of right, until at last he went on without much conviction or remorse.

When the fortifications around London were completed, Humphrey obtained a situation in the custom house. Before entering on this employment, he was obliged to take an oath to be faithful to the commonwealth in all the duties of his office; and having yet some fear of his heavenly Father remaining in him, he did, for a season, discharge his duty with true fidelity. So long as he retained that fear, he was preserved from joining with those about him, in robbing the public treasury. At this time, he often felt bitterness for what he had formerly done, and this assisted him, as he firmly resisted all bribes. It withheld his lips from the proffered wine; his hand from the tempting silver.

His companions had departed from the honesty and simplicity of the Truth into that serpentine wisdom, which uses its plausible pretences to lead others astray. Many specious arguments they advanced to persuade him to do as they did. He has left us a glimpse of some of those they employed. They told him that his oath was to be faithful to the commonwealth in the duty of excise; and as he was a member of the commonwealth himself, deserving far greater wages than the paltry salary allowed him, he would be doing no great harm in taking a portion for himself. They told him that he who did the work, had a much better right to a large remuneration than the commissioners, who, sitting but a few hours a day, yet received many hundred pounds per year. Beside, the Parliament itself was lavishly voting considerable sums of the money they were collecting, not for the good of the nation, but in presents to one another. If the Parliament itself were using it for their self-ends, where was the use or benefit of his trusty service for the commonwealth?

These arguments staggered him, for he had not as yet learned, that man's only safety from sin, depends upon his turning away from the arguments, the enticements, the examples of unregenerate men, to seek unto God for wisdom to know, and strength to execute his will. He saw plainly that others were violating their oaths, were regardless of their duty; and this strengthened the natural covetousness of his heart, and he soon fell from his integrity. Nothing that he heard, nothing that he saw, had so great an influence upon him, as the unfaithfulness of the members of the Long Parliament; and he had no hesita-

tion in telling them afterwards, that it was through their evil example, he had been led to violate his trust.

He now once again sought unfair means to increase his wages; but the Lord, in love to his soul, followed him with proofs and corrections. In order to break his hard heart, judgment after judgment was administered to him. He continued going on in the same course of iniquity, until through the inward rebukes of the Holy Spirit, he was filled with fear and terror. A small thing then would ruffle his temper, and lead him to quarrel with his dearest friends. He who had been very loving and gentle towards his wife, was now so peevish, so fretful, and so froward, that he would often break into fits of anger with her, when she spoke mildly and pleasantly to him. She was astonished, and wondered much what ailed him, that he knew he was so soon angry; but though he then knew, he was ashamed to reveal it.

For a long season he felt the weight of condemnation upon him, and had many thoughts as to what he must do to find relief. Sometimes he thought of making restitution, confessing what he had done, and surrendering himself to the commissioners, let them deal with him as they thought best. His heart, however, was not as yet rightly subjected; and although for the last year he held the office, he scrupulously refused to take more than his due, he still retained the gain of his former wickedness.

In the year 1654, Francis Howgill and Edward Burrough came from the North of England to London, and preaching the gospel of the kingdom, in the demonstration of the Spirit and with power, many were gathered into communion with them there. Several small meetings were established in 1654, and 1655, beside the great meeting at the Bull and Mouth.

At one of the meetings, perhaps in 1655, Humphrey attended, but what was delivered, by way of ministry therein, had little effect upon him. Some time after, one of his acquaintance inquiring of him whether he had been to hear the Quakers; he replied, he had heard them once. His friend rejoined, "Yea, but hear them five or six times, and then judge whether it be not truth that they declare." Humphrey gave him to understand he would, and did attend two or three meetings, without receiving any particular spiritual benefit. After a time, again feeling an inclination, he went to the Bull and Mouth, where were those three eminent ministers of the gospel of Christ, George Fox, Francis Howgill, and Edward Burrough. One of them said to this effect, whilst speaking of the cross of Christ which all true-hearted disciples must take up daily,—“The carnal mind is enmity against God. As any one comes to stand in the cross, which is the power of God, the enmity is broken down, and reconciliation is witnessed. The enmity is slain by the power of God,—by that which crosseth the carnal mind,—which is the Light.”

Under this testimony, the heart of Humphrey was reached. The witness for God within him responded to the Truth. He knew

that the Light which had discovered his sin to him, and checked him for it, reproved him for that which his carnal mind was urging him to do. He now perceived that the re-proofs of the Light were the reproofs of Wisdom, which, if hearkened to, and obeyed, will ever lead from the snares of death.

He saw that as the cross was taken up, death must needs come on the carnal mind; sin must cease, and thus the partition-wall which separated him from his God would be broken down.

(To be concluded.)

For "The Friend."

ANTIQUARIAN RESEARCHES

Among the Early Printers and Publishers of Friends' Books.

(Concluded from page 45.)

Having brought down the account of the publishers and printers of Friends' books in this country to the year 1742, I propose closing these notices for the present, with some facts connected with the zeal in writing, publishing, and distributing books, displayed by our predecessors in religious faith.

I have the names of four hundred and forty different individuals among them, who appeared as authors, between the years 1650 and 1708. Their writings were circulated throughout all parts of Great Britain; and the early records of the Society show that many were convinced by reading them. Zealous for the propagation of the Truth, earnest in their controversy with error, they were ever ready with their pens to support the one, and to give battle to the other. No attack on the Society, either as to its doctrines, or its practices, was suffered to go without an answer. During the years I have mentioned, (from 1650 to 1708,) not less than two thousand six hundred and seventy-eight different publications, varying in dimensions from a quarto of four pages, to a folio of nine hundred, were printed. Of these, many passed through several editions. I have bestowed some labour in classifying these books under the years in which they were first published; and the list shows, that the period of the greatest activity in the printing and disseminating of these powerful pleadings for the spirituality of the gospel, was also that of the greatest accession of members to the new Society. Up to the close of the year 1660, eight hundred and thirty-two different volumes had passed through the press. From the year 1652, which gave birth to seven of these advocates for the doctrines of a Society then scarcely heard of, to 1660, when two hundred and thirteen were issued, and the Society had become every where known throughout England, and was every where persecuted, the writers, the readers, and believers, had been continually on the increase.

When engaged in advocating the Truth, no exercise of mind, no expenditure of time, or of money, seems to have been withheld by our early Friends. By them, this world was regarded but as a passage to eternity. The world to come was ever in view; and a preparation for admittance into the everlasting

courts of light, was all that was worth living for. They aimed at the performance of their whole duty; and, living to God, he opened their hearts to live for their brethren also. The riches, honours, and enjoyments of this world, they had learned to estimate as of less value than one immortal soul; and, therefore, it was that they so willingly yielded them, for the good of others.

The Yearly Meeting at London, in order to encourage the printing and circulation of Friends' books, in 1691 directed each of the Monthly Meetings to take at least two of every small work, issued with the approbation of Friends, and one of every large one. Their epistles of advice urge the distribution of such books among Friends, or neighbours, where we shall appear.

We have already shown that in this colony Friends were not backward in their zeal to support a printer, from whose press they might defend the Truth. We have seen that besides taking two hundred copies of each Friends' book so printed, they allowed the printer a salary towards his maintenance. They purchased a press and printing materials, and kept the one in repair, and renewed the other, for half a century.

In looking over the early records of our Society in this city, no one thing is more striking than the constant demand upon the purses of the members, and the cheerfulness with which that demand was met. Not only were they in that early time, when money was scarce, at a great expense for putting up meeting-houses, for their own accommodation, but they contributed largely towards the erection of many others in different places, even as distant as Boston. If a Friend's barn was burned; if a family had lost all by the Indians; if the inhabitants at Lewistown were robbed by French vessels; if a member was a prisoner among the Turks; if crops failed in New England,—on every occasion they seemed willing to divide with the needy and distressed. They did not love their money, as too many of us in the present day do.

A Chapter on Asses.—Under this title the Boston Courier has given a summary of a disquisition on the utility of asses and mules, by the editor of the American Farmer, published at Baltimore.

—Skinner thinks, that of all animals the mule is the one best calculated to work the longest and cheapest, and with most effect in this country, and that the increase of the species ought to be encouraged. He tells of his own experience; and gives one great recommendation, in saying, that though the mule may be the cause of falls in others, no man ever yet saw a mule fall down. What an excellent animal for the saddle! The ass is as much belied in the general supposition that he is 'vicious, stubborn, and slow'; for we have the authority of Sir John Sinclair, who remarks, after an experience of thirty years, that he never knew of but one that had any vicious propensities, and those might have been subdued by proper management when young.

"Sir John says, that he has found them truer pullers, and quicker travellers with a load than horses, and that their vision is more accurate. He has used them in his family carriage, and in a gig, and under the saddle. The mule is more steady in his draught than the horse, and never starts or runs, and is easily taught to obey implicitly the voice of his driver."

J. N. Hamilton, of the U. S. Navy, contends that the ass of Malta is the finest variety of the race. This, we suppose, must be substantially of the same stock as the Spanish ass, which has long been famous.

"In Sir George Staunton's account of the embassy to China, we are told that the mules are valued in that economical empire at a much higher price than horses. General Washington was a breeder of mules, and, as member and officer of the jockey club at Alexandria, thought them of much value. Six of his favourites sold, after his death, at the rate of two hundred dollars each."

The longevity of the mule is very remarkable. Pliny, the Roman writer on rural affairs, is cited as giving an account of a mule, which, at the age of eighty years, was voted by the Athenians to have free access to the grain market for its voluntary service in assisting to carry up the Acropolis materials for the famous temple of Minerva. Dr. Rees, the Encyclopedist, mentions two in England; that were seventy years old; and Skinner's father saw one at work in a sugar mill, which was forty years old, and he owned one which had been constantly worked twenty-one years.

Another very important fact is, that the ass and the mule will do more work, and on less food, than the horse.

"Mules are more used in Spain and Portugal than in any other countries, and the king of the former used them for his carriage. In Lisbon, the widow of Don Pedro used to drive six most splendid grey mules. In Egypt, there is a beautiful race of asses, small, but exquisitely formed, of great spirit, and much used for the saddle.

"Mules are regarded by the agriculturists who have used them, as superior to the horse for all purposes; and one writer affirms, without fear of contradiction, that their disposition to mischief proceeds from neglect; they are not more mischievous than horses; but people are disposed to think that they can be abused with impunity, and left to starve without danger.

"Mules are not subject to many diseases, and all that they do labour under, or nearly all, can be cured by bleeding at the mouth; and by being turned out to pasture, they will recover from almost any accident."

Emigration.—The Far West.—We presume most persons thought that when the tide of emigration reached Oregon, it would go no further, for it did not seem that the "Far West" could get beyond the Pacific. We find, however, that some of the emigrants who have reached Oregon are "dissatisfied with the country and contemplate going to California this spring." So says a letter in

the Iowa Herald from one of the settlers, who for his own part likes the country very well, and expects to end his days there. He describes the Oregon region as rough and broken, generally heavy timbered, principally with fir, yellow pine, cedar, hemlock, oak, ash, and maple, well watered, with about one-tenth prairie of excellent quality. In the streams are an abundance of fish, among which are the finest salmon in the world. Oregon city is a thriving little place, and from its advantageous position, it is likely to become a thriving great one. It is situated at the head of navigation, on the Oregon or Columbia river, and at the foot of Willamut Falls, one of the greatest water powers in the world.

Newspapers.—The editor of the Alexandria Gazette thinks there is too much writing in newspapers. He says:—

"Many people estimate the ability of a newspaper, and the industry and talents of its editor, by the quantity of the editorial matter which it contains. It is comparatively an easy task for a frothy writer to pour out, daily, columns of words—words, upon any and all subjects. His ideas may flow in 'one weak, washy, everlasting flood,' and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labour, the toil of such a man, who displays his 'leaded matter' ever so largely, to that imposed on the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display! Indeed, the mere *writing part* of editing a paper, is but a small portion of the work. The industry is not even shown there. The care, the time employed in selecting is far more important—and the *tact* of a good editor is better shown by his selections than by any thing else; and that, we all know, is half the battle. But as we have said, an editor ought to be estimated, and his labours understood and appreciated, by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its principles—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is, how they can find time, or 'room,' to write at all!"

Horse Chestnut.—If, says a writer in the American Farmer, (vol. xiv.) the value of this nut was more generally understood, it would not be suffered to rot and perish without being turned to any account as at present. The horse chestnut contains a saponaceous juice, very useful, not only in bleaching, but in washing linens and other stuffs. The nuts must be peeled and ground, and the meal of

twenty of them is sufficient for ten quarts of water; and either linens or woollens may be washed with the infusion, without any soap, as it effectually takes out spots of all kinds. The clothes should, however, afterwards be rinsed in spring water. The same meal steeped in hot water, and mixed with an equal quantity of bran, makes a nutritious food for pigs and poultry.

From the German of Gausson.

Astonishing Accuracy of the Bible.

An astonishing feature of the Bible is, that, notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error,—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church,—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah; in the courts of the temple of the Jews, in the music-schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the western civilization, in the midst of the Jews, and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first

writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thalesa, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its fifty authors, search among its sixty-six books, its 1189 chapters, and its 31,173 verses, search for only one of those thousand errors which the ancients and the moderns committed, when they speak of the heavens or of the earth,—of their revolutions,—of the elements; search—but you will find none.

Necessity of Work for Children.—There is no greater defect in educating children than neglecting to accustom them to work. It is an evil that attaches most to large towns and cities. Our children suffer from it. The parent considers whether the child's work is necessary to him, and does not consider whether the work is necessary or not to the child. Nothing is more certain than that their future independence and comfort much depend on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us. If this were not so, still it preserves them from bad habits; it secures their health; it strengthens both mind and body; it enables them better to bear the confinement of the school-room, and it tends more than any thing else to give them just views of life. It is too often the case that children, provided they spend a half dozen hours of the day at school, are permitted to spend the rest as they please. They thus grow up in the world, without a knowledge of its toils and its cares. They view it through a false medium. They cannot appreciate the favours you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable helpless object, a novel-reading girl. The son, if he surmount the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, for one of its important objects, comes too late. No man or woman is fully educated if not accustomed to manual labour. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.—*Banger Whig.*

The Power of the Cross of Christ.—Whoever give up to the drawings of the good Spirit of God that moves in them, and in obedience thereto, do deny themselves of their own wills, and lusts, and evil desires, and pleasures, such want not power; but feel Him near them, who works the willingness first, and then the deed according to His pleasure; and so the glory alone comes to be His. Then thou knowest the mystery of the cross, and

how it is the power of God; which all who reject the cross, complain for want of. Thus so long as thou livest in the cross, thou livest in the power; and thy obeying is easy, and all things are possible through it: and as long as thou art daily dying to that which is corruptible, thou feelest the more life and joy and pleasure in that which is everlasting.—*Stephen Crisp.*

Quietness.—If some professing religion have been unquiet, their unquietness hath given the lie to their profession. Quietness is our badge: it will be our strength, our rejoicing in the day of evil: it is pleasing to God, it may work upon others. A good means of keeping our minds quiet is, to have them filled with the knowledge and belief of these two things: First, that the kingdom of Christ is not of this world, (many have thought otherwise, and it hath made them unquiet.) Secondly, that the wrath of man worketh not the righteousness of God. We must therefore mortify unquietness in the causes of it. We must beware of the company, and converse of those that are unquiet; though deceitful matters be devised, we must be quiet still.—*Kendall's Gleanings.*

From the London Friend.

HOW TO KEEP LENT.

(By Herrick, an old English Poet.)

This being the season in which the Roman Catholics, and the Church of England, (in a modified degree), observe the forty days of Lent, it may not be inappropriate to insert in the pages of the "Friend," the following quaint lines of an old poet of good repute. Desiring that even our members may keep Lent all the year round in the truly Scriptural manner recommended,

I am, your sincere Friend,

S. A. S.

(A paraphrase of Isaiah lvi. 3.—7.)

Is this a Fast, to keep
The larder lean
And clean
From fat of meats and sheep?—
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to fast an hour,
Or ragg'd to go,
Or show
A downcast look and sour?
No:—"Tis a fast to dole
Thy sheaf of wheat,
And meat
Unto the hungry soul.
It is to fast from strife,
From old debate
And hate;
To circumsise thy life;
To shew a heart grief rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent!

Rich and Poor.—It should be borne in mind while perusing the Scriptures, that when the terms rich and poor are used, there is much in these expressions that may be mistaken. Although it is fully allowed that riches have a tendency to draw away the heart from God, at the same time we must

remember, that where a person who has property considers himself as God's steward, holding all his riches as a trust from God, he may truly be reckoned among the poor; for he acknowledges that nothing he has is his own; and on the other hand, a man may possess few of this world's goods, and yet his heart may be set on the few he has, and he may hold them so entirely as his own property, and may place upon them so undue a value, that he may be classed among the rich, who, while in such a state, cannot inherit the kingdom of heaven.
E. F.

THE FRIEND.

ELEVENTH MONTH, 11, 1843.

* BALTIMORE YEARLY MEETING.

The Yearly Meeting of Baltimore convened on Second-day, the 30th ultimo, and continued its sittings until the evening of the 3d inst. The Meeting of Ministers and Elders was held on the Seventh-day previous.

Several Friends with certificates or minutes were present from different Yearly Meetings on this continent, and from Great Britain. Epistles from all the other Yearly Meetings were read and replied to. In considering the state of Society within their borders, as exhibited by the answers to the queries, the minds of many Friends were introduced into much exercise on account of the deficiencies apparent, and much pertinent counsel was given. The language of encouragement was extended to all such as were striving in honesty and simplicity, to walk worthy of the vocation whereunto they are called, and to support unflinchingly the doctrines and testimonies of our religious Society. The youth were also earnestly and tenderly entreated to yield their necks to bear the yoke of Christ, and submit themselves to those baptisms of the Holy Spirit, which can alone redeem them from the love of the world, and prepare them for advocating the cause of Truth, and taking part in the administration of the discipline of the church.

An epistle addressed to their members, expressive of the concern which had been brought over the meeting, was prepared, and directed to be circulated among them.

An interesting report from the joint committee, charged with the care of Indian affairs, was read; from which it appears that the school conducted under their superintendence, west of the Mississippi, is attended by between thirty and forty children, whose improved deportment, and aptitude in acquiring the different branches of a plain English education, give good cause to believe, that this seminary will prove a blessing to their nation. The Indians appear to be gradually adopting some of the arts and manners of civilized life; and there is ample cause to encourage Friends to persevere in their benevolent labours amongst them. It is a matter of regret, that a debt of about two thousand dollars, in some measure cripples the exertions of the committee; and it is to be hoped, that the liberality of those blessed with the means, who have the

welfare of this poor people at heart, will enable it speedily to remove this incumbrance.

The proposed junction of the Friends now constituting Virginia Yearly Meeting, to that of Baltimore, having been united with, a committee of men and women was appointed, to attend the next Yearly Meeting to be held in Virginia, and when that has resolved itself into a Half-Year's Meeting, to advise and assist in making the necessary arrangements for completing the new organization.

We would point attention to an interesting article, page 51, taken from another paper, and handed for insertion by an obliging friend, relative to the success and spread of the Pennsylvania Penitentiary system, based on the principle of solitary confinement. Much has been said, for and against, different plans of penitentiary establishments, all of them doubtless having their origin in motives of genuine philanthropy, but we have never wavered in the belief that the Pennsylvania system, was, after all, the true one; and we rejoice at such decisive evidences, that the conviction is rapidly gaining ground.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 59 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Thos. Evans, No. 129 South Third street; Josiah Dawson, No. 318 Arch street; Joseph Scattergood, No. 215 Pine street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

[An error having occurred last week in the notice of a marriage, we insert it corrected.]

MARRIED, on Fifth-day, the 3d instant, at Friends' Meeting-house, on Mulberry street, STACY B. COLLINS, of New York, to HANNAH W., daughter of Joseph R. Jenks, of Philadelphia.

—, at Friends' Meeting, Salem, Columbiana co., Ohio Eighth mo. 30th, 1843, ISAAC H. SATTERTHWAITE, to BEULAH, daughter of George Talcott.

—, on Third-day, the 7th instant, at Friends' Meeting-house, on Sixth and Noble streets, PETER THOMPSON, to CAROLINE, daughter of William Brown, all of Philadelphia.

—, at Friends' Meeting-house, on Mulberry street, on the 5th instant, LLOYD BALDERSTON, of Cecil county, Maryland, to CATHERINE, daughter of Caleb H. Cauby, of this city.

DIED, on the 26th ultimo, SUSANNA FENTIMAN, a member of the Southern District Monthly Meeting, in the 75th year of her age.

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Communicated for "The Friend."

OBSERVATIONS

On a Pamphlet entitled "*Brief Examination of Scripture Testimony on the Institution of Slavery.*"—By ENOCH LEWIS.

(Continued from page 51.)

When Abraham was far advanced in life, and was desirous to find a wife for his son Isaac, we find that he entrusted that important embassy to one of his servants. The narrative clearly shows that this servant occupied a station, not easily reconciled with our notions of slavery. Though Isaac was then about forty years old, he appears to have been under the control of this servant; for Abraham charged him not to take his son back to the land from which he came. When this ambassador opened his mission at the house of Bethuel, he told them he was Abraham's servant. If in giving an account of Abraham's wealth, he meant to be understood, that the men servants and maid servants were goods and chattels, like camels and asses, he must of course have included himself; and yet all the goods of his master were in his hand. He gave to Rebecca, and to her brother, and mother, whatever he pleased. Though far from his master, and beyond his control, he would not wait a single day, but insisted upon returning immediately to his master. Does not this show that his service was voluntary, and furnish a remarkable example of fidelity and attachment? When Isaac came to meet the caravan, this man told Rebecca it was his master. When we find the slavery of our day assuming the lineaments exhibited in this narrative, we shall probably conclude that slavery is not quite so great an evil as it has been supposed.

To appreciate the authority of Abraham's example, we should reflect that superstition and idolatry were then overspreading the earth; and that a very depraved morality in consequence prevailed. Abraham was called as the head of a family, among whom a knowledge of the true God, and of the true worship was to be preserved. As an example of faith and piety his character stands unrivalled,

The servants born in his house, or bought with his money, were evidently a part of his family; they were subject to the same law as the patriarch himself. The covenant, of which circumcision was the type, included them all. The exact condition of servitude, or the time of its continuance, is not clearly defined by the sacred historian. The frequent peregrinations of the family, and absence of political connection with the existing governments, render it obvious that the authority of the patriarch, whatever it was, must have been all within the family—the servitude could, therefore, scarcely be any other than voluntary. We read of these servants being bought, or received as a gift; but no instance is recorded of any being sold. Abraham, in one instance, gave sheep and oxen to Abimelech; but nothing is said of servants. We may rationally suppose, that the servants who were once admitted into the family of Abraham, would continue there, if not discharged for misconduct, from one generation to another, without compulsion on the one side, or desire to change on the other. Indeed, from the characters of Abraham, Isaac and Jacob, and their constantly increasing wealth, it is difficult to conceive a satisfactory reason why their servants should desire to leave them. To live in such families must have been a privilege, which, probably, the world did not then afford in any other way.

The declaration of Abraham's servant, that God had blessed his master greatly, and given him flocks and herds, and silver and gold, and men servants, and maid servants, and camels and asses, may be considered a pious acknowledgment, that God had given him all he possessed. But it does nothing to prove that Abraham could hold these servants in involuntary slavery, to be sold, or transmitted to his heirs, as other property, without offence in the sight of heaven. The Apostle Paul told his shipmates, that the angel of God stood by him that night, and assured him that God had given him all those who were sailing with him. Yet no property in their persons was conferred or professed.

We read that Abraham gave all that he had to his son Isaac; but the supposition that servants were given with other property, rests on the gratuitous assumption, that they were held as property by the patriarch, and transmissible as such to his heirs; but this is nowhere asserted by the historian. Isaac is said to have become great, and to have had possession of flocks, and possession of herds, and great store of servants. These latter words the reviewer has italicized, to show that servants were held as chattels. Purver translated it with many servants. No doubt these flocks and herds would require many servants

to watch them; but call them a great store of servants, still the necessary and only proper construction is, that they were numerous; but that they were goods and chattels is not to be found in my Bible. How the reviewer discovered that these servants were received as an inheritance from Abraham, and transmitted to his son Jacob, I shall not attempt to determine. Moses has given no such information, nor has he told us whether Jacob ever received any part of his father's estate.

Upon a review of the patriarchal history from Abraham to Joseph, I do not find a solitary instance in which the servitude, such as it was among them, is mentioned with any expression of Divine approbation. The utmost that can be said is, that no condemnation is expressed. The law given to Abraham, in regard to the servants born in his house, or bought with his money, did not establish the relation; it applied to a relation previously existing. But, it will be said, the relation of master and servant is mentioned without censure. If we insist that this implies approbation, we admit a principle which will involve some startling results. The concubinage of Abraham; the polygamy of Jacob; the falsehoods of Isaac respecting his wife, and of Jacob when he imposed upon the blindness of his father, are all mentioned without comment, and consequently without censure. Shall we conclude that such acts were Divinely approved then, or that they would be safe examples for Christians now? The trick which Tamar played upon her father-in-law, is mentioned without condemnation. The sacred historian relates the actions of the patriarchs in the sale of their brother, without any expression of censure; and Joseph very amiably told them afterwards, it was not they but God that sent him there—and this, no doubt, was literally true. They sold him, to be carried they knew not, and cared not where; but an overruling hand directed his course; yet the criminality of the outrage was not diminished by the consequences which followed. So conscious were the sons of Jacob of their guilt, that after all the kindness which Joseph had shown them, they still apprehended he must feel a lurking inclination to retaliate. Where neither censure nor approbation is expressed, we are left to judge of actions by the application of the general principles which the Scriptures exhibit.

From this examination of the patriarchal history, I think we may fairly decide, that the reviewer has totally failed to establish his first proposition. Even confining ourselves to the servitude of that day, and as it existed in the families of the patriarchs, we have no conclusive evidence that it received the sanction of the Almighty.

It is worthy of remark, that if the servitude existing in the families of Abraham, Isaac and Jacob, could be shown to have received the sanction of the Almighty, directly and unequivocally expressed, the object of the reviewer would not be attained. The lawfulness of American slavery would not be proved. Taking our author's own definition of slavery, "a condition or relation in which one human being is held, without his consent, by another, as property, to be bought, sold, and transferred, together with the increase, as property, forever," we find several incidents, contained in it, of which we have no intimation in the patriarchal servitude. In that, we have no evidence that the servitude was involuntary; we have no account of the patriarchs ever selling a servant; we are not told that the servants born in the house, were the children of servants; nor are we informed, that the children of servants became servants themselves. Indeed, the only servants of whose children we have any particular account, were Hagar, Zilpah, and Bilhah; and their children, Ishmael, Gad, Asher, Dan and Naphthali, are spoken of as the sons, not the servants of Abraham and Jacob.

Imagining the authority held by the patriarchs over their servants, to approximate much more closely than we can reasonably suppose it did, to that which is possessed at this day, in the southern states; and considering the absence of censure as indicative of Divine approbation, we may still find reasons for intrusting, to such men as Abraham, Isaac and Jacob, a species and extent of authority, which was not intended to be always purchased with money. The testimony given of Abraham, by the Almighty himself, that he would command, not his children only, but his household after him, and they should keep the way of the Lord to do justice and judgment; and the obligation laid on him to bring all that were born in his house, or bought with his money, into the same covenant with himself; sufficiently prove that his authority was likely to be exercised under a deep and abiding sense of religious responsibility; and that a primary object of his paternal government, was the preservation of those who were subject to it, from the vices and idolatry of their day. The incidents of slavery, as enumerated by Judge Stroud, clearly demonstrate, that American slavery is conducted on totally different principles.

It may be proper to remember that the word *servant*, in the Hebrew Scriptures, is of extensive application, and is used to designate very different conditions. It is, therefore, a great mistake to imagine, that wherever we find servants mentioned, *slaves*, in the modern sense of the term, must be understood.

Joseph told the Egyptians he had bought them and their land for Pharaoh;* and they promised to be Pharaoh's servants.† Their money and cattle were gone before; leaving nothing but their bodies and their land.‡ This then looks something like modern slavery. But the difference of the systems immediately appears, for we are distinctly informed, what

their service was. They were required to render one-fifth of the produce to Pharaoh, and keep the other four themselves. Could fertile land, such as the valley of Egypt was, be rented upon easier conditions now? Yet these farmers were *servants*, according to Scripture phraseology. "Am not I a Philistine, and ye servants to Saül?"‡ And who, is so faithful among all thy servants, as David, which is the king's son-in-law?†

The reviewer in his zeal to prove the lawfulness of slavery, appears to have sometimes overlooked an important distinction. The existence of a practice during the patriarchal age, if fairly established, does not prove that it was innocent. The expressions of Job, which he has cited, may be admitted, if we choose, as evidence that servitude, during life, was not then unknown. But certainly it is no indication that it was right. Job places the prisoners who no longer hear the voice of the oppressor, and the servant, who is free from his master,‡ in the same category. If this proves any thing, it proves the hatefulness of slavery.

The declaration of Job, as related in chap. 31, certainly proves nothing more than that he had servants, and that he did not use either his wealth or power to their disadvantage; but of the nature of their servitude it gives no information. All that is there said might be consistently uttered now, by a wealthy man in a country where personal slavery is unknown; provided his conduct would bear the scrutiny which the afflictions of Job had taught him to make. Probably few men of the present day, even in the non-slave-holding states, with possessions approximating to those of Job, could solemnly declare that they had never despised the cause of any who were in their employment; had never indulged, in any degree, the superciliousness of power, which wealth seldom fails to engender; but had always considered themselves and their labourers on an equality, in the sight of God. It is indeed difficult to conceive, that Job could entertain the conviction which his expressions imply, of the essential equality of men, and, at the same time, continue to hold his fellow men, his equals by birth and creation, as goods and chattels. The history of Job, I freely admit, casts but little light on the subject of slavery, yet what little is afforded is unquestionably in favour of freedom.

The reviewer lays down, at the end of his discussion on patriarchal slavery, ten propositions, which appear to be intended, chiefly, as corollaries from his preceding demonstrations; all of which, he says, are certain; though to my understanding it appears, that not one of them is shown to be certain; and that most of them are absolutely erroneous. These are—

1. That God decreed this state, before it existed.

Ans. This has been shown to be erroneous.

2. That the highest manifestation of goodwill which he ever gave to mortal man, was given to Abraham, in that covenant in which

he required him to circumcise all his male servants, which he had bought with his money, or that were born of them in his house.

Ans. The manifestation of good-will, in this case, extended to the servants as well as to the master. But the text does not imply that all those who were brought into the covenant, were necessarily servants. The command was, "He that is born in thy house, and he that is bought with thy money, must needs be circumcised."‡ Again, "Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised them, as God had said unto him."† Why did the reviewer change the order of the terms, putting those first who were bought, though mentioned last by the historian? And why did he interpolate the words of *them* in his citation? His theory seems to have required the transposition, but the interpolation contains a ludicrous absurdity. The antecedent to the pronoun *them* is male servants. The object was to support hereditary slavery, and the necessity of justifying the text to sustain the theory is no inconsiderable evidence that the theory itself is unsound. The obvious inference from the *irrelative* is, that all the permanent members of the family were required to be brought into the same covenant. They must profess the same religion as Abraham did. Those who were not circumcised, were to be cut off, or separated from the people of God. This implies a possibility of refusing the religion of Abraham's house; and that those who should refuse were to be separated from the patriarchal family. We have here sufficient evidence that no idolaters were to retain a place in Abraham's family; but nothing appears to vindicate slavery in any of its forms.

3. That Abraham gave these *servants* as property to Isaac.

Ans. This is altogether gratuitous. Moses informs us, that Abraham gave all that he had to Isaac; but as we do not find that Abraham held his servants as *property*, we have no right to infer that he transmitted them as *property* to Isaac. The historian, indeed, has not told whether the servants of Abraham remained with Isaac or not.

4. That as the owner of these slaves, Isaac received similar tokens of God's favour.

Ans. We have nothing to prove that Isaac had any slaves; or that the tokens of Divine favour which he received had any connection with servitude.

5. That Jacob who inherited from Isaac, his father, received like tokens of Divine favour.

Ans. The intimation is, that Jacob inherited *slaves* from his father, and as the *owner of slaves*, received tokens of Divine favour. If that was not the meaning, his assertion, if true, has no relation to the subject of slavery. But the only places in which Jacob is said to have had servants, are contained in the history of his life, before he returned to his father; and we have no information that he inherited any part of his father's estate. Com-

* Gen. xvii. 23.

† Ibid. 25.

‡ Ibid. 19.

* 1 Sam. xvii. 8.

† Ibid. xxii. 14.

‡ Chas. iii. 19.

* Gen. xvii. 13.

† Ibid. 23.

‡ Ibid. xxv. 5.

mentators, indeed, suppose, with considerable probability, that Esau obtained, at the death of his father, all his property.*

6. That Job, who is held up by God himself, as a model of human perfection, was a great slave-holder.

Ans. There is nothing in the book of Job from which I can infer that he ever held slaves at all. If the man servant and maid servant whom he mentions were slaves, he must have been a very kind master, something like Washington, who is said to have been careful to hear, and redress the complaints of his slaves; but, whether, like him, he emancipated them by his will, we are not informed.

7. That when the posterity of Jacob were led out of Egypt, they were the owners of slaves that were bought with money, and treated as property, which slaves were allowed of God, to unite in celebrating the Divine goodness to their masters, while hired servants were excluded.

Ans. They must have been very good-natured slaves indeed, if they could cordially unite in celebrating the Divine goodness in setting their masters free, while those masters retained them as property, and refused to give them their liberty. But if we adopt one part of the precept, why not the whole? If the passage in question gives any authority to hold the negroes in slavery, why not permit them to unite in celebrating our deliverance from British domination? Would the white inhabitants of Virginia, with a slave population of 448,987, or those of South Carolina, or Mississippi, with a number of slaves superior to their own, be willing to take their slaves to dine with them, and share the festivities of a 'Fourth of July celebration,' and to hear the Declaration of Independence read, and the conduct of our revolutionary fathers extolled to the skies? If they would not, they ought to be cautious of citing this part of the Mosaic law in defence of their system. But if we examine the passage on which our author appears to have founded his declaration, we shall find it does not sustain his assertion. The precept, respecting the passover,† was a standing ordinance, applicable to future generations, as well as to that in which it was given; and it showed that the purchased servants whom they were permitted to buy, were, when converted to the religion of Moses, to be allowed the same privileges in regard to this feast as the Israelites themselves. That provision applied to a contingency which might occur under the laws of Moses; but there is nothing in the text to show that it had then occurred. On the condition of these servants more will appear in the sequel.

* Gen. xxxv. 6.

† Ex. xii. 44, 45.

(To be continued.)

From the New York Herald.

SPEECH OF AN INDIAN.

"A Beautiful Speech.—The Natchez Free Trader contains a report of a speech of Colonel Webb, the celebrated half-breed chief of the Choctaws, made in reply to J. J.

McRae, Esq., the agent for enrolling and emigrating the Indians to the west of the Mississippi, who had made a speech to the Indians, about one thousand in number, assembled at Hopahika, informing them that 'their council fires could no more be kindled here;' that 'their warriors can have no field for their glory, and that their spirits will decay within them;' and that if they 'should take the hand of their great father, the President, which is offered to them to lead them to their western homes, then will their hopes be higher, their destinies brighter.'"

"The Natchez Courier says of this bit of eloquence, that, for comprehensiveness and brevity, for beauty of diction and force, for affecting sublimity and propriety of sentiment, we have never seen any production to exceed it. We publish it as a composition worthy to be preserved:—

SPEECH OF COLONEL WEBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the United States.

"Brother—We have heard your talk as from the lips of our father, the great White Chief, at Washington, and my people have called upon me to speak to you. The red man has no books, and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of writing. When he speaks, he knows what he says; the Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit talks—we hear him in the thunder—in the rushing winds and the mighty waters—but he never writes. Brother, when you were young, we were strong; we fought by your side; but our arms are now broken. You have grown large; my people have become small. Brother, my voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it in mourning over the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go too, and give their bones to the wolves? Brother, two sleeps have passed since we heard you talk. We have thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you his child; but the Choctaw always thinks. We want time to answer. Brother, our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. It had could have been counted, it could never have been made; but alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing winds, but the pale faces knew it not, and our land was taken away. Brother: we do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm,

and we cannot resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle our fires; and yet you said we might remain, and you would give us land. Brother: is this truth? But we believe now our Great Father knows our condition; he will listen to us. We are as mourning orphans in our country; but our Father will take us by the hand. When he fulfils his promise we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our Great Father about what he has proposed. Brother: you stand in theoccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout I hear my voice in the depths of the woods, but no answering shout comes back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother* stands by your side."

* William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners.

Growth of Michigan.—The Detroit Free Press states that Michigan, for the last two periods of ten years, has increased in population at a higher rate than any other state or territory; and that she has even outstripped Ohio, as to rate of increase, at the same relative stages of their growth. From 1820 to 1830, the rate of increase of the population of Michigan was 225 per cent.: the next highest, during the same period, was Illinois, which was 185 per cent.; Alabama, 142 per cent., &c. From 1830 to 1840, her rate of increase was 622 per cent.; or from a population of 28,004, (exclusive of the counties now embraced in Wisconsin,) to 212,567. The next highest state or territory, as to rate of increase during the same period, was Arkansas, being 221 per cent.; then Illinois, at 202 per cent.; Mississippi, 174 per cent.; Missouri, 173 per cent.; Indiana, 99 per cent., &c.

Now, that if Jesus Christ himself were on earth, and now preaching amongst us, yet might his incomparable words be unprofitable to us, not being mixed with faith in the hearers. But where that is, the meanest and the most despicable conveyance of his message, received with humility and affection, will work blessed effects.—*Leighton.*

Many nations of barbarians, without paper and ink, have, through the Holy Spirit, the words of salvation written in their hearts.—*Irenaeus.*

For "The Friend."

HUMPHREY BACHE.

Or Restitution, the Fruit of Conversion.

(Concluded from page 54.)

Now, as the mysteries of the kingdom were opened before him, his inward eye was anointed to discover the mysteries of iniquity also. His heart was in measure turned to the Lord, and desires were raised in him for perfect redemption from sin. In order to witness this, he was led into inward waiting, that he might receive the farther manifestations of that Light, which he now knew had often convinced him of sin. He who had died to save him, now, by his Holy Spirit, instructed his soul, opening his inward condition, and showing him what yet stood between him and reconciliation with God.

The first thing which was then made manifest to him was his former unfaithfulness to his trust. In the remembrance thereof, trouble and anguish again were awakened in him, and he saw that he was not clear in that respect in the sight of immaculate Justice. To escape the terrors which he had formerly known, he had given up his course of robbery; but he had not made restitution for that already committed. As he waited for direction, it was made plain to his understanding that his covetousness,—that which desired to retain the gain of iniquity,—must be given up to die on the cross. He felt that all he had unjustly obtained, he must freely pay to the Commissioners of Excise, for the service of the Commonwealth. This was a close trial to him, being both to part with so much, it amounting to about one half of all his outward substance. What made his exercise the deeper, he was not easy any longer to remain in the Excise, and had a wife and five children to provide for.

Whilst he was in this situation of mind, George Fox was drawn to pay him a visit; who, having been partly informed by Humphrey of the struggles within him, said, "He that confesseth, and forsaketh his sin, shall find mercy." In the account which Humphrey has left, he says, that he was made sensible that the heart of George was raised up in prayer to the Lord on his behalf, and that the petition found acceptance. He thus describes what followed: "The Lord reached down his right arm of power, and touched my heart with his grace, and made me willing to submit to his will, and give up to the Commissioners for Excise the sum of money I received unjustly. Waiting in the Light, this was made plain to me, to be near one hundred and fifty pounds; but it lay on my heart, to restore more rather than less. So I was made free by the power of the Lord, and did give back at the Excise office, London, one hundred and sixty pounds. Then I felt the truth of the words George Fox spoke to me, 'He that confesseth, and forsaketh his sin, shall find mercy,'—for much ease, peace, and refreshment I received into my soul."

He now resigned his station in the Customs, and returning to his original trade, commenced business as a goldsmith, at the sign of the Snail, in Tower street.

Having thus been brought experimentally to know, that the grace of God which improves for sin, is able also to preserve from it, he was led patiently and daily to wait for its manifestations in the soul. A great care and dread came upon him, lest he should offend his Heavenly Father in word or in deed. He now read some of the writings of the people called Quakers, and could unite with all he found in them. One of his acquaintance, who had frequented the meetings of this new Society, asked Humphrey what he thought of them, saying, for his part, he did believe that that which they declared would stand, when all else fell. Then specifying one of their peculiarities, he further queried of Humphrey, whether he did not believe that 'thee' and 'thou,' to one particular person, was truth? Humphrey answered, 'Yea.' Then he rejoined, "If thou dost not come into obedience to what thou art convinced is Truth, thou must come under condemnation." This Humphrey acknowledged was true. After relating this conversation, he goes on in his narrative thus:—

"So then knowing a stay to my mind, the Light became a bridle to my tongue, and preserved me in [the use of] the word thou, and redeemed me out of the world's words, into Truth's word, which is, and has been from the beginning, thou to one particular person. Then, loving the Light, and bringing my deeds to it, to prove them whether they were wrought in God, I saw that I was in respect of persons, (which who so is commits sin,) in that foolish thing of putting off the hat to some, and not to others, according to the vain custom of the world. So then, taking heed to the Light, which is the Grace, I knew the cross to my carnal mind to give me dominion over that evil, and redeem me out of it. This was the day of small things with me, which none are to despise, for it was precious. Then a strong enemy appeared, which warred in my members to bring forth fruit unto death. It had been of long continuance in me, and whilst I looked to the Light I had power over it. But when a temptation appeared, and I looked to that which my carnal mind led me into, leaving the Light which would have preserved me in the cross, I fell into the temptation. Then the swift witness for God pursued me with judgments, and the Lord's anger was kindled against me, so that I became again a terror to myself. Seeing what I had done, I said in my heart, in zeal for the Lord, whom I had justly displeased, yea, I said, Cursed be that hand that lifteth itself up against the reign of Christ in my soul! Loving the Light, though it did condemn me, knowing that in it was my life, it discovered to me when my heart was adulterated from God. Woe then was my portion; and the curse came upon both my hands with which I had been in rebellion. I was borne up in patience to wait in the Light, to receive power to stand in the hour of temptation against the fiery darts of the adversary. Then I saw, that in several things in my calling in the outward, I was not a servant to the Lord Christ. That in providing rings and toys to sell to proud and vain people, I was a servant

to the devil. By the power of the same Grace that discovered them to be evil, and my service evil in selling them, I am ransomed and redeemed out of that service."

Humphrey Bache now joined the new Society; and, in 1656, a regular meeting was opened at his house. It was held there for several years, on the First and Sixth days of the week. In 1659, Thomas Ellwood says, "I went to a little meeting of Friends, which was then held at the house of Humphrey Bache,* a goldsmith, at the sign of the Snail in Tower street."

Being now clear of the gain of iniquity, Humphrey felt a concern on behalf of others, whom he observed doing unjustly; and in a particular manner, he was anxious for the parliament of England, by whose example he still considered himself to have been led into that particular sin. In the year 1659, when the Long Parliament had been restored, he published "A few words in pure love, written to the Old Long-Sitting Parliament," on this subject. He commences with telling them, how wonderful it was to the nation, that this parliament was again permitted to sit. He recounts the past, when at their first assembling, they had acted for the good of the people,—passing in the time of great distress and difficulty the self-denying ordinance. He shows them, that afterwards, when they had the upper hand, they voted gifts one to another; taking and distributing amongst themselves the property which had been the king's, and was then the nation's, and which they had neither the right to give, nor to receive.

Which acts, he declares, were of an ill savour to the community. He then proceeds to give a history of his own case; showing them, how he, encouraged by their proceedings, had been led into acts of injustice; and narrating, likewise, how he had been obliged to make restitution to the uttermost. This, he tells them, he had been made free to relate to them, that they also might come to own Christ Jesus as the Light of the world, and, through his grace, witness redemption out of their vain conversation. He expresses an earnest desire, that they may truly feel the force of the words, that "sin is a reproach to any people;" and make it manifest that "righteousness exalteth a nation." He wishes for them, that through the workings of God's grace and power in them, they may, individually, be made willing to deny self, and standing in the daily cross, witness iniquity rooted out of them. Thus they would feel the blessing of peace in themselves, and become a refreshment to the nation.

Humphrey suffered several imprisonments in London; and soon after his last release, in 1662, he died from the effects of the hardships he had patiently endured in his confinement.

* Sewel gives his name as Bates; and William Crouch as Bache; but his own publications settle it as Bache.

The man of this world, hath his thoughts here; the Christian's thoughts are with his treasure, in heaven.

For "The Friend."

PRIMEVAL MAN.

[Extracted from a Manuscript Poem on "The Duties of Life."]

The voice of God, bade earth in beauty rise!
 The voice of God, called forth the starry skies!
 Gave every orb to land its trackless way—
 Soft shades of night, and golden light to day—
 The world of waters then his mandate bound,
 And spread rich verdure o'er the glad earth round,
 On grassy plains bade many a tall tree shoot,
 With odorous blossoms bursting into fruit.
 Then swarmed the sea with being,—air above
 Grew animate with sounds of living love.
 Wings brightly waved, light hoofs the green sward
 tread,
 And all was happiness on nature's breast.
 Then man, the crowning beauty of the whole,
 His Maker's image stamp'd upon his soul,
 Woke to existence from the lifeless sod,
 To joy with nature, and to walk with God.
 Creator's glorious thine eyes surveyed,
 Which boundless power, and matchless love displayed.
 These countless beauties failed not to impart,
 A sense of true thanksgiving to the heart,—
 And whilst the sweet sensation wakened there,
 His grateful joy, was living, inward prayer.
 No sin-cloud rose his Maker to eclipse,
 The praise he felt stole softly to his lips,
 No rites mysterious, no cold forms removed,
 His secret access to the God he loved.

His heart was bound his Maker to obey,
 For every blessing showered around his way—
 For life itself, by present joy made bright,—
 For all that o'er the future sined delight—
 No crime to mar, no evil thought to dim,
 Man's duty then, was perfect joy to him.

From the Tri-Weekly Cincinnati Gazette of 2d inst.

SLAVERY.

The Epistle of the Friends, written at the Yearly Meeting held in Indiana, merits more than a passing notice on more accounts than one.

1st. It breathes forth a true Christian spirit. There is in it no violence, no denunciation, nothing of that rabid spirit which is full of heated feeling, and is flashed forth by a political and partizan zeal, rather than a wise regard for the true welfare of man.

They bear their testimony like men who understand the evils of slavery, and who would eradicate them from the land, by means as pacific as they would be effectual. And who does not feel that this is the true course on all great subjects touching human progress? A few of their number have left them, because the body of Friends would not act with more "decision" against slavery; to these the authors of the address allude; but the schism is small, and the Society at large adheres to the principles of their fathers, avowing that "they will give no countenance to measures of confusion and violence to attain any object whatever;" and holding it to be irreligious to resort to force, or resistance against the law, or the government of the land, on this or any other subject.

2d. They have a right to bear testimony on this object, and that testimony ought to have weight, for their lives are a living proof of its truth. Go to North Carolina, or to East Tennessee, or to any slave state where Friends live, and they are to be seen there, obeying the law, yet claiming no ownership over human flesh; living at peace with all men, yet preaching hourly by their examples, that such

ownership is wrong. And who shall limit the influence of this example? Who tell the spirit of reform, which it breathes into the public mind, where it is seen and felt? They are, as they have ever been, missionaries in the cause of human liberty, and hence, whenever they reside in slave states, as is the case in East Tennessee, and part of North Carolina, we find a healthier tone prevailing on the subject of slavery—a willingness, not only to discuss it, but to look out for remedies by which it may be removed.

Would that on this, and kindred subjects, we could catch more of their spirit! It would, at least, check the lawlessness of fanaticism, give a wiser direction to the almost licentious energy which some men exert to prostrate the institution of slavery, and sweeten tempers, soured and fretted by a heady and exaggerated passion on the subject.

From the Cincinnati Weekly Chronicle.

FRIENDS' EPISTLE ON SLAVERY.

We insert below the Epistle of the Indiana Yearly Meeting of Friends on Slavery. We take this occasion to say, that this document, more than any other we have seen, expresses what, in our opinion, is the correct course of Christians, in reference to the subject of slavery. It points out the mild, and peaceful manner, in which that body has borne its testimony against the evils of slavery.

A few months since, a small body of Friends separated from the Society, that they might take other, and more zealous measures on that subject. They were, however, very few in number. The great body of Friends remain united in their old organization. This matter is alluded to in this address.

ADDRESS

Of the Society of Friends of Indiana Yearly Meeting, to the Christian Professors in the United States, and to the Citizens generally, on the subject of Slavery.

It is with feelings of religious concern for the advancement of the kingdom of our Lord and Saviour Jesus Christ, and for the welfare of our beloved country, that we believe ourselves called upon to address you on the subject of slavery; a subject which essentially involves the peace and happiness of the citizens of these United States, and which claims their most serious consideration, and their prompt and persevering exertions for its termination.

We believe there are many in all the Christian denominations, who, with ourselves, deplore the existence of this system of iniquity and oppression, and who long for its extinction. For the encouragement and strength of such, we would state, that about eighty years ago, a weighty concern came upon the Society of Friends respecting the slave-trade, and the participation of their members in the practice of holding in bondage their fellow-men of the African race. Under the conviction that our Almighty Creator made of one blood, all the nations of men to dwell on all the face of the earth, and that the enjoyment of life, liberty, and happiness,

is the natural inherit right of all, they became convinced, through the influence of the Holy Spirit on their hearts, that consistently with the spirit and precepts of our Holy Redeemer, which teach us to do to others all things whatsoever we would they should do to us, no man possesses the right to hold his fellow-man in unconditional bondage.

When this righteous concern to abolish slave-holding amongst themselves first arose, many obstacles to its prosecution presented, and continued for several years to impede its progress; but keeping to the ground of religious duty, and submitting the cause to their Lord and Master, to whom they looked for wisdom and direction, and who alone could soften the hearts of those who persisted in asserting the right to retain their slaves, a number of enlightened and devoted men laboured faithfully with these, to convince them of the injustice of the practice. Notwithstanding the various discouragements which they had to contend, the way was finally opened through His blessing, who laid this duty upon them, for the entire extinction of slavery within the limits of our religious Society; and having cleared itself of slavery, it was prepared to raise an availing testimony against slave-holding among others.

After liberating their slaves, Friends proceeded to remunerate those who had served their masters, at an age entitling them to the proceeds of their services, making such compensation in very many instances for their labour as justice dictated. They also extended a parental care over them, providing schools for their literary instruction, frequently holding religious meetings with them, and ministering to the wants of the aged and indigent. When the work of emancipation was thus generally effected, they adopted rules in their discipline against buying, selling, holding and hiring slaves; and the few members who stood out in opposition to the decisions of the body, were, after being laboured with to recover them from their error, disowned, and the Society has ever since continued to deny church membership to those who violate the discipline in these respects.

Having liberated their slaves, Friends then felt religiously engaged, from time to time, under the constraining powers of Divine love, to urge upon their fellow-citizens, both privately and publicly, the obligation they were under to accord to the enslaved African and his descendants, the inalienable right to freedom. Memorials, petitions, and addresses, were frequently presented to Congress, to various Legislative bodies in the slave states, and to the public generally, for the purpose of promoting this desirable object. While their language was plain and unequivocal, these documents were always respectful and pacific in their character. Expressions calculated to exasperate the slave-holder, or to excite to violence and insurrection on the part of the slave—as they would be repugnant to the benign spirit of the gospel, and militate against the object in view, were carefully avoided. To convince the master of the injustice of the system, and the degradation and suffering which it inflicted on the slave, and thus induce

him voluntarily to break the yoke, and let the oppressed go free, was the design, and in many cases the effect, of their labours. By their judicious proceedings, the way was open in the minds of slave-holders to hear the pleadings of Friends, on behalf of the poor negro; and had this temperate and Christian spirit been kept by all those who have stepped forth professedly to advocate his rights, we apprehend the cause of freedom would have made far greater progress than it has—there would be less sensitiveness on this subject in the mind of the master than now exists, and consequently a fairer prospect that this opprobrium of the Christian name, would soon be banished from our favoured land.

While we have been endeavouring to advance our testimony against slavery, in our own peaceable way, and as we were favoured with the leadings of the Spirit of Truth, we have been accused of apathy, and negligence, and even of giving countenance to the system itself, because we could not consistently with our own convictions of duty, unite with some measures which others thought proper to adopt. But how much better would it be, if those who profess to be opposed to slavery were to bring their testimony to bear upon the system itself, rather than waste their strength and influence by publishing eriminations against others. And though some who have succeeded from this Yearly Meeting, and assumed the designation of Anti-Slavery Friends, as if they were the chief defenders of the rights of the coloured man, have joined in with those unfounded accusations, for whose proceedings and publications we are no longer responsible, yet our abhorrence of the system of slavery, with all its dreadful consequences, remains undiminished; and we not only continue, as the way opens, to lift up our voice for the dumb, but rejoice in the efforts which our brethren of other religious persuasions are making in the same cause, under the influence of the same Christian spirit.

It is this spirit that can soften the hard heart, break every yoke, proclaim liberty to the captive, and set the oppressed free; and we would invite the members of the different religious societies, to endeavour, under its blessed influence, to eradicate slavery from their respective churches. Let those who see the magnitude of the evil, and whose hands are clear of it, labour steadfastly and faithfully with their members who have slaves, to dissuade them from the practice. And may we not hope, that their patient labours in gospel love, would be greatly instrumental, if not completely successful, in bringing about the peaceful termination of this enormous evil in our favoured country. Were all the professors of the Christian religion in these United States clear of holding their fellow-men in bondage, the system being practically condemned by the religious part of the community, we apprehend would soon fall to the ground. That it is the will of the Great Head of the Church, that all those who name the name of Christ should depart from iniquity, and wash their hands in innocency respecting this evil, we can have no doubt. Christ loved the church, and gave himself for it, that

he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Is not slavery at this day of light and knowledge, a dark spot and blemish in the visible church, which must contribute to lay waste its character as the church of Christ, and to retard the spreading of His kingdom in the earth?

Have we not reason to believe that this system of iniquity, upheld by many who call themselves Christians, and some of them standing in the character of ministers of the gospel of peace and salvation, is hanging over us as a dark cloud, and is one of the great causes of the difficulties to which the country is subjected? Can we expect the smiles of Divine Providence to be continued upon us and upon our country, unless we break off our sins by righteousness, and our iniquities by showing mercy to the poor despised slave? It appears to us, that under the blessing of our Heavenly Father, the peaceful abolition of slavery by the slave states, very much depends upon the exertions and influence of those who act on Christian principle, with steady and unyielding firmness, for its removal. There is, therefore, we believe, great responsibility resting upon professing Christians in relation to this deeply affecting subject, and we desire that our brethren may not slumber at their posts while the enemy is within their borders, but relying for wisdom and strength upon the Head of the church, labour in the ability which he would grant, to put away this sin from amongst them. Thus they would not only receive the reward of peace in their own bosoms, but be the happy instruments of releasing their brethren from the crime and the curse of slavery, purifying the church from this defilement, and exalting the standard of universal righteousness in the earth.

In that love which breathes glory to God in the highest, peace on earth, and good will to men, we would also commend to the serious reflection of the slave-holders the accumulated guilt of oppression, and their fearful responsibility in subjecting to the debasing consequences of this system, human beings possessing as themselves immortal souls to be saved or lost, for whom Christ died, not that they should be plunged in pollution, but that they should be redeemed from all iniquity, and serve him in newness of life. Deeply impressed with the inestimable value of human souls, our accountability to our Creator for the deeds done in the body, the shortness of time, and the awfulness of eternity—that all earthly things pass away as the morning cloud or the early dew, and that all the wealth and honours of the world are only as vanity and vexation of spirit—we look with deep concern and interest, on that portion of our fellow-men who still adhere to the system and practice of slavery, with earnest desires that they may take the subject more closely into consideration; and may the Lord grant to them the light of His Holy Spirit to see the fearfulness of their standing, and strength to perform his whole will concerning them.

In thus addressing our fellow-citizens on this momentous subject, we trust we shall not

be suspected of party or political motives, for although our religious Society in its official capacity, takes no part in the political operations going on in the country, we feel a deep and lively interest in the welfare of the nation. It is only as the people comply with the Divine requisition to do justly, love mercy, and walk humbly with God, that we can reasonably hope for the Divine blessing in preserving us in harmony, peace, and prosperity. Our religious Society cannot give countenance to measures of confusion and violence to attain any object whatever, for our testimony against war is equally decisive as that against slavery; and as we cannot resort to force or resistance to the law of the land to obtain or defend our own most valued rights, so neither can we do it for those of others; we believe that it is our religious duty to live in active or passive subordination to the government placed over us.

In conclusion, we fervently desire that all those who are implicated in the system of slave-holding, may stand open to the convictions of the Spirit of Truth in their own hearts, which during the day of mercy, pleads with all, to save them from their sins; that by obeying its dictates they may faithfully do their duty in setting their slaves free from bondage. Were this mass of corruption and iniquity removed from our beloved country, it would be the opening of a new and joyful day in which the ancient prediction would be in measure realized; “then shall thy righteousness go forth with brightness, and thy salvation as a lamp that burneth.” May all those who love the Lord Jesus Christ, and desire the exaltation of His name, and dominion over all, be united in the spirit of prayer to the God and father of our sure mercies, that He will continue his forbearance and long-suffering towards our guilty land, and through the workings of His mighty power, change the heart of the slave-holder, and give deliverance to His oppressed and trodden-down children, who are groaning under bondage.

Signed by direction, and on behalf of Indiana Yearly Meeting of Friends, held at White Water, in Wayne county, Indiana, by adjournments, from the 25th day of Ninth month, to the 3d day of Tenth month, inclusive, 1843.

ELIJAH COFFIN, *Clerk.*

WANDERING SPIRITS.

“Study to be quiet, and mind thy own business,” is a useful direction to all who would thrive at home. There is an active enemy, who seeks to draw out the mind after other people’s business, to the neglect of our own—whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors; the domestic affairs of the soul are neglected, the home gets unclean and confused—and when the Holy Head of the family and the Husband of the soul comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly owing to their want

of care in having all things clean and in order, and being at home when he comes.

It is a common consequence of wandering much from home, to hear many reports, whereby the mind feeds on wind; this is also ruinous and destructive. It was not upon the mountains, or far off, that manna descended for Israel, but even about their tents—and the celestial bread, which hath been the staff of life to the living of all generations, is in our own houses—the vein of fine gold runs in our hearts, there let us dig, and patiently bear the refiner's hand. Blessed is that servant who is found thus abiding, and waiting at home: when his Master comes, he will accept him, and make him ruler in his stead. Here stands the power and ability of being rightly useful in the cause of Truth, whether in the church, or in our own families. In this authority, the tender conceptions of nature, improved by grace, and confirmed by prudence, become 'a threefold cord that cannot be easily broken'; and if we instantly see not the desire of our souls, we shall not assume the Divine prerogative in fixing judgment, or decline our patient waiting until our Lord comes, who can do all for us, yea, more abundantly than we dare expect or ask.

"Temperance" Harvest Seventy years Ago.

Anthony Benezet, in his work, called *The Mighty Destroyer Displayed: in some account of the dreadful havoc made by the mistaken use, as well as abuse, of distilled spirituous liquors*, published in 1774, gives the following interesting anecdote of a Friend in America:—

"Last summer, Joshua Evans, of Haddonfield, being convinced that the use of rum and other spirituous liquors was extremely hurtful to the labouring people, more especially during the time of harvest, apprehended it to be his duty, to become an example, in opposition to this pernicious custom; and he concluded to run all risk of loss and damage, which might happen to himself by the delay of bringing in his harvest, rather than comply with a custom which he apprehended to be so destructive of his fellow-men.

"He, therefore, offered 6d. per day more than other farmers, to such labourers as were willing to assist in bringing in his harvest, on condition that no spirituous liquors should be used in his fields. Notwithstanding the singularity of such a proposal, a sufficient number of labourers offered themselves, to whom he remarked, 'That the hurrying manner in which the people drove on their labour in the harvest field caused an unnatural ferment and heat in their bodies, and of course an excessive thirst ensued; which often occasioned their drinking water or small liquors, in such immoderate degrees, as to become hurtful and very dangerous; that this was generally assigned as a reason for the use of spirituous liquors; and that in order to avoid these extremes, he proposed to lead them himself in the harvest work, desiring they would go no faster than he did.' They acted accordingly, and his corn was cut down, and brought in, as well, if not better than ever it

had been before; and though the people drank little but water, or milk and water, choosing it rather than cider and water, or small beer, which they were not accustomed to, they went through their business with satisfaction to him and themselves. This person has pursued the same course with labourers he has hired for other work, who, though accustomed to spirituous liquors, after having served him several days, have frankly acknowledged, they have done very well without them, finding themselves in a better state, both of body and mind, than when they began to work for him."—*London Friend*.

The Carrier Dove.—A beautiful carrier dove, during a recent storm, alighted in a yard in the rear of the College at New Haven. The Courier says:—

"It was exhausted with its flight, and hunger compelled it to seek food. It is a timid bird, and there was much difficulty in securing it. Around one of its legs was a strip of red morocco, with the number '41' marked upon it; and doubtless this, like the one found in Bridgeport the other day, was sent off from New York for Providence, or Boston, by some lottery operator. This beautiful bird is unlike the ordinary pigeon. It has a long, rickly-curved neck, with a thick bill, and large lustreous eyes. Its wings are very long, and project in front of the breast, and its formation, in every respect, admirably adapts it for speed when on the wing. Between Brussels and Paris they have been known to fly at the rate of fifty miles within the hour, and consequently are trained for carrying important despatches. Before sending them on errands they are nearly deprived of food for one or two days, and as they are sent up from strange places to return to their homes, hunger hastens their journey. When ready for the start, they ascend to an immense height, circle through the atmosphere, and then, having taken their bearings, dart off with incredible velocity toward their place of destination."

New Lamp for Railroads and Steamboats.—There has been exhibited in Washington a newly-invented lantern for railroads and steamboats, which will prevent accidents by night upon railroads and rivers, by showing objects at a great distance ahead. The light is thrown by a simple process in a large ray directly upon the track; and at the distance of ten rods ahead the smallest print can be read with ease.

Rotary Knitting Loom.—Arasmus French, of Springfield, Conn., has, after much labour and study, invented a machine which knits stockings and hosiery of all kinds, of perfect shape, without seam or blemish, with a rapidity and cheapness hitherto unparalleled.

Each machine, says George Daracott, of Boston, will knit one sock per hour, while one girl can easily tend ten machines, and free hundred machines may be driven by one horse power. John Pierpont declares it the greatest mechanical invention of the age. Unlike the clumsy and cumbersome machine of former days, it weighs but three pounds, and may be

placed on the centre table of any lady's drawing-room. It will knit cotton, woolen, silk, or any fabric from the finest to the coarsest. A distinguished friend writes us from Boston: "I have been looking at this machine with astonishment for two or three days. I had heard of it before, but it takes seeing to make believing in these days."

Test of Friendship.—One of the surest evidences of friendship that an individual can display to another, is telling him gently of a fault. If any other can excel it, it is listening to such a disclosure with gratitude, and amending the error.

FOR SALE.

A set of "THE FRIEND" can be had cheap by early application at the office.

Liberia School Association.

The annual meeting of the "Liberia School Association," will be held in the Lecture room of the meeting-house, on Washington square, on Third-day evening, 21st instant, at half past 7 o'clock. No collection to be taken.

Adelphi School Examination.

A public examination of the Coloured Pupils in the Infant School, will be held on Sixth-day, the 24th instant, at half-past ten o'clock, A. M., in the School-house on Wager street. Friends generally are invited to attend.

DEAD, on the 4th of the Sixth mo., 1842, in the 80th year of her age, SARAH MIDDLETON, relict of the late Joseph Middleton—a member of Stillwater Monthly and Particular Meeting. She was one of those instances of bright and shining examples in the faithful support of our various Christian testimonies, in the more secluded ranks in our Society; in a particular manner, she has left to her numerous offspring and friends, by her practical piety and dedication in the attendance of our religious meetings, the inviting example, "Follow me, as I have endeavoured to follow Christ," which having felt a lively concern for, and being faithful in the prime of her life, this concern continued with her even to an advanced age; until the infirmities attendant thereon, rendered it impracticable to meet with her friends. She removed with a former husband (John Bondary) from the state of North Carolina, to this country, in the year 1804, with a numerous family; and, at the time of her death, she stood in the endearing character of mother, to more than three hundred living, and forty-five of her descendants had deceased. She was a faithful and diligent visitor of the sick and afflicted, and particularly qualified for usefulness in that service. She continued industriously engaged in the occupancy of the talents received, in the performance of her duties, social and religious; and as the period of final dissolution approached, her day's work being done, she showed by her patience, resignation, and innocence, through the course of a confinement of several months, that she was waiting for her change. Thus she quietly passed away, and concerning her it may be said, she was "gathered as a sheaf of corn, fully ripe, coming in in its season."

—, on Second-day, the 16th of Tenth mo. last, at her residence in Springfield, Delaware county, SUSAN LAWRENCE, in the 46th year of her age, a member of Chester Monthly Meeting.

—, in Germantown, Philadelphia county, on Second-day, the 30th of Tenth mo. last, at the residence of her daughter-in-law, Jane W. JONES, LYDIA JONES, in the 77th year of her age.

THE FRIEND.

ELEVENTH MONTH, 18, 1843.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting held at White Water, commenced on Fifth-day the 28th of the Ninth month, and that for Ministers and Elders on the 26th; a meeting for worship being held on the intermediate day. Notwithstanding the recent separation, under the designation of Anti-slavery Friends, the Yearly Meeting was large, it being supposed that about 2500 males and females were crowded into the large house. Epistles were received from all the Yearly Meetings except Virginia. The general epistle from Friends in London, and that particularly addressed to this, were directed to be printed for circulation among their members. The latter is replete with Christian desire for the welfare of Friends, their guidance in the path of duty by the ever-present Leader, and Keeper and High Priest of his people; it also breathes the language of tender sympathy with them in the trials again brought upon them, by the separation of some, with whom they had been wont to associate, and to take sweet counsel. To it is appended a copy of a minute which that Yearly Meeting adopted respecting a communication from the Anti-Slavery Separatists, in which they express the judgment, "that it would be a departure from good order on its part to read or accept the said communication; and under feelings of deep regret and concern for the event which has occurred, desires the clerk to return it through the channel by which it was received."

The sitting on Sixth-day was mostly occupied with the queries and the replies from the Quarters. Similar defects in the discharge of duty, as are found in other parts of our Society, were apparent here; and a religious concern was evinced for a return of ancient zeal and steadfastness in following the Truth in all its requisitions. For want of proper family discipline and restraint, there was reason to apprehend that many of the young people are exposed to temptations, by which they are liable to alienation from the simplicity of our profession and a strict adherence to our faith. Several of the Quarters reported violations of our testimony against a hiring ministry, arising from the practice of visiting other places of worship, where persons officiate who are hired to preach. If prominent members inculcate, that advantages may result from indiscriminate associations with different professors, and this upon the plea that it is more liberal and more promotive of charitable feelings, and likely to draw others to adopt our views, this departure from the ground on which we originally stood, may become more and more apparent; and it will be proved as it has been already with some, that instead of drawing others over to us, our young people, and older ones too, will lose the dew of their youth; like Samson they will be shorn of that in which their strength lies, and become weak like other men. Then we shall hear of pleadings for great tenderness and charity, which terminate in losing our sight,

and the capacity which Christ, the holy Head, gives to the faithful, to support with clearness our testimony to Him and his blessed cause.

A committee elected last year made report that they had visited several Quarterly, Monthly and Preparative Meetings, and rendered advice and assistance as they appeared necessary, and ability was afforded. At a time when influential persons are striving to spread disaffection and draw off members from the Society, such a committee may be very needful, and it was accordingly continued another year for the same service.

The committee appointed on the appeal of a member against his disownment, reversed the decision of the Quarterly and Monthly Meetings, and restored the Friend to membership, on the ground that *part* of the charge had *not been substantiated*; the report was signed by twenty-four Friends and was unanimous.

The subject of education was brought before the meeting, by the reports, from which it appears that there are, belonging to this Yearly Meeting, eight thousand and fifteen children of suitable age to go to school. One thousand three hundred and two are taught in Monthly Meeting schools; two thousand seven hundred and fifty-eight are taught by Friends, but not in schools under care of Monthly Meetings; two thousand four hundred and eight are instructed in schools not set up by Monthly Meetings nor taught by Friends;—and there are reported but three children of age to go to school who are growing up without instruction. The number of schools maintained and controlled by the Monthly Meetings within this extensive Yearly Meeting, as stated, is thirty-one, none of which are kept open throughout the year. Three to ten months are the terms between which they range. Ninety-five Monthly Meetings within twelve of the Quarters have no schools under their care and control. New Garden Quarter is not reported—probably owing to the disturbed condition into which it has been thrown by the Separatists, within whose limits a large proportion of them are located.

By the above statement, which is taken from the printed minutes, there would be fifteen hundred children of whom we have no account as to the character of the schools in which they are taught;—probably they are placed in the district or public schools. The condition of education and of the schools in which Friends' children are taught, was referred to a large committee, who reported to a future sitting, some further regulations for the government of Monthly Meetings, in setting up and encouraging schools; and the whole concern was again referred to the care of the inferior meetings, with directions to return similar specific accounts as heretofore.

The Building Committee of the Boarding School House reported the debt remaining on the unfinished building and materials to be \$1,600;—which was reduced about \$200 by moneys collected during the week.

The Indian Committee state in their report, that forty-five children, viz., twenty-seven boys and eighteen girls, between the ages of five and eighteen years, have been taught more or less in the school since last report. The ave-

rage number has been about thirty. Twenty-five read, write and cipher—nineteen of whom study geography. Some of them commit portions of Scripture to memory. In their meetings for Divine worship a few of the Indians are frequently present. The Yearly Meeting directed \$600 to be raised to meet its proportion of the annual expense. There are, however, about \$2,000 due by the committee, principally accumulated several years since, in opening the farm, erecting buildings, in addition to salaries of superintendents and others employed at the establishment. Will it not be well for Friends in Pennsylvania and New Jersey, who have contributed nothing to this benevolent purpose for many years, to think of helping their brethren to liquidate this debt?

The Meeting for Sufferings having drawn up an address on slavery, it was adopted by the meeting, which the Clerk was directed to sign on its behalf;—ten thousand copies to be printed. It is inserted in our paper to-day; see page 61.

Five thousand copies of an instructive memorial concerning Joseph B. Hunt, were ordered to be printed, connected with the minutes of the present year, for the use of the members. Three thousand of the "Brief Statement of the Rise and Progress of the Testimony of Friends against Slavery," &c. were directed to be procured or printed; and four hundred copies of "The Ancient Testimony," &c. both issued by the Yearly Meeting of Philadelphia, to be placed in the Preparative Meeting Libraries.

The committee on the concerns of the people of colour, originally designed to guard their liberties and privileges, and promote their improvement, informed, that schools have been taught among them in various places, and in some instances by those of their own colour, where the progress has generally been encouraging. Friends under this appointment were continued to the further prosecution of the concern for the aid and benefit of this class.

Epistles in reply to those received, were addressed to the brethren of the other Yearly Meetings; and Friends having been favoured to conduct their deliberations and conclusions with much harmony and love towards each other, the meeting closed under a solemn and impressive feeling, that Divine kindness was still extended to this people; and that where the Lord is humbly sought unto, and waited upon, he will furnish wisdom and strength to his devoted children, to manage the concerns of the church for his honour, and to build one another up in our most holy faith.

We learn that Anne Jenkins, of Providence, R. I., embarked at New York, on or about the 7th instant, in one of the Liverpool packets, on a religious visit to some parts of England, and, as we understand, some parts of the continent.

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PHILADELPHIA.

For "The Friend."

Notes of a Visit to Niagara.

A recent visitor to Niagara Falls, who feels the impossibility of doing them justice by description, has thought that such of the readers of "The Friend," as have not had the opportunity of viewing this extraordinary spectacle, might be interested with an imperfect introduction to its beauties and wonders; whilst those who have realized for themselves the difficulty of portraying them, might still be not unwilling to follow again in mental vision the impetuous waves of that dark green river.

Our company took their abode at the village of Niagara Falls, which is on the New York side of the river, immediately above the ledge of rocks down which the mighty torrent leaps. The first appropriate point of view is obtained by passing through a grove of trees to "Prospect Point," immediately below both the village and the cataract. The sight here enjoyed is most impressive. We beheld it first by moonlight, immediately on our arrival, and every tourist should, if practicable, have reference to the moon, in selecting the time of a visit to Niagara. Near this locality you should stand at the water's edge, at the very spot where the leap is made, and, while the water ripples over the crag on which your feet are placed, you may, by clinging to the dwarfish evergreens, look down the precipice, which seems, at a contracted glance, like a bottomless gulf, especially in the evening, when the mist and spray entirely prevent a sight of the foot of the fall. We then descended the ferry stairs, which, being enclosed, and, of course, at this time, perfectly dark, whilst shaking from the mighty fall which was close at hand, was, to the females of the band, rather a gloomy and fearful journey, though quite safe. An imposing view is obtained from a window at the landing, half way down, but, having completed the descent, some of the company seemed in real pain from the intensity of their emotions. We stood at the foot of the descending river where it leaped down the precipice, pouring over the ledge of rock at a dizzy height above us; the awful music from above, blending in solemn chorus

with the voice uttered by the waters at the foot of the fall, as they rallied themselves to pursue their errand, pealing, without interruption, their harmonious anthem to Him who sent them forth. A scene like this develops great diversity of character in the spectators. To some, it was simply glorious; to others, it was fearful—while some appeared overcome, and throbbing with emotion. The moon looked forth in its fullest glory and beauty—there was, by the evening light, a mysterious dimness, which added to the sublime effect of the picture. Below us, the waves, as if recovering from the shock, seemed dancing and rejoicing in the ray, as they rolled away in light. The parts which we were most anxious to explore were thrown into a deep shade, while the enchanting lunar bow, spanned in glory the dim mist which veiled the descending waters. This first glance made an indelible impression, which will, I think, always present the first view when the mind reverts to Niagara. Calm, quite calm, every mind tranquilized and enamoured by the beauty which sat enthroned upon sublimity, we descended the staircase. At this place we afterward enjoyed repeatedly both the lunar and the solar bow. Here the timid spectator will lose much that is worth seeing. A vast heap of fragments is piled against the wall of rock. Climbing over a portion of this pile, which seems in contact with the descending sheet, and which is always wet with the spray, the adventurer may descend about thirty to fifty feet,—by a deep slope formed by loose stones, which slide away beneath the foot, and make it necessary to cling with the hands to other fragments, which also, at times, give way,—to the very foot of the great American Fall. This pile slopes into the abyss. In making this descent, the necessity is felt of continual care; but the footing, when lost for an instant, is by an alert person easily regained, and a feeling of security may be indulged, while to a spectator, the situation would probably appear very appalling. The American Fall, as it is called, is 164 feet in height, and 900 feet in width to Iris Island, including a smaller fall of 240 feet in width, separated by a small island. From the spot I have just described, however, a very inadequate conception is formed of this world's wonder, or even of the magnitude of the portion called the American Fall. Having ascended, we walked up the stream beside the dashing, leaping, foaming, roaring rapids, which threw the spray over us as we passed. The reader may understand what must be the velocity of the waters, since so vast a body is discharged over so descending and rocky a bed. The Niagara river, or, more properly, strait, is thirty-five miles in length, and has, in the whole, a descent of

three hundred and thirty-four feet. The descent from the head of the rapids to the brink of the cataract, is fifty-eight feet. Lake Erie (according to the published accounts to which I am indebted for these estimates) is five hundred and sixty-four feet above the level of the sea; and the waters which discharge themselves at the place of our pilgrimage, cover a surface of one hundred and fifty thousand square miles, and are estimated to be about half the fresh water on the earth's surface. Yet, at the very edge where the river leaps, (more particularly on the American side,) the water, in some points of view, looks almost stationary—so glassy is it, and unbroken, and with such regularity is the supply kept up.

A bridge crosses the rapids to Bath Island, and another to Iris or Goat Island, sixty-four rods above the cataract. Many are impressed with needless but not very surprising terror in crossing these bridges. From the middle of the first is the best possible, and certainly a very imposing view of the rapids. Looking up stream, the descent is so great and so evident, that this, of itself, might be ranked as a cataract, and, were it alone in its glory, would deserve a pilgrimage.

On Bath Island is a toll-house and museum, where it is customary to register the name, and pay twenty-five cents for the freedom of the islands for the season. Here, during the past season, ten thousand names of visitors were registered. Opposite the toll-house is a paper mill, and near this a bathing establishment. From an enclosure, back of the toll-house, a little, and apparently slight bridge, leads to Ship Island, (called also Lover's Retreat,) a beautiful spot, commanding a fine view of the rapids. There was formerly a bridge extending farther to Brig Island. Both these islands are exceedingly attractive, situated in the midst of the rapids, and covered with trees, vines and wild flowers.

We then proceeded to Iris or Goat Island, a description of which I reserve for another essay.

(To be continued.)

Preserving Tools from Rust.—To preserve scythes, sickles, reaping hooks, and other steel tools from rust, after the season for using them, wipe them clean and dry, and hold them before the fire, and keep drawing them backward and forward until warm enough to melt wax; then take some beeswax and rub it all over. A half-penny worth of wax will be sufficient for a scythe. Then put it in a dry place, but not warm; it needs no other covering. The usual method is to wrap a lay-band round; but in the winter time this naturally attracts moisture, or the damp air strikes in betwixt the folds of the lay-band.—*Farm-Mag.*

Communicated for "The Friend."

OBSERVATIONS

On a Pamphlet entitled "Brief Examination of Scripture Testimony on the Institution of Slavery."—By ENOCH LEWIS.

(Continued from page 59.)

8. That God interposed to give Joseph the power in Egypt, which he used to create a state or condition among the Egyptians, which substantially agreed with patriarchal and modern slavery.

Ans. If this were true, it would be no evidence that the power was not abused. God rent the kingdom of ten tribes from the house of David, and gave it to Jeroboam; and he used the power thus given to lead the people into idolatry; and this transgression brought ruin upon his house. Our Saviour told Pilate that he could have no power against him, except it were given him from above; yet Pilate used his power to pass sentence of death upon one whom he judged to be innocent. But the assertion is plainly incorrect. The servitude which Joseph established in Egypt was totally different from modern slavery. He required that they should render to Pharaoh one-fifth of the produce, and keep the rest themselves. This is probably less than a third of what the farmers in England now pay to their landlords, the clergy, and the government.

9. That in reference to this institution in Abraham's family, and the surrounding nations, for five hundred years, it is never censured in any communication made from God to men.

Ans. From the departure of Abraham from Haran, to the exit of the Israelites from Egypt, is reckoned about four hundred and thirty years; of course these five hundred years may be understood to extend to the promulgation of the laws on Mount Sinai. Now, during that period, we hear of servitude, of some kind, in the patriarchal families, and the bondage of the Israelites in Egypt. Of the servitude among the surrounding nations, we are totally ignorant. We do not know that the servitude in the patriarchal families was involuntary; but have ample reason to believe, that the government was mild and paternal. The only servitude, during these five hundred years, of which we have any distinct account, that approximates to the slavery of our time, was the bondage in Egypt. Was that slavery never censured? Do we any where read of such a tremendous succession of judgments falling upon any other nation as upon Pharaoh and his people? And what were the crimes which brought these plagues upon them? They held the people of Israel in servitude, and refused to let them go!

10. When God put a period to the patriarchal dispensation, he recognized slaves as property on Mount Sinai.

Ans. This recognition is contained, it appears, in the following words: "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."^{*}

^{*} Ex. xv. 17.

If this precept recognizes men servants and maid servants as property, according to our author's definition of such property, to be bought, sold, and transferred, together with their increase as property forever, it makes the wife and her increase also property. But if we apply a little plain common sense to this precept, we may perceive, that the object was, not to establish the relation of families—not to show what was, or what was not property, but to prohibit the sin of covetousness. If we scrutinize this commandment a little more closely, we shall probably find it prohibitory of slavery. We are forbidden to covet any thing which is our neighbour's. Now, unless a man's person has ceased to be his own, we are not to covet it any more than his wife, his servant, his ox, or his ass. If it is a sin to covet it, it must, *a fortiori*, be sinful to seize, any thing which belongs to our neighbour. Therefore, unless the holders of slaves can show, that the original right which every man has to his own mental and physical powers has passed from these slaves, by some process compatible with the Divine law, and been vested in them, they must give up the claim of ownership, or plead guilty to the charge of violating this command.

Having sufficiently proved that our author has failed to establish his first proposition; and that if it could be established in relation to patriarchal servitude, the slavery of our time and country could not be Scripturally defended; I shall next examine whether he has been successful in the demonstration of the second. Was slavery, as our author himself has defined it, incorporated into the Mosaic constitution?

We find the servitude of the Israelites foretold at least two hundred years before it began.^{*} This, according to the reasoning of the reviewer, was a decree; and consequently a justification of the thing decreed. Yet Stephen calls it entreating them evil; and a judgment was pronounced on the people who should bring them into bondage.[†]

It is obvious, from the whole tenor of the narrative, that the servitude of the Israelites was offensive in the sight of heaven. Yet even that servitude, in its general characteristics, encroached less on the common rights of humanity, than our American slavery. The descendants of Jacob were first settled in the land of Goshen, the best of the land;[‡] and there we find they continued to reside.[§] They had also their separate property; for we frequently hear of their cattle, their flocks, and their herds. It is therefore probable, that their labours, so justly charged as oppressions, were performed by large and rigid drafts of men, something like those which Solomon afterwards made of the strangers within his dominions; and that the labourers thus drafted were compelled, by stripes and abuse, to perform the various services required. The labourers of the field, in providing for their own families, would, of course, fall to a greater extent than they otherwise would on the women. This accounts for their superior

^{*} Gen. xv. 13.
[†] Gen. xviii. 6.[‡] Acts vii. 6. 7.
[§] Gen. viii. 32.

hardihood and fertility, in accordance with the text, the more they afflicted them, the more they multiplied and grew. It is obvious, that their oppression did not extend to the point required to check population; for the increase of numbers appears to have reached the maximum assigned to the growth of population by political economists. In this Egyptian slavery, bad as it was, we hear no intimation that families were broken up by it, and the members sold to be distributed among strangers. If the two and a half millions of slaves now held in the United States, could have their servitude changed into one similar to that of the Israelites in Egypt, there is little doubt but their condition would be improved.

We may now inquire, to what extent, and under what conditions, these people, when redeemed by Divine interposition, from servitude themselves, were permitted to fix the yoke on the necks of others. We must entertain a strange idea of the justice and mercy of God, if we suppose he would incorporate into the constitution which he assigned to the people of Israel, a system of slavery more oppressive in its character, than the one which he so signally punished the Egyptians for maintaining. We should naturally expect to find the institutions, prepared for his peculiar people, purified of all those offensive ingredients which excited his displeasure toward their oppressors. Now the slavery of the Israelites was evidently a political, rather than a personal slavery. The cities which they built, are said to have been built for Pharaoh's officers.[†] And a servitude of that kind is less degrading in its nature than personal slavery. It is indeed difficult to imagine a system, capable of existing in civilized society, more calculated to degrade the human character, than American slavery; a system which makes man the property of man; like the beasts that perish; and perpetuates that relation from one generation to another. If it can be fairly proved that such a system was incorporated into the constitution divinely provided for the government of God's peculiar people, we must unquestionably admit it. But we certainly are at liberty to exercise a rigid scrutiny into the subject, before we adopt a conclusion so apparently derogatory to the character, which the Scriptures uniformly ascribe to the Creator and Preserver of men.

When we attempt to investigate the principles of the institutions of Moses, we ought to remember that the promulgation of the law constitutes an important era in the history of man: that the law was addressed to a people who were deeply infected with the vices of their day: that it was intended as a schoolmaster to lead them to Christ: that it was designed to prepare them for a more perfect dispensation: that the morality of the law and the prophets was designed to centre in the pure morality of the gospel. Now our Lord has given us, in a few words, the point to which the law and the prophets converge. "All things whatsoever ye would that men should do to you, do ye even so to them, for this is

^{*} Ex. i. 11.[†] Iud. iv. 14.

the law and the prophets." Here is a general principle of morality, including the sum and substance, both of the law and the prophets. Consequently, every provision of the law ought to be construed as tending ultimately to this point; and every apparent exception must be considered as arising from the peculiar nature of the case, and the existing condition of the people.

One conspicuous portion of the injunctions of Moses, relates to the treatment of strangers. The people were frequently reminded of their own bitter experience, both as strangers and bondmen, to inculcate the duties of humanity. "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt."²⁸ "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."²⁹ Their own servitude in Egypt was called oppression; these passages, therefore, plainly imply, they were not permitted to treat strangers, as they had themselves been treated in that land. "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."³⁰ Consonant with this is the declaration of the prophet. "Is not this the fact that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"³¹ It would be easy to swell my pages, by quotations from the prophets, to show that the morality of the legal dispensation was opposed to the imposition of involuntary servitude. Nations were frequently punished for their iniquities, in such manner as God in his wisdom saw meet to permit or direct. In some cases, whole nations were ordered to be extirpated by the sword; yet those cases could furnish no example for others to adopt. If in any instance a special command was given which was not consistent with the leading principle above noticed, the law of love, it must be taken in its special relation, not as a general example.

In order that we may ascertain how far the reviewer has been successful in the establishment of the positions so confidently asserted; that the people of Israel were Divinely authorized to purchase men and women as property, to hold them and their posterity in bondage, and to will them to their children, as a possession forever; and that this law authorized foreign slave-holders to settle and live among them, to breed slaves and sell them; I shall briefly review the chapter from which these conclusions are professedly deduced.

In the first place, a sabbatical year is established; and, in the next, a year of jubilee, at the end of seven sabbatical years. On this jubilee year, they were required to proclaim liberty to all the inhabitants of the land; and they were to return every man to his possession and family. The land could only be sold to the year of jubilee. If one of them became

poor, and sold his possession, he might, if he became able, redeem it, by purchasing according to the years unexpired, till the year of jubilee; and if the land was not redeemed, its former owner should return to it in the year of jubilee. But if a house, within a walled city, was not redeemed within a year, the sale was final. Then comes the regulation respecting servants, which, we observe, consists chiefly of restrictions. "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant; but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." The reader will now please to observe the reason. "For they are *my servants*, which I brought forth out of the land of Egypt; they shall not be sold for bondmen. Thou shalt not rule over him with rigor; but shalt fear the Lord."

Thus far the provisions of the law are clearly consistent with the law of love. If the following passage is susceptible of an explanation, compatible with that law, such an explanation ought unquestionably to be given to it. But to say that it must be consonant to that law, because a just and merciful God has prescribed it, and then give it a construction which plainly violates that law, is to trifle rather than to reason.

"Both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bond-men and bond-maids. Moreover of the children of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever: but over your brethren the children of Israel, ye shall not rule one over another with rigor. If a sojourner, or a stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger, or sojourner; after he is sold, he may be redeemed again; if one of his brethren may redeem him; or, if he be able, he may redeem himself. He shall reckon with him that bought him, from the year that he was sold unto him, unto the year of jubilee; and the price of sale shall be according to the number of years; according to the time of an hired servant shall it be with him. As a yearly hired servant shall he be with him; and the other shall not rule with rigor over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubilee; both he and his children with him."

A hasty examination of this chapter would probably suggest the conclusion, that Israelish servants might be held, if not previously redeemed, until the year of jubilee; and that heathen servants or children, bought of stran-

gers, residing among them, might be held during life, without the privilege of redemption. To judge of the correctness of this conclusion, we must look to other parts of the Mosaic law.³² One point, however, is clear without further inquiry. The Israelish servant and his children became free in the jubilee year. If servitude did not totally cease on that year, the servants remaining must have been those who were bought of the heathen that were about them, or the children of strangers that sojourned among them. That even these could be retained appears questionable, when we observe the positive injunction to hallow the fiftieth year, and proclaim liberty to all the inhabitants of the land. But if we admit that all the *inhabitants* may have signified all the *Israelites*, we shall presently see that the sweeping declarations of our author are not sustained.

In a preceding chapter, we find a provision respecting Hebrew servants, which seems to limit the period of servitude to the sabbatical year. "If thou buy an Hebrew servant, six years shall he serve; and in the seventh he shall go out free for nothing." This *seventh year*, is understood by some commentators, to signify the sabbatical year; thus making six years the time which the Hebrew servant *may* serve, but not that which he *must* serve. And this appears at least a rational construction; for the design evidently was to limit the period of servitude. We can therefore hardly imagine that the law-giver would provide that none should be sold for a shorter time than six years.

"If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters; the wife and children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."³³

* Ex. xxi. 2.-6.

(To be continued.)

Near Hartford they make a thousand clocks daily. In the whole state last year 500,000 clocks were manufactured, many of which were shipped to Europe. There will be more made this year to supply the foreign demand.—*Late paper.*

What is the cause of the redness of the Sun at Sunset?—The air being then dry, refracts more red or heat-making rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. Such is the explanation given by Sir Humphrey Davy in his beautiful *Salmonia*.

"To groan out with Job, 'Behold, I am vile,' is acceptable prayer."

* Ex. xxii. 21.

† Ib. xxiii. 9.

‡ Lev. xix. 33, 34.

§ Isaiah lviii. 6.

* Levit. xxv.

P. W. HALL.

Some account of the last illness and death of P. W. HALL, aged nearly fifteen years, who died at Brookfield School, near Wigton, Cumberland, (Eng.) the 5th of Third month, 1841.

PREFACE.

The original object of the writer, in preparing this brief memoir, was simply to present copies of it to all the children in the school where the beloved youth was educated, and to his immediate friends and relations.

Some Friends interested in the welfare of the rising generation, having read the manuscript, suggested the desirableness of giving the book a wider circulation: in consequence a considerable impression was printed. A few weeks, however, proved, that the number was wholly inadequate to the demand. With a view to meet this, and to render it more extensively useful, a new edition has been prepared. T. H.

Brookfield, Eleventh mo. 17th, 1841.

As it pleased our Heavenly Father, by the gracious visitation of His love, to prepare the heart of a beloved child to receive the truth as it is in Jesus, and thus to enable him, from blessed experience, to speak largely of His goodness and mercy on a bed of sickness, it is hoped a short memoir of one so early called may be of service to the dear young Friends amongst whom his lot was cast. And may it tend to strengthen their faith in God, and in our Lord Jesus Christ, seeing it is a renewed evidence, that by the word of His power, he can now, as formerly, ordain strength and perfect praise, even as "out of the mouths of babes and sucklings." May the fervent breathings of the dying child on their behalf, be realized by their full submission to the yoke of Christ, in the morning of their days, that in the time of close trial, they may "find rest for their souls."

This dear boy, cut down, "as the flower of the field," in youthful leaveness, appeared to possess a good constitution; and in the Sixth month of last year, bid fair for lengthened years and future usefulness.

He was of studious habits, and whilst at school, evinced a strong bias for the medical profession, which probably induced closer application to study than was quite consistent with prudence. A troublesome cough, languor, and a gradual prostration of strength, were the first indications of latent disease; but a fond hope was cherished, that relaxation, change of air, and exercise, would soon be the means of his restoration. In the Tenth month, his parents felt desirous of having him under their own immediate care, fearing his mind might be diverted from its proper centre, and that he might be building his hopes too much upon outward means, to the neglect of a timely preparation for that change, which, sooner or later, must come. He returned home, improved in strength and appearance, and for some time seemed to approach to a state of convalescence. Although very backward in affording any index to his feel-

ings, or in giving utterance to his views, the gentleness and meekness of the true disciple, and the increasing tenderness of spirit inseparable from a change of heart, gave silent but sweet evidence to his nearest connections, that he was under the preparing hand of his Heavenly Father. As his illness assumed more alarming symptoms, much anxiety was felt by his parents to learn from himself, whether he was fully aware of the fatal nature of the disease; and great was their desire to lead him gently to know that they had but little hopes of his restoration. An opportunity was soon afforded for alluding to the uncertainty of his recovery, and on being asked how his own feelings were in reference to this, he said, "I feel resigned, however it may be." Not long afterwards, the subject was brought more closely home, when he was informed the doctors considered his case beyond their skill. With the greatest possible calmness, he inquired their opinion of the precise nature of the complaint, and how long they expected he would continue in this state of being. He was informed, they thought he might go almost any moment, but that probably twelve hours might be the extent of his continuance. To this he meekly replied, "I am resigned, I have nothing to do but to die." After this, he spoke largely on the great love and mercy of God in Christ Jesus, and declared where his hopes were fixed. "I have nothing of my own to depend upon; my trust is in that dear Saviour, who said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' I feel nothing now to make me uncomfortable; his mercy is inexhaustible: all my sins—(they have been so numerous, nothing but a Saviour's blood could have washed them away)—all, I hope, are now forgiven."

After this period, (First mo., 1841.) contrary to the expectation of his friends and the medical attendants, his life was prolonged several weeks. How marvellous is the Saviour's love! The wonders of redemption, which human wisdom can never comprehend, were sweetly and largely unfolded to the comfort of his own mind, and to the edification of others, who were favoured to be with him. His little sister coming into the room, he kissed her fondly, and addressed her very sweetly, calling her attention to the uncertainty of life, and the consequent need of a continued preparation for death, by watchfulness and prayer, and a daily walk with God. He urged her very closely to great diligence in reading the Scriptures and meditating thereon: the Psalms, the gospel of John, and the Revelation, he recommended more especially to her attention. In her intercourse with others, he enjoined her to practise the Saviour's precept, "All things, whatsoever ye would that men should do unto you, do you even so to them;" and concluded by giving much solid advice, peculiarly adapted to her natural disposition, and expressing a hope that she would never take pleasure in any thing which was calculated to make others uncomfortable. About this time, the medical men who were present, thought him expiring; and one of them, who was strongly attached to

him, wished to witness the closing scene. The dear boy was borne up above the fear of death, appearing already a partaker of the joys of heaven; and contemplated, with rapturous feelings, the goodness and mercy of a gracious God. He was then most remarkably strengthened to speak with clearness, for nearly an hour and a half, on some gospel truths very precious to him—the sufferings of a dying Saviour—the efficacy of His blood to cleanse from all sin—the gift of the Holy Spirit, which leads to true faith and perfect obedience, as its sacred admonitions are attended to, "bringing into captivity every thought to the obedience of Christ." Sixth-day morning, after great exhaustion, consequent upon an entire absence of sleep, during a very short time he fell into a slumber, in which his mind wandered a little, but still dwelt upon the inexhaustible theme, the great mercy of God in Christ Jesus. After a very little stillness, of perhaps not more than two minutes, he called the attention of his father to what he apprehended was the state of some of the boys in the school, expressing a very earnest desire that they might be brought to feel the exceeding sinfulness of sin, and the dreadful situation for any to be in, living as without God in the world. "Oh!" added he, "that such were brought to repentance." After expressing his thankfulness for the merciful dealing of his Heavenly Father, particularly for his having been for the last few months under immediate parental care, and for the advantage he found in having a chamber to himself, where he could wait upon the Lord in inward retirement—previous to going to rest, he added, "Oh! father, how refreshing these opportunities have been, they were precious." To a dear girl, who had been watching very tenderly over him, he spoke thus:—"Oh! J—, this is the time for thee, this time of health, to prepare for death; it will not do to trust for a sick-bed repentance; prepare now to meet thy God, then I hope thy death-bed will be as comfortable as mine. Do care tenderly for thy brother. You girls who have brothers, watch over them, they need it." Having expressed a desire to see some of the boys, they were called singly to the bed-side; his cousin, J. H—, being the first, holding out his hand affectionately to him, he said, the doctor has told me, that probably I have not more than twelve hours to live. In that short period, how could I prepare for death, if my peace had not been made? I wish, therefore, to recommend thee to read thy Bible very attentively. Begin each day with supplication to be preserved from evil; and, Oh! be sure to close each day with a close examination how it has been spent. If thou hast done wrong, crave earnestly to be forgiven for the dear Saviour's sake. Attend diligently to the opportunities for reading and waiting upon God; and be not afraid to avow thyself one of His followers. Remember what the Saviour himself said; 'Whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels;' which refers to the day of judgment. 'But, whosoever shall con-

less me,' that is, he who acknowledgeth me before men, and who is not afraid of manifesting himself to be a true believer and follower of Christ, 'him shall the Son of man also confess before the angels of God.' Life is very short; many are cut off in a moment; the longest is but one hundred years, and what is that compared with eternity? When this life closes, it is but the beginning of that which will last forever. If there were no other consideration than this, how foolish it would be to attend only to the things which belong to this brief portion of time, and neglect those of eternal moment. Live then each day as if it were thy last." To another relative, to whom he was much attached, he introduced the subject in the same impressive manner, and referred to the probable shortness of his own continuance here, and then exhorted him with fond affection and with great earnestness of spirit, to be continually in a state of preparation. "Watch and pray daily; never miss examination at the close of each day; as to how that portion of time has been spent. Seek earnestly for repentance for every sin of omission and commission; and when favoured to do what is right, Oh! do not trust to that; nothing but the mercy of God in Christ Jesus can save us, blotting out our sins. Pray for continual preservation, for the enemy is ever busy with his temptations to mislead. Resist him, and he will flee from thee. How wonderful is the Saviour's love! He, who was equal with God, left the bosom of his Father, took upon himself our nature, became an inhabitant of this earth, leading the most painful life, tempted, tried, led into the wilderness, amongst the wild beasts there; and to crown all, suffered the ignominious death of the cross, without which sacrifice not one soul could hope to be saved, for 'all have sinned and fallen short of the glory of God.'—now He remains forever our gracious intercessor with the Father, presenting our prayers with acceptance to Him. This is not all: He hath given each of us a portion of His Holy Spirit to lead and guide us. Oh, mind that; it will manifest that which is evil, and if attended to, lead to peace. Such transcendent love and mercy must not be slighted. Watch diligently; look to the Saviour; He was never overcome."

(To be continued.)

JOSEPH B. HUNT.

A Memorial of SPICELAND Monthly Meeting of Friends, Henry County, Indiana, concerning our deceased friend, JOSEPH B. HUNT, who died on the 24th of the Ninth month, 1839, aged 32 years.

This, our dear friend, was born on the third day of Third month, 1807. His parents, John and Ann Hunt, were members of our religious Society, residents of Lower Evesham, Burlington County, New Jersey.

He was a dutiful and affectionate child, and oft-times showed an unusual tenderness and compassion for the brute creation. His father dying when he was about seventeen years of age, and he being the oldest of the children,

much care devolved on him for a season; during which his stability of conduct exceeded most of his age. In the year 1824, he was placed apprentice in Bordentown, where he was much exposed, and met with many difficulties; but the invisible arm of Divine love and mercy was near for his preservation, whereby he was strengthened to resist many of the temptations incident to youth. During his apprenticeship, he manifested great interest in the temporal concerns of his master, though often placed in deeply trying situations, his master having succeeded from Friends, as also the men's Preparative Meeting, during the time of his apprenticeship, so that he seemed indeed alone,—experiencing at times a difficulty in attending religious meetings, which privilege he much desired, and availed himself of whenever opportunity was afforded.* His business confining him in the midst of an abandoned and profligate company, who were employed as assistants in the profession, he sometimes expressed to his friends that his trials seemed almost insupportable; observing that they not only made a jest of him as an individual, but spoke of the fundamental doctrines of Christianity in so contemptuous a manner, that, to use his own expressions, "he sometimes feared that the immediate wrath of Divine Justice would be displayed upon them." Notwithstanding these things, he preserved a good name wherever he was known; even some of those who had taken part in ridiculing him and his religious principles, expressed regret on account of his leaving the village; acknowledging that his firm adherence to the principles he professed, had been instructive to them. At the close of his apprenticeship, he informed his widowed mother that he believed it would be for the good of the younger branches of the family in particular, to migrate to the West; arrangements were therefore accordingly made, and in the fall of 1828, they left New Jersey, having obtained certificates from Chesterfield Monthly Meeting, which were forwarded to Westfield Monthly Meeting, Ohio; within the limits of which they settled. It being about the time of the separation in those parts, it was his lot again to contend with difficulties on that account; but by keeping a single eye to that which had been his support in times past, he was enabled to bear all with cheerfulness, often giving a word of encouragement to the family, and manifesting a concern for their spiritual welfare, in providing a suitable way for them to get to religious meetings. A love of retirement and reading the Holy Scriptures, were strongly inculcated by his example, frequently desiring them to recur to the example of their deceased parent in that respect. In the year 1833 he married, and soon after settled in the limits of this meeting.

The subject of this Memorial was here remarkable in his social relations, for uprightness, candor, and benevolence; and for the clearness and energy of his mind. As a member of our religious Society, he was orderly

in his general deportment, and particularly guarded in his conversation; was punctual in the attendance of meetings; and manifested a becoming zeal for the support of our Christian discipline. He evinced a particular concern that the reputation of the Society might be preserved unspotted, and that our religious principles and testimonies might be maintained in their original purity, and impressed on the minds of the rising generation. In treating with offenders he appeared peculiarly gifted, his labours being close, and in that love which seeketh to restore. In the winter and spring of 1839, he was engaged with some other Friends in the arduous task of visiting the families of this meeting; in which service he was much devoted, being frequently led to speak to those with whom he was connected in the service, of the importance of their engagement, and of the necessity of their avoiding all conversation calculated to draw their minds away from that source of Divine good, to which alone they should look, that they might be favoured to feel His living and divine presence to go with them; and in His pure, gentle and heavenly love and wisdom, be favoured to labour availingly amongst the members of His Church. In all of which he was an excellent example, often speaking in families, to the tendering of those who heard him. He frequently expressed much concern that the First-day of the week might be properly employed, being himself a consistent example in religious reading and retirement. His interest in the literary and religious improvement of the people of colour, was evident; frequently reminding his fellow members of those duties connected with our testimony against slavery, and by his own active labours amongst those objects of compassion within his reach. Shortly previous to his last illness, he was rather unusually exercised, particularly in his own family, where amongst other religious engagements, he was frequently led into vocal supplication.

On the 27th of Eighth month, 1839, he was taken ill of congestive fever, which soon appeared serious; and at one time he said to his wife, that he did not know how it might terminate, but be that as it would, death was no terror to him; but he hoped if there was anything in his way, it would be made manifest. On being informed that his mother had taken the fever, he said that "he believed it is not in judgment, but that it is in mercy, that He may bring us to live near Him, or to take some of us to himself."

He manifested much concern during his sickness, for the Christian instruction and education of his children; observing, at one time, that he felt concerned to express something of it in his Will, that those into whose hands it might fall, might know that he died in full faith in the doctrines and discipline of the Society of Friends, as well as to secure as much as possible the object of his desire for his children. The document was therefore produced, and the following *items* inserted, viz. "The guarded religious education of my children being a subject of more concern and anxiety with me than the estate that I may leave them, I feel an earnest solicitude that their

* He was the "young man" mentioned by Thomas Shillito in his Journal. See Friends' Library, vol. III. pp. 410 and 411.

education may be such as to keep them as much as possible out of the way of evil example; that they may receive their education under the guardian care of the Society of Friends; and that they be early made acquainted with the doctrines of the Christian religion, as contained in the Holy Scriptures, and professed and believed in by said Society. And in order more effectually to secure this important and desirable object, I hereby nominate and appoint my beloved friend, _____, as the guardian of their persons, jointly with their mother; and if it should ever be necessary to place either or all of them as apprentices, I wish them to be careful to place them amongst *Friends*; preferring those whose care and example will be most likely to conduce to their preservation."

A few days before his departure, feeling his mind again drawn towards those objects of his tender regard, he called upon a friend who was present, to write from his lips some advice which he felt concerned to leave them; informing that he wished first copied a few lines left to him, and his brothers and sisters, by their deceased parent. He then proceeded to deliver, in sentences, the following, viz.

(To be concluded.)

PUSEYISM.

(Continued from page 39.)

It is a truth, abundantly confirmed by experience and observation, that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." It is owing to this, that some of the most precious truths of the gospel, intimately connected with the growth of vital religion, and lying at the very foundation of experimental knowledge in Divine things, have been either wholly rejected by the wise and learned of this world, or so corrupted and obscured as to destroy or diminish the influence which they were designed to have. There is a constant tendency in the human mind to mix up with the work of religion, something of its own contriving, or that is tangible by the senses, or may be performed by the unassisted powers of man. The simple spiritual, heart-searching religion of the Lord Jesus, does not suit his lofty notions. He loves more of pomp and splendour—something to gratify the eye or the ear, or to flatter his self-complacency, and make him feel as though he could do something in the work of his soul's salvation. This is one of the fruits of the fallen nature which we all inherit, and will serve to explain the tenacity with which professors cling to the ceremonies of religion, and the dependence they place upon them. Under the influence of such views and feelings, even those passages of Holy Scripture which fully and clearly enforce the spirituality of the new birth, are strained to support a different meaning. Thus, the Tractists say respecting baptism:—

"This is our new birth, an actual birth of God, of water and the Spirit, as we are actually born of our natural parents; herein then

also we are justified, or both accounted and made righteous, since we are made members of Him who is alone righteous; freed from past sin, whether original or actual, have a new principle of life imparted to us, since having been made members of Christ, we have a portion of his life or of Him who is our life; herein also we have the hope of the resurrection and of immortality, because we have been made partakers of his resurrection, have risen again with him. The view then here held of baptism, following the ancient church, and our own is, that we are engrafted into Christ, and thereby receive a principle of life, afterwards to be developed and enlarged by the fuller influxes of his grace, so that neither is baptism looked upon as an infusion of grace distinct from the incorporation into Christ, nor is that incorporation conceived of as separate from its attendant blessings."

Speaking of the Scriptures of Truth, they say, "There is no hint that regeneration can be obtained in any way but by baptism; or if totally lost, could be restored."

Again; "Those who had fallen in any way are exhorted to repent anew; but men are not taught to seek for regeneration; to pray that they may be regenerate: it is no where implied that any Christian had not been regenerate, or could hereafter be so."

A lamentable ignorance respecting the work of regeneration is manifested in these sentences. If we look at the doctrine of our Saviour and his apostles on the subject, we shall find that they represent it to be a mighty change wrought in the soul of man, by which he who before was unfit to "see the kingdom of God," is made meet to enter it. It is a process whereby the soul is born again from above, by the Spirit of God, which bloweth where it listeth, and that which before bore the image of the earthly, is renewed up into the image of the heavenly man, Christ Jesus. In a word, it is *conversion*, in the fullest and largest sense of the term. And can any unprejudiced man say, that the Bible does not teach us to seek and to pray for this? What else is the prayer of David, when he says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow." "Create in me a clean heart, O God, and renew a right spirit within me."

It seems scarcely credible, that any serious person should entertain the opinion that this work, which the Psalmist so earnestly petitions for, and which he evidently hopes to obtain only through the immediate operation of Divine power, can come through sprinkling the body with water; yet such appears to be the notion of the Tractists, for in another place they say, "that regeneration is the gift of God, bestowed by Him, in this life, in *baptism only*." Again; "By faith are we saved, not by works, and *by baptism we are saved*, not by faith only; for so God hath said; not the necessity of preparation, but its efficiency, in itself, is excluded. Baptism comes neither as grace of congruity, nor as an outward seal of benefits before conveyed; we are saved neither by faith only, nor by baptism only,

but faith bringing us to baptism, and *by baptism God saves us*."

Again; "Being baptized into the name of the three persons of the undivided Trinity, is no mere profession of obedience, sovereignty, belief, but (if one may so speak) a *real appropriation* of the person baptized to the holy trinity; a transfer of him from the dominion of satan to them, an insertion of him within their blessed name, and a casting the shield (to speak humanly) of that Almighty name over him; that name at which devils tremble, and are cast out thereby, into which a man runneth and is safe."

In summing up the doctrine of the Episcopal society on the subject of water sprinkling, these writers give their sense of it in these words:—

"By this doctrine is meant, first, that the sacrament of baptism is not a mere sign or promise, but actually a means of grace, an instrument by which, when rightly received, the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new nature, adoption, citizenship in Christ's kingdom, and the inheritance of heaven; in a word, regeneration.

"And next, baptism is considered to be rightly received, when there is no positive obstacle or hindrance to the reception in the recipient, such as impenitence or unbelief would be in the case of an adult; so that infants are necessarily right recipients of it, as not being yet capable of actual sin."

A further remark is necessary to bring the whole subject fully into view, viz.: that the moral, or spiritual attainments, or character of the person who administers the ceremony, do not affect its validity, provided he be an episcopally or popishly ordained priest.

We think no one who seriously considers the nature of the opinions contained in the extracts we have given, can fail to perceive that the tendency of them is to induce a dependence upon this ceremony, as the "instrument and means" of salvation; and that those persons who receive it under such a belief, will be in danger of settling down in a fatal security, presuming that as "the church," so called, says, such benefits and blessings are connected with "and tied to" the rite, they must, of course, be in a safe state. When we consider the corruption and deceitfulness of the human heart, how averse it is to endure the cross; to die to sin under the crucifying operations of the Holy Spirit, that Word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," can we wonder if the flesh, which loves ease, eagerly embraces such opinions, and flatters and soothes itself in the sin-pleasing hope, that "surely the bitterness of death is past."

But alas for the delusion! There is nothing can engrave us into Christ, and make us members of his spiritual body, but the inward work of his own Spirit, crucifying the old man with the affections and lusts, and working in us that new creation in which all things

become of God. "There is now, therefore, no condemnation, saith the apostle, to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the spirit; if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God."

There is a strong contrast between this language of the inspired apostle, and the watery and carnal notions of the episcopal writers. The apostle makes religion to consist in the inward work of the Spirit of God, without any reference to water, while the others represent the outward element, not only as a necessary but principal part. Indeed, the New Testament is full of matter, the clear and unequivocal meaning of which is to point out religion as a work in the heart, began, carried on, and perfected by the ever blessed Spirit of Truth.

The nature of the Christian dispensation necessarily requires a spiritual religion. The Mosaic institution of types and ceremonies was designed to prefigure it; not to point to other types and ceremonies, but to the living, spiritual substance. Hence it is that "the divers washings, and carnal ordinances, imposed until the time of reformation," were all done away in Christ Jesus, our Holy High Priest; and though they shadowed forth the baptism, of which he is the author and administrator either immediately or instrumentally, yet they ceased at his death to be any longer obligatory on the church. Yet the disciples, who were Jews, and strongly attached to their religious observances, continued to practise these divers washings, as well as some other of the "carnal ordinances," long after the ascension of their crucified and risen Lord. Nor is this a matter which ought to occasion surprise—it is entirely consistent with the usual course of human nature. They thought that Jesus had come to break the Roman yoke, to restore the kingdom to Israel, and to reign over them in temporal power and glory. They were constantly construing his language, according to their carnal views and Jewish prejudices, and seemed slow to learn the spiritual character of the gospel. When their Lord commanded them to teach "all nations," they restricted the meaning of his words to their own nation only, and it required a supernatural interference of Divine power to convince even Peter that to the gentiles also had God granted life and salvation. Yet, even after this miracle, he continued to Judaize, and to enjoin the observances of the law upon others; and drew upon himself thereby the censure of his fellow-apostle, Paul. So widely

had these practices spread, that we find the latter, in the strongest terms, prohibiting circumcision to the Galatians, telling them that if they submitted to the rite, Christ should profit them nothing. From the same cause originated the Epistle of the Apostles and Elders, addressed to the churches, in which they tell them, "it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than those necessary things," &c. It is remarkable, that among these, baptism is not enumerated, which we cannot suppose an accidental or unimportant omission, for had the ceremony been productive of the consequences imputed to it, or was it a standing ordinance of Christ's church, it is not at all likely they would have passed it over in silence.

This opinion is strengthened, when we advert to the fact, that baptism with water was common among the Jews. They baptized the convert at every important advance in his religious opinions. John baptized his disciples into the belief of the near approach of the Messiah's kingdom, and when Jesus came, his disciples baptized those who believed on him. Our Lord, himself, was both circumcised, and baptized by John, to give his sanction to both dispensations; but the Evangelist is careful to tell us, that he did not himself baptize with water. His dispensation was spiritual, and his baptism was of the same nature. John draws a striking contrast between water baptism and the baptism of Christ. "I, indeed, says he, baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire." This, it should be remembered, is the testimony which John gave of the Messiah, to the priests and Levites, who were sent from Jerusalem to question him respecting his mission. It clearly points out the general character of the Saviour's office, not as is sometimes pretended, a partial work, confined to a few individuals, and fulfilled and ended at the day of Pentecost, but a baptism of which every true disciple of the Lord Jesus must be a partaker.

Our Lord himself confirms this view, and contrasts his baptism with that of John, when addressing his disciples, just before his ascension, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, said he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

If we take the above mentioned passages into view, when considering the commission given to his disciples in Matt. 28, 18. "Go ye therefore and teach, or make disciples of, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" it seems as though we could not construe it any otherwise than as a command to bring the nations off from their idolatrous worship of imaginary deities, to the worship and service of the Father, Son, and Holy Spirit; one God, blessed forever. The last interview which Jesus had with his disciples, while in the prepared body, is marked by repeated reference to the spiritual nature of

his baptism, and to its necessity as a qualification for the fulfilment of their mission. After having told them, that repentance and remission of sins should be preached in his name among all nations, and that they were witnesses for him of these things, he remarked, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Then said Jesus unto them again, Peace be unto you: As my Father hath sent me, even so I send you. And when he had said this, he breathed upon them, and saith unto them, Receive ye the Holy Ghost." "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." A common argument with the episcopal writers is, that these various declarations, as well as John's testimony to the spirit-baptism of the Saviour, had allusion only to the circumstance which took place on the day of Pentecost, and were then fulfilled and ended. That this memorable period was included in the meaning of these passages is freely admitted; but we cannot grant for a moment that their signification terminates there. We fully believe, that every disciple of Christ must pass through the same baptism of the Holy Ghost and fire, and that every true gospel minister is equally dependent with the apostles, for power and authority to execute his high commission, upon the renewed sending forth of "the promise of the Father," the affusion of the Holy Ghost, which alone can qualify him to be a witness of Christ.

The Apostle Peter appears to have considered this spirit-baptism, so miraculously administered on the day of Pentecost, as a standing ordinance in the church. In the sermon preached by him on that memorable occasion, he declares to the astonished audience, that the striking events they witnessed, were but the fulfilment "of that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon *all flesh*, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out, in those days of my Spirit; and they shall prophesy." It will be observed in this prophetic declaration, that the outpouring of the spirit is first spoken of as embracing *all flesh*, the whole family of man; and next, a special mention is made of its affusion upon the servants and hand-maidens of the Most High. The apostle then goes on to speak of the coming of the Saviour, his crucifixion, resurrection and ascension into glory; and adds, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." The effect of Peter's ministry was to reach the Divine witness in their hearts, and he goes on to exhort them, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift

of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We see clearly by this, that the apostle considered the affusion of the Holy Ghost, foretold by John, and promised by Christ, as including others than the twelve who were chosen as apostles, and as having an application as unloited as the Divine call; and the manner in which he connects it with the coming and offices of our Saviour furnish a strong testimony to the spirituality of Christ's baptism, and point out the gift of the Holy Ghost to believers, as the glory and vital energy of the Christian dispensation.

The advocates of water sprinkling may perhaps point to the words of the apostle in the above text, as authority for their practice; but even if we were to admit that he meant an outward washing, it furnishes no support for the practice now; since, as we have already observed, the apostles continued to practise many of the Jewish customs, after the death of our Lord; none of which, save this, and the eating of the passover, are now held to be obligatory by the generality of Christians. If their practice, in these respects, is to be considered as binding on us, we must, to be consistent, resume the ancient customs of circumcision—of washing before meat—of community of property—of washing one another's feet, &c. But the true explanation of all these is to be found in the fact, that the human mind is slow to depart from customs long practised, and which it has been taught to receive as of Divine authority, and perhaps in no people was this tendency more deeply rooted and strongly exemplified than in the Jewish nation.

(To be continued.)

Cast Iron Buildings.—In illustration of the fact mentioned in one of the recent letters of Gutzlaff, that the construction of movable cast-iron buildings, whose invention, reputed of modern origin, has been accredited to English science and skill, was practiced ages ago by the ingenious natives of China, that eminent missionary describes a pagoda which he visited, near the town of Tsing-Kiang-Fou, in the province of King-Nau, built entirely of cast-iron, covered with bas-reliefs, and inscriptions, whose dates and style of character refer back to the epoch of the dynasty of Tang, who filled the throne sometime during the fifth or sixth century of the Christian era. The monument is, therefore, upwards of twelve hundred years old. It presents the form of an octagonal pyramid, forty feet in height, and eight feet in diameter at the base. It consists of seven stories, on each of which are traced some very curious historical representations. The edifice is alleged to be of extraordinary elegance, surpassing every thing of the kind which the writer had before seen in China.

The farmers of Canada have suffered from the early coming of winter. There was a severe snow storm at Montreal, and the

Lachine canal was frozen over four inches thick.—*Late paper.*

THE FRIEND.

ELEVENTH MONTH, 25, 1843.

We have given, in the present number, the first of a series, consisting of three or four, by a young friend of ours, in a neighbouring state, headed "Notes of a Visit to Niagara." Notwithstanding the almost numberless attempts, to portray the features of that stupendous scenery, the present contribution will be found by no means destitute of interest and attraction.

The printed minutes of the late *Annals Yearly Meeting*, contain a memorial of Spice-lead Monthly Meeting, impressive and instructive in no ordinary degree, concerning Joseph B. Hunt, which, in part, is transferred to our pages of to-day,—to be concluded next week. To Friends of New Jersey, to whom are known the circumstances of his early fidelity in support of sound Christian principles, in a season of close trial, it will be particularly interesting.

The Papal and Hierarchical System, compared with the Religion of the New Testament. Second edition. New York: Collins, Brother & Co., Pearl street, 1843.

We have received from the publishers a small work with the above title, re-published at New York in pamphlet form, and have perused its pages with some interest. In the terms "papal and hierarchical," the author includes all those systems "which place man under the rule of man in matters of religion;" and by "the religion of the New Testament," he says, he means "the religion of Him of whom the book testifies." This latter definition, we suppose, the members of each religious denomination would appropriate to their own peculiar creed.

The work proposes to contrast the views and practices of the Romish church, with what the author believes to be pure Christianity, and, in so doing, "to disclaim many things, which are far from being exclusively Romish."

The work is divided into chapters, each devoted to a particular subject; and the views brought forward, are mainly consonant with those entertained by the Society of Friends; but in treating on the Scriptures, Justification and Sanctification, there are many expressions made use of, which we think indicate, that some of the author's sentiments upon these subjects, are not in unison with those always most surely believed in by us as a Society.

WEST TOWN SCHOOL.

The committee to superintend the boarding-school at West Town, will meet in Philadelphia on Sixth-day, the 5th of next month, at 3 o'clock p. m.

The committee on instruction meet on the same day, at 10 o'clock a. m.; and the visit-

ing committee attend at the school on Seventh-day, the 2d of the month.

THOMAS KIMBER, Clerk.
Philad., Eleventh mo. 25th, 1843.

A stated meeting of the Female Society of Philadelphia, for the Relief and Employment of the Poor, will be held at the House of Industry, on Seventh-day, the 25th instant, at 3 o'clock p. m.

MARRIED, on the fifth of Tenth month last, at Friends' Meeting-house, Valley, Ulster county, N. Y. GEORGE HEATON, son of Adm. and Phebe Heaton, to SARAH, daughter of John and Hester Birdsall, all of Marlborough Monthly Meeting.

—, at Friends' Meeting, on Twelfth street, on Fourth-day, the 23d inst. ALFRED M. COLLINS, to HANNAH EVANS, daughter of John C. Evans.

—, on the 2d instant, at Friends' Meeting-house, Valley, Ulster county, N. Y., WILLIAM COFFIN, son of Uriah and Phebe Coffin, (the latter deceased), to RINDA ANN, daughter of Gideon M., and Palmyra Birdsall, all of Marlborough Monthly Meeting.

DIED, the 24th of Seventh month last, HANNAH, wife of Caleb Church, aged about seventy years; a member of Plattskill particular, and Marlborough Monthly Meeting, N. Y. This tribulated follower of the Lamb, was early in life convinced of the principles of Friends, and joined the Society. She sometimes bore testimony to the goodness of her Divine Master, and to the praise of the glory of his grace. Her lot was to witness many deep and agonizing conflicts, so that it may be said of her, she was refined, but not with silver; she was purified, but not with fine gold. She suffered much for several years from a rheumatic affection; and for two or three years previous to her close, became perfectly helpless. It was the lot of the writer to visit her on the occasion of the death of a grand-daughter, about seventeen years of age. At that time she seemed entirely calm, her chief concern being to thank her blessings, and praise her Redeemer for his goodness to her soul. She was quite helpless, with the exception of her left hand, which she could use a little. She expressed the humble but confident trust, that her sufferings would all be in this life. About two weeks after this, she was released; and the belief is fully entertained that her purified spirit rests in peace. "Those that are planted in the house of the Lord, shall flourish in the courts of our God; they shall bring forth fruit in old age; they shall be fat and flourishing."

—, in Ferrisburgh, Vt., on the 27th of Tenth mo, 1843, RACHEL CRENKHITE, in the 41st year of her age, a beloved member of Ferrisburgh Monthly and Particular Meeting; in which, for several of the last years of her time, she acceptably served in the responsible station of an overseer. When brought to a sick bed, she evidenced that she had witnessed an overcoming of the world with the gratifications thereof; saying, that for a length of time she had not desired the enjoyment of them. On the day of her death, when in much weakness of body, she was heard in articulate supplication; and passed tranquilly away, leaving Society to mourn the loss of a consistent example, and her aged and widowed mother an affectionate care-taker; yet, the sweet and encouraging language is applicable, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

—, on the 28th of Tenth mo, 1843, at the residence of her uncle in Ledyard, Cayuga county, N. Y., of pulmonary consumption, ELIZABETH, daughter of Ebenezer and Catharine Shove, (both deceased), aged twenty-three.

—, at his residence, Plattskill, Ulster county, N. Y., (time not mentioned,) NATHANIEL SELICK, beloved to be in the eighty-third year of his age; a man esteemed for his piety and integrity.

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PHILADELPHIA.

For "The Friend."

Notes of a Visit to Niagara.

(Continued from page 63.)

Iris or Goat Island, comprising seventy-five acres, stands in the midst of the cataract, and contains within itself a greater amount of natural attractions than any other place ever visited by the writer of these notes. From this island a more complete appreciation of the whole cataract can be enjoyed, than from any other place. Its length is half a mile. The head of the rapids is immediately above the upper end of the island, so that in walking round it a complete view of them is attained, also of about twenty islands, (some of them very small,) which resist the impetuous force of the current. As there is in the length of this island, a descent in the river of about fifty-eight feet, the reader will understand that at the lower end the brow of the precipice is greatly above the brink of the cataract. The lower end is eighty rods wide, extending nearly straight from the American to the English Falls, and about one-third of the distance from the former descends the well-staircase, constructed by N. Biddle, at an expense of five hundred dollars. The island is well wooded, and the trunks of the trees along the path are covered to a considerable height with names carved by visitors. We noticed the same thing at the various places of interest about Niagara, for several miles down the river on both sides. One would suppose that the mind of the pilgrim would, to some extent, "partake the grandeur" of the place, and be otherwise occupied than in endeavouring to leave a memorial of self.

Landing on Iris island, and taking the path to the right, the first point of peculiar interest is the one called "*The Hog's Back*;" a narrow ridge just at the fall, and commanding the finest view of the American Falls. Here we see, next to us, the lesser fall of two hundred and forty feet in width, across which is a bridge to Luna or Prospect island, on the opposite side of which island commences the great American Fall, six hundred and thirty feet in width, which is almost as much of a

horse-shoe in shape, as the English Fall which is so named. Looking at the point of Luna island, where it separates these two Falls, we see *three profiles*, bearing such close resemblance to the human face, that, placed as they were where mortal hand could never have reached them, some visitors seemed amazed that a phenomenon, having such appearance of design could exist, *without the help of human skill*; as though it were strange that the creative Power which "fashioned the rising universe," should have produced a resemblance of one of His own familiar works. Yet the contemplative and reverent mind can perceive, in every page of the book of nature, types and figures,—and reading further still in this most comprehensive volume, will become impressed with the greatness of the Creator, and the littleness of the creature, and exclaim, "What is man that thou art mindful of him!"

The fall thus cut off by Luna or Prospect Island from the American Fall, though small in the contrast, is, in itself, really stupendous. The sheets of these two falls blend together before they reach the bottom, and under the first of them is the Cave of the Winds, to which an entrance, not unattended with peril, has been opened. The approach to this cave is from a huge heap of fragments, broken from the frowning rock which impends a dizzy height above them. Leaving Hog's Back, we ascend the precipitous path to the summit level of the island, and continuing to the right toward the British Fall, the next object is the Biddle Stair-case, which is spiral and perpendicular; having a descent of one hundred and twenty-one steps. To the top of this stair-way is a toilsome descent from the summit level, and the foot of it only reaches the huge pile of broken rocks which is eighty feet above the water's edge. Though entirely secure, it shakes at every footstep, and still more so when a number of persons are upon it at once. Having descended, we took our toilsome path upon the rough stones to the entrance of the Cave of the Winds, though we were somewhat deterred from having neither guide nor change of raiment. Those of us who proceeded were thoroughly drenched. We then, with still greater labour, approached the foot of the lesser British Fall, and here also some went behind the sheet toward Terrapin Rocks. It seemed a region of tempest. The water was blown over us, and forced, blindly, into our eyes. Here, along the base of Iris Island, and at the foot of the falls, on either side of the river, we found fine specimens of crystallized sulphuret of lime. This foeted lime-stone, when broken, has a strong sulphurous odour. Returning to the brow of this frowning precipice, we proceeded

to the ledge over which pour the two British Falls. A bridge over the rapids of the lesser fall leads to a platform around the tower, which is built upon some small rocks, projecting out of the cataract, and dividing a sheet of about one hundred feet in width from the Horse-shoe Fall, the whole front of which is two thousand one hundred feet. The tower is built of stone, forty-five feet high, with winding steps leading to the top, where, protected by a slight iron railing, you may stand upon this trembling edifice, and behold the river within a few feet of its base tumbling, in milky foam, over the barrier. From this platform and bridge, a bridge formerly projected over the fearful abyss. Nothing of it now remains but one huge piece of square-hewn timber, broken in the middle, where it inclines downward somewhat like the letter V, the point resting upon small points of rock amid the water, and the farther end resting upon and stretching beyond a small rock, which forms a point, and impends over, perhaps, the most sublime, beautiful, and fearful cataract which our world can boast. The situation of this bridge seemed at first to forbid an advance—but we soon gained confidence, and, slipping down the first part, we lay upon our breasts, and, (one at a time, of course,) we drew ourselves up to the end, and locked over into the abyss. From this point the lunar and solar bow are both seen to best advantage, and from this point, on our second evening at Niagara, we beheld a lunar iris, forming nearly a complete circle, which, in beauty and distinctness, surpassed any we had ever seen. The bow, however, is also to be beheld from Hog's Back, and from other points. Among the rocks, about the base of the tower, and in the midst of the cataract, we gathered Fringed Gentian, and other wild flowers. The view from the top of the tower beggars language, checks reflection, and fixes you upon the spot, the creatures of *intense sensation*. If from this summit a fellow-being is seen at the extreme point of Terrapin Bridge, the sight will be almost agonizing—but the adventurer, who can calmly contemplate the wonders seen from that projection, will be enamoured with the enrapturing beauty which overcomes the terror of the scene. At the recollection of these things, there is an impulse to portray, and yet a shrinking from the vain attempt to describe the feelings in spired;—but it has all been told before, both in prose and verse,—except, perhaps, that all, or most writers, describe the "*rage*" and "*fury*" of the waters; while to me, they seemed to accomplish the end assigned them, as the worlds wheel round the sun,—with the same untired velocity, the same harmony, the same glorious grandeur. Beautiful! beauti-

ful! The epithets, horrible! terrible! would ill repay the pleasure it afforded us.

(To be continued.)

Communicated for "The Friend."

OBSERVATIONS

On a Pamphlet entitled "Brief Examination of Scripture Testimony on the Institution of Slavery."—By EXOCH LEWIS.

(Continued from page 67.)

The reviewer, with his usual perspicuity, discerns in these precepts Divine authority to separate husband and wife, parent and child; thus rendering the marriage union less sacred than the rights of the master. The preference, he says, is given of God to enslaving the father, rather than freeing the mother and children. But this is manifestly a perversion of the meaning. These precepts are evidently restrictive; they prescribe the limits which must not be passed; they relate to Hebrew servants. Such servants, whether male or female, could, at furthest, be held no longer than six years. If a man having a wife was bought, the context clearly implies, that the wife must be bought with him, or how could his master have any possible claim upon her? Then the man and wife became free together. Here was provision made to prevent the separation of man and wife. The master could not detain the wife after the husband became free. In this case, nothing is said of their children; consequently, no authority is given to retain them in servitude after the parents were emancipated. But the master may have given him a wife, who was not entitled to her freedom, at the same time as he was. In this case, if the master chose to set her free, when the term of service of the husband expired, certainly there was nothing in this precept to forbid it. But if he chose to exact all he could, the marriage did not terminate her servitude. He might detain her, for any thing which this precept contains, as long as he could, in case she was not married. But no intimation is given of the dissolution of the marriage. We read nothing in the law of denying liberty to the husband to visit the premises on which his wife was a servant. He, it is true, might go where he pleased; but the wise legislator did not forget the poor servile wife. Her children must not be taken from her. Provision was thus made to prevent the forcible separation of parents and children. The husband, when free, would be very likely to continue, if he could, in the vicinity of his wife and children. If he could have taken his children with him, and left his wife in servitude, he might perhaps forget her, and take another in her place; for polygamy, we observe, was then allowed. But here was a double tie upon his affections. Under these circumstances, he might choose to remain in the same domicile with his wife and children. But we observe that his love for his master, whom he had already served several years, is placed at the head of his motives for remaining in his service. That master, we must remember, was not allowed to rule over him

with rigor; but to treat him as a hired servant. Yet, with all these reasons for continuing the service, an agreement so to do must be publicly declared. The master must bring him before the judges; and the servant must submit to have a permanent mark affixed on his person, to render the contract valid.

When all these things were done, what was the consequence? Were the man, wife and children slaves forever, they and their posterity, from generation to generation? T. Stringfellow, I suppose, would answer in the affirmative; but I prefer giving Moses himself the privilege of explaining his own meaning. He commanded them to proclaim liberty on the fiftieth year, to all the inhabitants of the land. This liberty must extend not only to the Hebrew man servant, but to his wife and children also, unless he had violated the law, by marrying a woman who did not belong to the people of Israel. For this injunction, cannot, by any latitude of construction, be rendered inoperative upon Hebrew servants. Josephus (in his Antiquities, book iv., ch. 8, sec. 28) confirms this conclusion.

Here then we may see that two apparently contradictory provisions are reconciled. In one chapter, it would appear that the Hebrew servant might be held to the year of jubilee; and in the other, that his servitude must terminate in the seventh year. In Leviticus, a case is supposed. A man has become poor, and sold as a servant. The poverty, of course, came first. This process probably has occupied several years, before he was sold; at the end of six years he becomes free, but his property is alienated; and possibly he may have a wife, whom his master has given him, who is not then free. If he loves his master, his wife and children, he may enter into an engagement by which he is bound to service, and, furnished with a home, until the year of jubilee. Then he regains his freedom, with that of his family, and returns to the possession of his fathers. During his servitude, he must be treated as an hired servant, that is like a free man; and in case of abuse, he becomes instantly free. These provisions are obviously designed to prevent the separation of families; not to encourage it. They also appear, without violence to common sense, clearly consistent with the law of love.

Let us now inquire, whether the servants whom the children of Israel were permitted to purchase of the heathen, or of the strangers that sojourned among them, were placed in a condition, corresponding or even approximating to that of our American slaves.

In the first place, we may observe that the liberty to purchase bondmen of the heathen who were round them, and of the strangers who sojourned among them, is given without distinction of the cases. We may therefore fairly infer, that the cases were not distinguished after the purchase. We may also conclude, that the children of strangers, when purchased, were not to be treated with inhumanity, which was specially forbidden in relation to strangers in general. Now we find the cause of the stranger, frequently mentioned, as I have already observed. The injunction, "the stranger that dwelleth with you, shall be

unto you as one born among you, and thou shalt love him as thyself;" being a part of the moral law inculcated by Moses, certainly could not be annihilated by any special provision. Consequently, in the examination of these provisions, we ought to exclude from the construction, every thing unfavourable to the common rights of humanity, which is not absolutely, or by necessary implication, included in the text. As Moses has frequently referred to the slavery of Egypt, with strong expressions of disapprobation, it is evidently unfair to attribute to his precepts, a meaning which tolerates the extension of servitude beyond the limits of a rigid construction. Now it is remarkable, that hereditary servitude is not mentioned in the precept respecting the purchase of heathen bondmen. The servants purchased were permitted to be transferred to the children of the purchasers; but this does not necessarily imply, that the children of those purchased servants, were to be included in the possession. The text certainly admits the construction that they were not; and if such construction is the most consonant to the general tenor of the law, it ought to be adopted. The expression they shall be your bondmen forever, may be construed, of such ye shall continue to buy bondmen, and not of your brethren.

If we consider the nature of the case with proper attention, we may probably find these provisions less favourable to the cause of the slave-holders than they generally imagine; and more consistent with the law of love than a careless view would lead us to suppose. The patriarch, Abraham, was divinely called, at a time when idolatry was spreading in the world, to preserve a knowledge of the true God. The preservation of his descendants, of the family of Jacob, from the prevailing idolatry, was a prominent object in the institutions of Moses. This reason is given for prohibiting intermarriages with the people of the land.* When Abraham was commanded to circumcise the men of his family as a type of the covenant which was then made, those who embraced the religion of Abraham received an indelible token of their profession; and those who refused it were cut off, or separated as strangers. The children of Israel were commanded to adopt a similar practice. When the passover was instituted, the people of Israel were directed to permit none to partake of it but those who embraced their religion. The servant, bought with money, when circumcised, or, in other words, when converted to their religion, might eat of it.

The reviewer has fixed upon this passage as a proof that the Israelites, when they departed from Egypt, were the owners of slaves, whom they bought with money, and treated as property. The text, however, obviously relates to an ordinance which they were required to observe in time to come, particularly when settled in the promised land. We here behold a provision to keep those chosen people clear of associations which might lead into idolatry. The servants who were settled in their families, were to be taught to abandon

* Deut. vii. 3, 4.

the worship of idols, and converted to a religion which preserved the worship of the true God.

The strangers, also, who sojourned among them, when they had embraced their religion, evidenced by having all the males circumcised, were to be as those born in the land,—they might eat of the passover. We have abundant evidence in the Old Testament, that the care manifested to prevent the children of Israel from mingling with strangers, applied to those who were strangers to the true religion and worship; and not to those of foreign extraction, who became proselytes to their faith. When Moses was teaching the law to the people, a short time before his death, he addressed himself to the stranger, as well as to the Israelite.* And he commanded them in future to gather the strangers, as well as their own people, to be instructed in the law of the Lord.† In compliance with this command, the strangers were assembled with the people of Israel, to hear the reading of the law in the time of Joshua.‡ Solomon, in his prayer at the dedication of the temple, included the stranger, who should join the people of Israel, as the object of Divine regard.¶ The prophet Isaiah is very emphatic in his promises to the sons of the stranger, who should join themselves to the Lord, to serve him, and take hold of his covenant.¶

Maimonides gives the following exposition of the Mosaic law:—Whether a servant be born in the power of an Israelite, or whether he be purchased from the heathen, the master is to bring them both into the covenant. But he that is born in the house is to be entered on the eighth day, and he that is bought with money, on the day on which the master receives him, unless the slave be unwilling. For if the master receives a grown slave, and he be unwilling, his master is to bear with him, and to seek to win him over by instruction, and by love and kindness, for one year; after which, should he refuse so long, it is forbidden to keep him longer than the twelvemonth, and the master must send him back to the strangers from whence he came, for the God of Jacob will not accept any other than the worship of a willing heart.¶

Whatever regard may be due to this exposition, we cannot fail to perceive that the diffusion of a knowledge of the true God, and a renunciation of the prevailing idolatry were prominent objects in the institutions of Moses. The purchase of servants from their heathen neighbours, with a view to their conversion, would then appear quite consistent with the great ruling principle of the law and the prophets,—the law of love. We may readily admit, that they could be lawfully retained, as long as their servitude was conducive to their establishment in the true faith. But to retain servants in their families, for any considerable time, who were not proselytes, would be a very likely means of introducing the manners and superstitious of the heathen. It is therefore difficult to perceive, how the people of

Israel could purchase and retain any great number of unconverted heathen servants, without violating the law of their God.

But the strangers, who were not of the seed of Israel, when they joined themselves to the Lord, were considered on a level with the native Israelites. "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you; an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord.* In conformity with this provision, we find a number of cases in which strangers were incorporated with the people of Israel. Jephthah, the father of Caleb, was a Kenizzite; yet Caleb was a ruler among the people before he was sent to spy out the land of Canaan.† Amasa, the nephew of David, and for a short time his captain, was the son of Jether, an Ishmaelite.‡ Upon the accession of Mordecai to the favour of Ahasuerus, we are told, many of the people of the land became Jews.‡

Recurring now to the reason assigned why the people of Israel should not be held as bondmen; because they were the Lord's servants; we readily perceive that this reason would apply to the converted heathen. If, therefore, the precepts of the Mosaic law were faithfully observed, the converted heathen, as well as the native Israelite, must have been liberated in the year of jubilee, if not before. We may further observe, that if these servants who were bought of the heathen neighbours, were converted to Judaism, the children born of them, during servitude, would, of course, be educated as Israelites, and entitled to their religious privileges. Under this system of government, it is obvious that hereditary slavery could hardly exist.

If my readers should still consider the admission of hereditary slavery as a part of the Mosaic law, they will please to remember, that the only precepts in the whole law that can be invoked in its defence, are contained in three verses, which are thrown in among the prohibitions. The authority there given, is, of course, only permissive; a modification of a restriction. Humanity to strangers is frequently inculcated. The fear of God is repeatedly enjoined. Hence, all the authority which the people of Israel were allowed to exercise, was to be regulated and controlled by the fear of God, and a constant sense of dependence upon his mercy. Their own sufferings in Egypt, and the judgments which had followed, were held up as excitements to tenderness in the exercise of their power.

It is a great mistake to suppose, that every thing was Divinely approved which was not punishable by the Mosaic law. Every one who has reflected on the subject, must be aware that a thousand actions might be done by the master of servants, even when the servitude was temporary, which a righteous God would disapprove, but which no law could punish. There must, therefore, have been a large space which the law of righteousness

only could occupy, but which the penal law of Moses himself, under Divine direction, could not reach.

As a summary of my remarks on the reviewer's second proposition, it may be stated as positively shown,—

1. That the people of Israel were not allowed to hold their brethren in hereditary and perpetual slavery; but that their servitude must terminate with the year of jubilee, if not before.
2. That Hebrew servants were not to be governed with rigor; but treated as freemen or hired servants.
3. That the masters of heathen servants were required to instruct them in the doctrines of the law, and endeavour to convert them to the true faith.
4. That strangers, whether servants or not, were to be treated with kindness; and that power was always to be exercised under a sense of religious responsibility.
5. That the strangers, when converted to Judaism, were entitled to the privileges of native Israelites.
6. That the tendency of the Mosaic institutions, in regard to servants, was to prevent, not to produce, the separation of families.

It is therefore a questionable point, whether the constitution provided for the children of Israel, admitted hereditary and perpetual slavery at all; and very certain that if it did, that slavery was totally different from the slavery which now exists among us. We may further remark, that giving to the Mosaic laws the construction most favourable to slavery which they can possibly bear, they furnish no authority to Christians. For Israelitish servitude could not survive the year of jubilee; and the gospel has broken down the wall of partition between Jews and gentiles.

I think it may now be safely asserted, that the reviewer's second proposition, according to his obvious meaning, that the institution of slavery, substantially the same as that which prevails among us, was incorporated into the only national constitution which ever emanated from God, is so far from being proved, that the contrary is rendered evident; and that the maintenance of a servitude, much less degrading in its character, was signally punished, and the slavery itself repeatedly held up as an example which was not to be followed.

The third proposition,—that Jesus Christ recognized the institution of slavery as one that was lawful among men, and regulated its relative duties,—comes next to be considered.

From the enunciation of this proposition, the reader would naturally expect to find some precept of our Lord, adduced as a direct recognition of the lawfulness of slavery. But our author makes no attempt to sustain his proposition by positive testimony.

The evidence, such as it is, drawn from the precepts of our Saviour, consists chiefly, if not wholly, of negatives. The reviewer insists that our Lord has introduced no new moral principle which can reach the case. The injunction, "all things whatsoever ye would that men should do to you, do ye even so to

* Deut. xxix. 11.

† Josh. viii. 33.

‡ Ch. lvi. 3—6.

† Ibid. xxxi. 12.

§ 1 Kings viii. 43.

¶ Quoted from Stroud.

* Num. xv. 15. See also Ex. xii. 49, and Num. ix.

14. † Num. xiii. 2—6.

‡ 1 Chron. ii. 17

§ Est. viii. 17.

them," is said to be substantially the same as the precept of the law, "thou shalt love thy neighbour as thyself;" and we are gravely informed, that this maxim was incorporated into the law, and slavery along with it. The inference therefore is, that the establishment and support of involuntary slavery, in all its ramifications, are not incompatible with this precept.

(To be continued.)

JOSEPH B. HUNT.

A Memorial of SPIECELAND Monthly Meeting of Friends, Henry County, Indiana, concerning our deceased Friend, JOSEPH B. HUNT, who died on the 24th of the Ninth month, 1839, aged 32 years.

(Concluded from page 70.)

"Dear Children—As it appears likely that I shall not have the opportunity of personally watching over you, and feeling a deep interest for your eternal welfare, I am induced to recommend the following advice to your serious attention. First, I adopt and recommend the foregoing instructions left by your grandfather to his children. Next, I may observe that it is a great satisfaction that I am likely to leave you where you will receive the benefits of a guarded religious education, under the superintendance of the Society of Friends; which may, if you are faithful, prove a great blessing to you. But O! remember, that you are by nature fallen, and that you cannot be restored therefrom, except by yielding obedience to that gift of Divine Grace which has been purchased for you through the mediation of Christ. Look upon this inward gift as your best friend: for although it will lead you in the way of the cross, yet being faithfully attended to, it will restore you into oneness and sweet communion with the Author of your existence; than which no greater happiness can be realized in this life, especially as this state, if continued in, hath the promise of that which is to come. And in order that you might not the gift alluded to, be careful frequently to devote some time to wait upon it in silence; this will not disqualify you for the cheerful discharge of your social and domestic duties. Be obedient to the wishes of your dear tribulated mother, and of such Friends as are concerned to join with her in watching over you for good. Studiously avoid the company of those who make a jest of religion. I desire you frequently with dependent minds, to peruse the Holy Scriptures. Conform to the salutary requisitions of our discipline, in regard to plainness of dress and address. I may inform you that I believe I should have escaped much trouble and anxiety, had I more unreservedly yielded my will to the Divine will, as I have recommended you to do, which makes me earnestly press upon you, that you acknowledge Him in all your ways, so shall He direct your paths. In conclusion, above all, be careful not to grieve the Holy Spirit. "So, in dear love, farewell."

He also requested the reflections on the allotment of Providence in the varied condition of mankind, by John Thorp, added, as

a part of his farewell address to his children.

During the progress of his illness, he evinced great patience under suffering, which was no less remarkable than his sympathy with the sufferings of others. At one time he contrasted his situation, and the kind and watchful attention paid him, with that of the sick slave, who, he doubted not, was often left to struggle out his miserable existence, with very little done to relieve his sufferings. Indeed, his expressions of gratitude for the attention that was paid him, were frequent and affecting.

To a number of Friends he spoke at one time of the unlawful desire of lawful things, even where riches were not aimed at; yet an undue anxiety would often prevail, to be accommodated with such things as in our own wills we might wish; not enough restricting our desires to the real necessities of life—food to eat, and raiment to put on. At another time he expressed his concern, and very feelingly impressed it on those who heard him, that Friends should be more careful to demean themselves soberly when in public companies; believing, that increased watchfulness and care in that respect was essentially necessary to our growth and prosperity as a people, and to our individual advancement in the truth. He earnestly desired Friends' attention to those who in this newly-settled country were unable to read; expressing his belief that a blessing might attend our looking after such, and devising means whereby portions of the Holy Scriptures might be read to them.

At one time, after a friend who had called to see him, had taken his leave, he called him back, and in an affectionate and impressive manner urged upon him the practice of the daily perusal of the Holy Scriptures in his family. He added, "I am aware of the difficulties that lie in the way of a faithful performance of this duty, from the nature of thy business. I know that those who serve the public are liable to continual encroachments on their leisure; but I believe if thou wilt give up to make the trial in simple faith, thou wilt find that a way will be opened for thee beyond thy expectation. Thy business is a necessary and useful one; and, of course, nothing in the nature of it incompatible with the faithful performance of religious duty. Thou hast been regular in the attendance of religious meetings, and thy example in this respect may have a greater influence on others than thou art aware of."

To a young woman who inquired of him how he was, he replied, "I am no better. I do not think I shall get well. I am willing to go. I can see nothing in my way. I think I shall be accepted, although it is not by my own works, or any thing I have ever done, but by and through a merciful Saviour." He then expressed his concern for her, that she might improve and be prepared for death, &c.

To some relations who had visited him, and were about to take their leave, he exclaimed, "O, let us remember, that we are cared for by the same superintending Providence when afflicted, as when blessed with health and prosperity. Be faithful stewards—do your

day's work in the day-time—be not conformed to this world, &c.—desire, above all things, to bring glory to God; if this is your chiefest concern, such times of bodily affliction as I now experience, will be to us an evening preceding a bright day;" with some other instructive remarks;—desiring, "if consistent with the Divine will, to be freed from the shackles of mortality." With regard to his children, he said, I am not troubled. My Saviour will be their Saviour, if they are His. Oh, that they may be His, not only by creation, but by adoption also."

At another time:—"I feel willing to die, through no merit of mine; I have nothing to trust in, nothing to build my hopes of salvation upon, but the mercies of a gracious and bountiful Creator, and the merits of a glorious Redeemer, who laid down His life for us, and has ascended up on high, and sitteth at the right hand of the Divine Majesty, making intercession for poor, fallen man."

At another time he said to his wife, that it had been a great trial to him to look towards leaving her and the children; but, continued he, "I have prayed for you, and I believe there will be a way made for you, far more easy than thou thinkest for. But, O don't be too anxious about how thou wilt get along, or spend too much time in providing or laying up for thy children. I know it is right to be industrious, and provide for our families; yet I do not think it takes near as much as some think it does. Be careful, as much as circumstances will admit, to read daily the Scriptures in retirement, for it has been a great satisfaction to me that we have spent a part of our time in this way. It is also a satisfaction that I gave up to attend to some Society concerns, particularly in treating with offenders and visiting families." His wife asking him if he saw any thing in his way, he said, "O, no; but remember, ever remember, that it is nothing that I have ever done!" On one of his sisters coming into the room, observing her to be affected, he said, "Don't, dear sister, mourn, but rather rejoice; there is no cause for mourning."

At a time, near his close, a friend inquired how he felt; he replied, "I am very weak," then forcibly pressing the hand of his friend, he added,

"His immortality, 'tis that alone
Amid life's pains, abasements, emplings,
The soul can comfort, elevate and fill."

In reply to a similar question, at another time, he answered, "I am seeking for Holy help, to enable me to bear whatever Infinite Wisdom may see meet to lay upon me."

About noon, on the day of his departure, he asked those present why they did not dress his blisters. His wife told him they thought he would not stay much longer. He then, with a pleasant look, and much composure, nodded his assent, and took leave of her; desiring her when she saw him going, not to give way to immoderate grief, as he wished to depart quietly away.

Some time after, when in great suffering, he said, "O Lord be pleased to release me, if consistent with thy Divine will; but not my

will but thine be done;" and shortly after breathed his last.

Signed in and on behalf of our said Monthly Meeting, held the 19th of Eighth month, 1840.

JASON WILLIAMS, }
REBECCA EDGERTON, } Clerks.

At Spiceland Quarterly Meeting, held the 14th of Ninth month, 1840.

The within memorial was presented to this meeting from Spiceland Monthly Meeting, which being read, was approved, and directed to be forwarded to the Meeting for Sufferings.

Taken from the minutes,

JASON WILLIAMS, }
REBECCA EDGERTON, } Clerks.

AN EPISTLE

To our Subordinate Meetings, and the members composing them.

Dear Friends:—In the course of the religious exercise which has prevailed at this time, during our consideration of the state of Society within our limits, our minds have been afresh brought under concern in reference to our Christian testimonies on various subjects, and because of the relation which we bear to them, and they to us.

The incumbent duty upon all our members to be faithful in their attendance of meetings, was felt to be one of much weight, demanding our strictest observance. The lively remembrance of what we owe to our Creator in this respect, as his workmanship and his children, dependent upon him for every blessing—the obligation which is imposed upon us by many strong considerations, and by Divine command to render Him the worship which is his due—the benefits which flow from diligence in this engagement—its comfort—its strengthening effect, and its tendency to bring upon us spiritual good, awakened in our minds much solicitude, that Friends of all classes might herein be found faithful. The end will soon come, beloved Friends, when those who are found here on earth walking in the Truth shall be forever with the Lord. The unexpressed joys which will then be theirs for an endless possession, ought surely to animate with the liveliest concern of heart that we be found pursuing here, loving here, and here delighting in that which will prepare us for our employment in heaven: and if in that home the Lord's redeemed and gathered children do find their highest occupation in waiting upon and worshipping Him, surely the same occupation should be their comfort, and their punctual endeavour here. Be faithful, therefore, in this respect, we beseech you. Let not the world and its interests, which perish with the using, keep you from that which perishes *not* with the using. Attend your meetings diligently, taking your families with you, and when there, wait in spirit upon the Lord, who has promised to be in the midst of those who are gathered in his name. Be fervent, and wrestle for the blessing. Then will these seasons be found to be seasons of spiritual in-

struction, of enlargement in Divine experience and of heavenly refreshing.

The necessity of educating our children in accordance with our Christian profession, has been felt by us on this occasion to be a matter of very great importance. To train them up in the way that they should go—to guard them against evil of every kind—to exercise over them the due restraints of parental authority, in love, and yet with firmness—to labour for their religious good, under heavenly influence, teaching them in the Spirit and with the ability that God giveth, and for this purpose to collect them in family retirement—these have been deemed by us as things calling for serious attention and performance. Dear Friends, may we never forget that upon the children must one day devolve the places which are now occupied by the fathers and the mothers, if the testimonies of our religious Society and its principles are maintained in the world, unless indeed, they being found unworthy, the Almighty should raise up others, "not of our fold, and give their inheritance to strangers." But do your part towards them. Feed them, and guard them as those that must give account, and thus clearing your own souls, you will likewise be instrumental in promoting the welfare of your offspring, and in enlarging the borders of the church.

In connection with this part of our exercises, we have desired to encourage heads of families, who may have children under them needing mental instruction, to keep alive in their minds the importance and advantage of placing them under the charge of suitable teachers, who are members of our religious Society. Where this is practicable, we would exhort parents to its adoption, as that which would be likely to preserve their tender charge from many probable evils, and, at the same time, bring them under an influence tending to gather them to the religion of their fathers.

We have at this time renewedly had to consider, and to appreciate the great value and expediency of our Christian testimony, against a ministry which demands and receives a pecuniary reward for its labours. We have been brought under exercise on this subject—and earnest has been our engagement that our members may be found true to our principles in this particular. We would affectionately caution them against weakening the good influence of this testimony upon the religious world. We may love all those of every name that love the Lord Jesus, and we may rejoice in the good that they do—but let us keep to our calling. This leads us to disown, and not to encourage a ministry which, while it asks compensation for its services, at the same time, tends on occasions of public worship to fix the dependence upon man's teaching, to the forgetting or not duly regarding the Lord's teaching, immediately by his Spirit. By giving attendance upon such ministry, or even upon that, which, though it profess to be unpaid, is nevertheless in man's appointment and will, we yield the force of our testimony to the true nature of gospel preaching, which is, as we believe, to be under the immediate anointing, help, and direction of the Holy Spirit, to the exclusion of man's time and man's

wisdom—that God in all things may be glorified through Jesus Christ, to whom be glory and dominion forever.

Signed on behalf of the Yearly Meeting of Friends, held in Baltimore, in 1843.

JOHN P. BALDERSTON, Clerk.

P. W. HALL.

Some account of the last illness and death of P. W. HALL, aged nearly fifteen years, who died at Brookfield School, near Wiggton, Cumberland, (Eng.) the 5th of Third month, 1841.

(Continued from page 68.)

He also very sweetly addressed another boy, recently come to school, on a timely preparation for death. After his mind had been thus relieved, his whole soul appeared engaged in adoration and praise. He broke forth in sweet ejaculations, commemorating the Lord's goodness in having dealt so graciously with him, and given him the full assurance that all his sins were freely forgiven for Christ's sake; adding, it is this which makes my death-bed so easy and comfortable. "How wonderful is the Lord's goodness! Oh, my Saviour! What transcendent love! What mercy, to be called in my youth by the most gentle, yet the most effectual means; and all my sins—yet were so many, nothing but Thy blood could wash them out—now seem entirely taken away. Mercy! mercy! adorable mercy! I have done nothing to promote the Lord's glory: that is humiliating; yet we find those who wrought but one hour in the vineyard, received their reward. But, indeed, our own works never can save us. All the righteousness of man is as filthy rags. We can do nothing but by the ability which is given by the good Spirit of God,"—a sentiment which he often and feelingly expressed. Towards evening he received a message of dear love from the girls in the school; and although so much exhausted that it appeared impossible for him to endure more fatigue, he expressed a wish to see them all at intervals, and to begin with the first class. "I do feel a desire to see them; the Good Master will require nothing but what He will give strength to perform." Believing that the dear boy really felt the love of Christ constraining him to this service, a little group of four was introduced, whom he preferred addressing singly. The substance of his communication was pretty much the same as that delivered to the boys; but as he spoke with remarkable fervency of spirit and very solemn feelings, upon a deeply instructive subject, it is thought best to transcribe his expressions. It did indeed appear to be a message of love to their souls. On taking each by the hand, he spoke nearly as follows: "My dear girl, thou seest me now upon my death-bed. I was not aware that my close was so near; the doctor has told me he thinks I cannot live twelve hours. If I had put off to a death-bed repentance, how could I have been prepared in so short a time for a never-ending eternity. Oh, my dear! this is what I want, to entreat thee to prepare for death now in the morning of life. The flower that is offered in

the bud is no mean sacrifice. Give Him thy heart *now*. Begin every day with supplication to God for preservation during the day, and before thou closest thy eyes in sleep, examine how that portion of time has been spent. Crave forgiveness for all thy sins of omission and commission, in the name of the dear Saviour. Seek in Him for more strength to watch and resist the enemy, yea, watch and pray; the spirit may be willing, but the flesh is weak. Many a snare does the enemy lay to entangle, but the good Spirit of God will discover all these. If thou art enabled to do any good thing, do not depend upon that for acceptance. It is all through mercy, pure unmerited mercy, that we are saved by having our sins washed away in the blood of the Lamb." To another girl, he said, "Thou must expect many scoldings and deridings in submitting to the cross of Christ. Let not this discourage thee. Do remember who hath said, 'whoever shall be ashamed of me, and my words, of him also will the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels; but whosoever shall confess me before men,' not being afraid to evince his love by obedience, 'him will I confess also before my Father which is in heaven.' What is the longest life, and what is time compared with eternity, never-ending eternity? A few years may be thine, but that is uncertain. Be prepared to meet thy God, thy everlasting Judge, now in thy youth; live every day as if it were thy last; this is the only way to peace, and to know a death-bed made comfortable. Let nothing induce thee to put off this preparation. The Lord hath said, 'My Spirit shall not always strive with man.' Thou mayest be called away in a state of insensibility, or the poor body may be so racked with pain, that thy mind cannot then centre upon God. This is my dying advice! Farewell, I hope we shall all meet again in that happy kingdom." This is the substance of what he addressed to each; but he varied his counsel a little, as well as the form of expression, according to his sense of their particular states. He spoke in succession to eight girls that evening. It was a heart-tendering season, every eye glistened with feeling, every cheek was bathed in tears, except that of the dying child—he had none to shed. He was fast approaching that city where "God shall wipe away all tears from the eyes," and already appeared to be a partaker of its bliss. The opportunity was a great relief to himself; and after the children had retired, he said, "Oh, father, how thankful I am for this opportunity, how happy do I feel! Oh, Heavenly Father, how merciful art Thou!"

The night was spent nearly, if not entirely, without sleep, but in the sweet enjoyment of that peace which is the precious boon of the Prince of Peace, graciously given to those who humbly endeavour to do his will. "Oh, how happy do I feel!" he again repeated, "I do not wish to sleep." Nature was too far exhausted to admit of seeing any more of the girls at that time; but he desired his kind love to be given to each, with the assurance that he felt an equal degree of love for all.

A few hours afterwards, alluding to this opportunity, he remarked, "Oh, what a favour, that the truth, as it is in Jesus, was spoken through me, and that the dear girls seemed to receive it; what a mercy! Oh, the Lord is good!" From that time, many and fervent were his petitions, that he might be preserved in humility and patience to the end. On Seventh-day, after a little broken slumber, the following petition, was audibly offered: "Oh, Holy Father, enable me, through the name of Jesus Christ, to be made meet for an admittance into those holy mansions where nothing that is impure or unholly can ever enter." Often, during this day, did he crave for more patience and more humility, and indeed his prayers were answered, for humility was the covering of his spirit, and patience seemed to have its perfect work. It is believed a complaining expression, in any degree approaching discontent, never escaped his lips. After being thus reduced, apparently to the verge of the grave, a very decided improvement took place without any perceptible cause; his breathing, which had been very laborious, became much easier; he slept on each side, and frequently asked for food, which he quite enjoyed. Even the medical men began to entertain a hope of his restoration. This change, so agreeable to those around him, occasioned the dear boy a very close trial. He thought he had nearly done with time, and now the prospect of recovery, or of lingering longer upon this earth, brought him very low. "Oh, father," he said, "the doctors have made me very low-spirited, I thought I was near my close, now that does not appear to be the case, more means are to be used for my recovery; Oh, how much rather would I die."

A moment's reflection, however, convinced him that it was quite as necessary to be resigned to live as to die, if it was the Lord's will; and he quickly regained his wonted serenity of mind, often mockingly uttering the ejaculation, "Not my will, but thine, be done, O Lord! Grant me patience, I pray thee, thy time is the best time."

Second of Second mo.—Had a truly acceptable visit from two female friends; one uttered these words of the apostle with much feeling, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And the other supplicated with much fervency, that the Master's presence might be continued with the dear boy to the end, and if consistent with His holy will, that an easy passage might be granted him into that kingdom prepared for the righteous. The dear sufferer was much comforted by this opportunity, which was a season of favour, and he frequently afterwards offered up thanksgiving and praise for the benefits conferred upon him. After having accompanied these friends down stairs, his father entering the chamber, found him supplicating thus: "Oh, righteous Father! thou hast dealt mercifully with me in all things. If it be thy will to make use of me as an instrument in the church, thou canst raise me up again, for all power is thine. If not, I crave of Thee to

take me to Thyself. Oh, Thy unutterable kindness! Thou hast not brought me to death by a very painful disease. Thou hast freely forgiven all my sins, through the mediation of Thee and sinful man. Oh, be with me to the end! Grant me more patience and humility, even for Thy name's sake. Amen." A little afterwards, a short aspiration was faintly but distinctly uttered, "Oh, Lord, if I may be removed to the regions of bliss, may it be in a short time, but not my will, but Thine be done."

After a season of deep trial, from a bleeding at the nose, and much coughing and expectation, under which nature seemed ready to sink, he thus addressed his Heavenly Father, "Oh, wilt Thou be pleased to look down with an eye of pity upon a poor sinner, who has nothing of his own to offer unto Thee, for all my righteousness is as filthy rags. Grant me patience and humility through Jesus Christ, who descended from heaven to save sinners, of whom I am chief; yet, through his unutterable love and tender compassion, I humbly hope I shall be permitted to enter Thy kingdom, to join forever the choir of angels in praising Thee, to whom all glory and power belongeth, even forever. Amen." Shortly after, another sweet ejaculation succeeded, "Oh, most gracious Saviour, how I love Thee! I crave to do all Thy commandments. What unutterable love to leave the right hand of the Majesty on high, to be put to the most painful death, as an atonement for our sins! Leave me not, I pray Thee, but preserve me from evil, preserve me in watchfulness, in humility, in patience, and in resignation to Thy holy will. Come, Lord Jesus, come quickly." Prayer and praise seemed the constant covering of his spirit this afternoon. On his mother's entering the room, he said, "Oh, mother! what a sweet opportunity we had with ——. Oh, how comforting! I would not exchange the enjoyments of this sick-bed for all the buoyancy of health." As night approached, after sitting up a little in bed, he requested to be placed in a recumbent position, and then desired his father to leave him a short time. Before sinking to repose, he offered up this petition; "Oh, merciful Father! through the mediation of Jesus Christ, whose precious blood was shed as a sacrifice for sin, receive me, if it please Thee, into Thy kingdom. Thou knowest all my backslidings, how often have I turned from Thee, but thou hast blotted out my transgressions for His sake. Oh, what kindness! I sustain me, I pray Thee, for the enemy is ever busy in all situations, but Thy power can preserve. Grant me, I pray Thee, more humility, more patience, and to be fully resigned to Thy will, whether to live or die, and may Thy will alone be done. Amen." Just as he seemed sinking to rest, his whole soul appeared wrapped in adoration for the redemption of fallen man, by the one Great Offering. "Oh, adorable Saviour! Merciful Father! I have nothing of my own to offer unto Thee, He is alone the Mediator—through Him only I hope to be admitted into Thy kingdom, having all my sins washed and made white

in His blood. How great and marvellous are Thy works, Lord God Almighty!"

(To be concluded.)

From the Otsego Republican.

RETURN OF BIRDS.

A correspondent from a neighbouring town furnishes us with the following interesting account:—

In the spring of 1838, when the feathered fraternity returned from the south, two blue birds took possession of a vacant apartment under the eaves of my house, which had been left open by the carpenters when finishing the house. Here the female deposited and incubated her eggs, reared her young, and at the usual time of migration to the south with her companion, and young, took departure. The following spring, when we first welcomed the sweet warbling notes of the feathered songsters, these same blue birds made their appearance, took possession of their former abode, and commenced the work of refitting it for the season; after which they were absent about two weeks, probably on an excursion of pleasure. During which time two European martins, (which have lately made their appearance in this country,) on their return from the south, chanced to stop by the way, and after having examined carefully the premises of the blue birds, appeared to become very much pleased with the location, and soon made choice of it as their abode for the season.

After they had adjusted their affairs, and quietly settled for the summer, the former occupants returned from their (as it proved) unfortunate tour, apparently not a little surprised to find their habitation occupied by intruding strangers. They very soon ascertained their rights, and endeavoured to prove that they, themselves, were the rightful owners. But finding that all this had but little or no effect upon the usurpers, they made use of more efficient means, by storming the castle. This had but little effect, as the enemy had the entire possession, and was equal in number and strength to the rightful claimants. Being defeated at every attempt to regain their premises, they retired from the field of combat, and left the enemy to make such use of their tenement as they should deem proper. The martins were left to rear their young in peace, and after they became sufficiently fledged, left, with their parents, for some other parts. During the time of incubation with the martins, the rightful owners reconnoitred the premises closely, and as soon as they found them vacated, readily took possession, and in their turn, reared a family, in season, to leave for the south, at the usual time of migration.

Early in the following spring the blue birds made their appearance, and took possession of their old home, and fearing lest they should be supplanted, as before, they kept a vigilant watch over their domestic affairs, and did not leave night nor day, any longer than to seek their food, to satisfy the cravings of nature. Two or three weeks from this time, the martins arrived, and after several attempts to

gain admission to their former home, they were somewhat disappointed to find that they could not be admitted on any terms whatever, for the rightful owners had used all the precaution necessary in order to secure them a home for a season. To decide which of the parties should have the first chance severe measures were adopted, but to no avail, for at every attempt to gain possession, the martins were repulsed, till at length they retired from the strife, and left the rightful owners to enjoy the privileges of domestic happiness.

After the blue birds had matured their young, and left for some other parts, the martins took their turn in rearing their young, in season to leave for the south, before the cold chills of autumn. After this, as if peace was more becoming their fraternity than war, they seemed to have entered into contract, each alternately to have the first chance in occupying the abode, and rearing their young. This treaty has been most rigidly observed, for they have taken their turns every year since, to my certain knowledge, and without any apparent controversy. The truth of the above may be relied upon, for myself, with others, have carefully watched their movements, and whatever our conjectures may have been relative to the thoughts and plans of birds, their manœuvring has been just as above stated.

N. B.

Hartwick, September 12th, 1843.

For "The Friend."

WANDERING SPIRITS.

Lines on reading an article, with the above title, in "The Friend," of Eleventh mo. 18th, 1833.

The unsewn home is desolate,

It shows no housewife's care;

The wicket-latch is off the gate;

Where gaddest thou, oh, where?

From home! from home!

Thy dwelling in disorder,

Uncultured thy garden lies,

The weeds o'ertrip the border,

Each gentle flower dies,

None tend their home!

The bright dew of the morning,

That sparkles on the grass,

Its norture and adorning,

Thy hurried footsteps pass,

Hasting from home!

The lengthened shade of even

Still fuds tuck on the road;

Thy restless soul hath striven,

All day beneath its load,

Away from home!

The Husband and the Lover,

Looked in the open door,

But gadding was the rover,

O'er head and hill, and moor,

From home! from home!

Of such an unwatched dwelling,

Left free to every sin,

The evil spirit telling

The seven, they entered in,

And made their home!

Each idle rumour flying,

Enters thy open ear;

On every tale relying,

The veering breezes bear,

To carry home!

Will these thy household nourish?

The hungry spirit feed?

Will plants of virtue flourish,

Produced from such a seed,

To deck thy home?

Pat, "put this home in order,"

Is still the warning cry;

If not within our border,

Oh, how shall we comply?

Away from home!

When Death shall poise his arrow,

Is true, unerring aim,

Between the joints and marrow,

An entrance shall obtain,

Summoning home!

But whether is it tending?—

The purest will may start,

When Thine his message sending,

Shall summon to depart,

To endless home!

Oh, then, thou wandering spirit,

Come to thy dwelling, come!

Strive, ceaseless, to inherit,

An everlasting home!

A glorious home!

Vegetable Longevity.—Recent observations, assisted by remote notifications, have resulted in producing the ensuing calculations, as the general periods of endurance allotted to the following named trees:—The Taxodium is computed to live for a term of 6000 years; the Baobab, 5150; the Yew, 2820; the Oak, 1600; the Lime, 1200; the Cedar, from 800 to 860; the Ornamental Plane, sometimes named the Maple, 750; the Olive, about 700; the Orange, 640; the Chestnut, 400; the Cypress, 380; the Elm, 350; the Lignumvite, 300; and the Pine about 380 years.

It was a beautiful sight this morning to see some forty vessels all spreading their snowy sails to the wind, and swiftly speeding over the bright glancing waters of the blue Erie. —*Buffalo Commercial.*

Paris is lighted every afternoon by 13,221 lamps, of which 5894 are supplied with gas, and 7321 with oil.

DEB, on the 13th ult, at her residence near Had-on, in the 61st year of her age, ANNE, HALL, wife of Isaac Hall; this dear friend, for several years, has had to conflict with much bodily indisposition; her last illness proceeding from a paralytic affection, was lingering and trying to endure. We reverently hope, that through unmerited mercy, the trials of time have been sanctified, and an admittance granted into the kingdom of rest and peace.

—, on the 15th ult, in the 26th year of her age, at her residence in the vicinity of Hudson, MARY A. GOULD, wife of John Stanton Gould, and daughter of William and Sarah Ashby. She was taken unwell the eleventh of Ninth month; her disorder proved to be a nervous fever, which terminated in a quick consumption. On the evening of her demise, she drank tea with the family; complaining of a pain in her chest, she retired to her lodging room, and at ten the scene closed, dissolving the tender and endearing connection of daughter, wife, and mother, the several relations of which she filled with peculiar propriety. She possessed a susceptible mind, blended with an amiable disposition; and whilst her relatives and friends are sensibly affected by her removal, they have the consoling hope, that in the beauty of innocency, she is gathered to the just of all generations.

—, in Burlington, N. J. on the 24th ult, SUSAN STOCKTON, in the 57th year of her age.

THE FRIEND.

TWELFTH MONTH, 2, 1843.

We have derived much gratification in the perusal of a re-print by James M. Campbell & Co. of this city, 98 Chesnut street, of a recent London publication, entitled "Jamaica: its past and present state, by James M. Philippi, of Spanish Town, Jamaica, twenty years a Baptist Missionary in that Island." The long residence of the author there, enabled him to write of his own personal knowledge, relating both to what Jamaica was, prior to the act of emancipation, and to its condition and prospects since that memorable event. We therefore unhesitatingly commend the book to the attention of those who are desirous of having in possession a body of authentic information on the interesting subject, which, at the small price of fifty cents, they may obtain, by calling on the publisher. We purpose to insert, at a convenient time, some selections from the work.

In the account of Baltimore Yearly Meeting, inserted in our paper of the 11th ultimo, it is mentioned that that body addressed an Epistle to its members. This Epistle we publish in the present number, page 77.

The following proposition was adopted by that meeting, viz:—

"That Baltimore Quarterly Meeting in future be held on the third Second-day, in the Third, Sixth, Ninth and Twelfth months—the Meeting for Ministers and Elders, on the Seventh-day preceding, at 4 o'clock, p. m. The Quarter in the Sixth month, to be held at Hopewell. The meetings for worship at Baltimore, on Second-day at 10 o'clock a. m., and at Hopewell at 11 o'clock a. m."

Of the following communication, as a considerable part of it has relation to ourselves, it would ill become us to say much; but in several respects the suggestions it contains are well deserving of consideration,—we, therefore, give it as received.

"It is a matter of regret that subscriptions to 'The Friend' should be withdrawn, where the means are possessed to command the use of so valuable a paper. There has been no period, perhaps, when its columns have been more enriched with excellent and interesting essays, both original and selected, than during the preceding year. As a vehicle for conveying from one part of the Society to another accounts of the transactions which engage the deliberations of Friends, it is highly important. The records of passing events, and of documents issued by the meetings, placed in this paper, will be referred to at future periods, with deep interest and instruction. In no way can Friends, who are now spread from Maine to North Carolina, Indiana, and Iowa, be so promptly and effectually brought to participate in the benefits of each others' labours, or to sympathize in their trials, as through a medium which acquaints them with each others' acts and circumstances, and

which is transmitted every week through the various channels of the post-office. Although it is said that in the late contracts there is a saving of expense, which more than balances the loss of subscription, which, up to the present period, are diminished very little more than at the close of some former volumes, yet, being persuaded that a great advantage is missed in parting with this friendly visitant, I would suggest to Friends generally, the subject of encouraging its circulation more thoroughly in their respective neighbourhoods. The short biographical notices, often containing the dying expressions of pious and experienced persons—the selections of pithy sentimental essays, and of literary, scientific and historical extracts of larger works, which may be within the reach of few, are worth incomparably more than the two dollars, the payment of which for this periodical is a great saving of time and labour and expense, to come at the same amount of valuable reading in any other way.

"Of no less importance to the education and instruction of their families, in the history and doctrines of the Society, is the use of the Friends' Library. This work, besides many journals which are in possession of but a minor part of the members, contains some never before printed, and others not printed in this country, until they were inserted in this most valuable periodical. Perhaps there never was a state of things amongst the professors of religion, within the memory of any one now living, wherein it was more imperative on this religious Society, to be alive to its responsibility, for the right maintenance and propagation of its doctrines and testimonies, than at this day of commotion and controversy among the various denominations of Christians. Where the Library has fallen into the hands of persons, not of us, surprise has been expressed that such writings were in existence, and by some of this description it has been read with avidity. How many pious and inquiring minds might be instructed, and comforted, had they the opportunity of reading the lives, doctrines, and deep experiences of ministers, elders, and other members among Friends. And was there a proper zeal and liberality felt and practiced, so as to supply all our own members with the Library, it could be loaned and circulated to the great benefit of others, and the spreading of the principles and kingdom of the Prince of Peace.

"The erection of a building on Arch street, which I understand is designed for a Friends' book-store, and for other objects connected with the interests of the Society, gives rise to the cheering hope, that a little fresh zeal is about to spring forth, and fulfill some duties in the way of disseminating our principles through the press, which have been too much lost sight of and neglected of latter years. I should hope that funds will be provided to print in a much more attractive form, than they have been sometimes issued, a variety of the writings of Friends, both smaller and larger works, at low prices, so as to encourage many to purchase for the purpose of distributing them gratuitously. A book presented

to a young person will be read, and is often highly valued. When religious truth is inculcated, useful impressions may be made at an early period that will last through life. Hence the great importance that books explaining and inculcating our faith and practice should be provided; and in such variety, as to meet the different tastes, and encourage their extensive diffusion. The stock of Friends' books is nearly exhausted. No bookseller will take the risk of printing them. It must be done in a Society capacity; and the zeal of the Society for the right instruction of its children and members, and the propagation of its principles must support such an effort, if we prosper as a religious body.

"School books, freed from pernicious and anti-christian sentiments, are also much wanted in the education of our children. There are persons of talent and leisure competent to prepare such books, not only free of objection, but conveying directly correct views upon morality, the social duties, and our Christian testimonies. These points may be often brought into view, happily and usefully in history and biography. A little more devotion to the good of mankind, and less expense of time, and mind, in the pursuit of lucre, and all these desiderata will be supplied.

"A constant Reader of 'The Friend' and Friends' Library."

Situations wanted in the country, either with a farmer, or a respectable mechanic, for two coloured lads, ten and twelve years of age. For further information, apply at this office. Twelfth mo., 1843.

WEST TOWN SCHOOL.

The committee to superintend the boarding-school at West Town, will meet in Philadelphia on Sixth-day, the 8th of next month, at 3 o'clock p. m.

The committee on instruction meet on the same day, at 10 o'clock a. m.; and the visiting committee attend at the school on Seventh-day, the 2d of the month.

THOMAS KIMBER, Clerk.
Philad., Eleventh mo. 25th, 1843.

MARRIED, on Fourth-day, the 15th ult., at Friends' Meeting-house, Bristol, Bucks county, MICHAEL SATZBERG, of Falls township, to TACY ROBERTS, of the former place.

DIED, on the 1st of Fifth month, 1843, of malignant pleurisy, in the 67th year of her age, at her residence in Hudson, Columbia county, N. Y., EUNICE JENKINS. This dear friend had enjoyed remarkably good health till within a few days previous to her dissolution: she was enabled to bear her sickness with patience, and waited the event with calmness. She was diligent in the attendance of religious meetings, and fulfilled the various duties of life with propriety, cheerfully entertaining her friends, and kindly rendering her assistance in the chamber of sickness. As a member of the Society of Friends, she endeavoured to act consistently; and to the few associated with her in religious fellowship, she was endeared, as also to a large circle of acquaintance.

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Communicated for "The Friend."

OBSERVATIONS

On a Pamphlet entitled "*Brief Examination of Scripture Testimony on the Institution of Slavery.*"—By ENOCH LEWIS.

(Continued from page 76.)

Now, previously to entering into an examination of the Christian argument, I would put the sober question to any candid man, slaveholder or not, whether American slavery could be maintained for a year, or even a day, if the injunction of our Lord was strictly obeyed. Would any man consent to be a slave, unless forced into that condition? The very term which our author has used, in relation to slavery, implies compulsion. To speak of keeping a man in a state of *involuntary servitude*, without violating the precept of our Lord, is to use contradictory expressions. If it should be granted that this precept of the Saviour is strictly identical with the maxim of the law, an argument, of no mean importance, might be drawn from it, to prove that involuntary servitude was not admitted into the laws of Moses. But they are not identical; at least, when we construe the legal maxim as it was understood by the Jews. They considered the neighbours, whom they were required to love, to be their own people, Jews or proselytes. But our Lord extended the injunction to enemies; and he taught the lawyer, who inquired who was his neighbour, to regard every man as his neighbour. From numerous passages in the writings of Moses, we find that the neighbours so frequently mentioned, were Israelites; and they were prohibited from holding *them* in slavery. When we give to this term the expansion which our Lord has given it, and apply the principles of the Mosaic law to such *neighbour*, we immediately arrive at a direct prohibition of slavery.

With regard to our Lord's recognition of slavery, as an institution which was lawful among men, we may rationally inquire, whether it was the slavery of our day, or that which then prevailed in the Roman empire, that was thus recognized. If our Saviour

gave his sanction to slavery, either in direct terms, or by necessary implication, it must have been to the slavery of that day. Now the reviewer has cited Gibbon, to show what kind of slavery existed at that time. He informs us, that the master possessed the absolute power of life and death over the slave; that sixty millions of souls were held in this *abject* condition; that the price of a slave was four times that of an ox; that their punishments were very sanguinary, &c.; and this, we are told, is the condition or relation among the members of all the apostolic churches which the Holy Ghost has recognized as lawful. President Dew, probably the most ingenious defender of slavery who has ever appeared, declares, that we do not find in the New Testament a single passage calculated to disturb the conscience of an honest slaveholder. And yet our Saviour, he says, was born in the Roman world, a world in which the most galling slavery existed, a thousand times more cruel than the slavery in our own country.*

If these writers had been labouring to degrade the character of the Christian religion, and to prove that it could not have sprung from the Fountain of immaculate purity; the exhibition of such arguments, or rather assertions, as I have just cited, would have been quite consistent with their object. If it could be fairly proved that Christianity, as taught by our Lord and his disciples, contains no elements destructive of the galling servitude of the Roman world, but sanctions a slavery a thousand times more cruel than ours; we should be compelled to admit, that it is less deserving of veneration than we are accustomed to believe; we must agree that the announcement of the angel to Joseph was not quite correct. He told him, that the child Jesus should save his people *from their sins*;† but these commentators give us a different view of the case. They admit the odious character of Roman slavery, and yet teach us to believe, that it was not discontinued by our Lord or his apostles. They seem to suppose that he came to save the people *in their sins*.

It is rather surprising, that these writers did not perceive the inconsistency of their arguments with their own admissions. Their arguments are designed to prove, that we may continue to maintain the existing system of slavery, without violating the principles of Christianity; because our Lord did not censure the slavery of that day, which one of them pronounces to be the most galling and cruel; and the other describes, as detaining sixty millions of people in an abject condition,

in which the life of the slave depended upon the will or caprice of the master. If our Lord, by his silence, has proved that such authority as this may be exercised consistently with his religion, how can we fail to perceive, that the religion which sanctioned such a system, must, itself, be a vitiated one? The Roman slavery is acknowledged to have been odious in the highest degree; yet we are taught to believe, that there is nothing in the precepts of our Saviour which condemned it. If this belief could be admitted, we should be led at once to the conclusion, that the Christian religion, and the slavery of the Roman world, must be justified or condemned together. Certainly an author who venerates the religion which our blessed Redeemer came to introduce and establish, should be cautious of reprobating any practice which that religion approves. But if the silence of our Lord does not give his sanction to Roman slavery, with all its acknowledged abominations, how can we plead that silence in justification of ours?

But I must be permitted to enter my protest against such imputations. I trust I shall prove that Christianity is so far from giving its sanction to the galling slavery of the Roman world, that it cannot fail, when its principles become predominant, to extinguish the less galling slavery of the United States. I also believe, that a principal reason why the slavery of our age and nation, is less galling than that which prevailed at Rome, is that Christianity, imperfectly as its principles are recognized, has exercised a powerful influence on the character of our people. Such Christianity as we have, with all its deteriorations, has, unquestionably, made us less savage and sanguinary than the citizens of pagan Rome.

The reviewer does not profess to have found, in the precepts of our Saviour, as far as they are recorded by the Evangelists, any express recognition of the lawfulness of slavery. But he exults in the supposed discovery, that he has not directly forbidden it; hence he appears to infer, with entire confidence, that he did not disapprove it. Shall we conclude, that our Lord approved of every thing which he did not expressly prohibit? No doubt he could foresee the vices of future ages, as well as those of his own time; and if his religion is to endure forever, it was as necessary to curb the evil propensities of all generations, as those of the age in which he lived. Had he given to the world a catalogue of all the evils which his own, and all succeeding ages might furnish, with a specific prohibition annexed to each, he must have given us a chapter from which the eye and ear of modesty would turn with disgust. Instead of

* Pages 106, 107.

† Matt. i. 21.

such an interminable enterprise, he has laid down the principles by which all actions are to be regulated; and every action, which is not reconcilable with those principles, is as certainly forbidden, as if it had been named, with an interdict subjoined. It is unquestionably true, that numerous cases may arise in relation to servitude, in which the principles of action, rather than the action itself, must determine what is right or wrong. It would probably be impossible to draw a line, by any description which language can supply, in regard to actions, in general, independently of their motives, so that all should be innocent on one side, and guilty on the other. This is particularly the case in regard to servitude. We may, of course, readily discover why slavery, or servitude, in general terms, was not prohibited by our Lord.

Let us examine the principles of Christian morality, as explained by our Saviour, and try to discover whether they do not admit of servitude to some extent, so as to furnish a reason why slavery, in all its forms and modifications, was not forbidden; and yet clearly exclude the slavery of our age and country from any claim to a place in the religion of Christ.

The Sermon on the Mount contains the most complete summary of Christian morality which is to be found in the New Testament. A few precepts may be cited from this sermon: "Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil (or the evil person); but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

From these passages, we may perceive that our Saviour has provided for contingencies that could never arise without violence and wrong. Yet it would be a strange perversion of his words, to infer that he approved of that violence. The blessing pronounced upon those who are persecuted for righteousness' sake, gives no sanction to that persecution; and the command to turn the other cheek to the man that smites us on the one, does not intimate that the original aggression was lawful. A peaceable demeanor is inculcated, even in cases of extreme injustice. As the greater law always includes the less, it follows that

the law which prohibits the retaliation of injuries, would, still more forcibly, restrain their infliction. Our Saviour was emphatically styled the Prince of Peace; and the whole tenor of his life and doctrine corresponds to that character. His law is the law of love. Such authority as can be exercised in strict subordination to this law, may be maintained on Christian principles. But an authority, which can neither be established nor supported without violating this great fundamental law of the Christian religion, is as clearly anti-Christian, as if our Lord had pronounced it unlawful in direct terms.

The relations of parent and child, of teacher and pupil, of master and apprentice, require a degree of authority on one side, and service and submission on the other. But these relations are supported for mutual advantage, and do not necessarily involve any breach of the fundamental law of Christianity, the law of love. There are some individuals, probably in all ages and countries, whose intellects are so imperfect, as to require that they shall always be under guardians. The employment of such individuals, in services adapted to their capacities for their own support, is no encroachment upon their happiness, and no violation of the law of love. There are some persons so regardless of moral restraint, that the peace of society, and even their own safety, may demand their confinement. No substantial reason can be given why such persons should not be required to earn their own bread; and if they do, they must be subject to a species of servitude. Yet, where penal laws are directed to their proper object, the reformation of criminals, and the prevention of crimes, the great fundamental law of Christianity may still be maintained.

If we desire to ascertain whether American slavery can be reconciled with the principles of Christianity, we ought to regard it, in its origin, and in its continuance. We are generally aware, that the slavery of our time derived its existence from the African slave-trade; and probably the reviewer would find no more difficulty in defending the trade, upon Christian principles, than the slavery which grew out of it. I freely acknowledge, that I cannot cite a passage from the New Testament in which our Saviour has directly prohibited that traffic. Had our author included the foreign slave-trade in the object of his defence, he would not have been the first to attempt it. A few years ago, the African slave-trade was as zealously defended as slavery is now.* At all events, it is futile to attempt a distinction between them upon moral or religious grounds.

There has been so much care exercised, for a few years past, to exclude from our southern states every species of information which

* In the year 1783, while the African slave-trade was under examination, in a committee of the House of Lords, a pamphlet was circulated in the British metropolis, entitled *Scriptural Researches on the Licitness of the Slave-trade*. It was written by R. Harris, who was then a clerk in a slave-house in Liverpool, but had previously been a clergyman and a Jesuit. In this pamphlet an attempt was made to reconcile the slave-trade with the doctrines of revealed religion.

smells of abolition, that probably a great portion of the youth there, may be very slightly acquainted with the character of the African trade, to which we are indebted for nearly all our slaves. When the British Parliament, more than fifty years ago, instituted an inquiry into the manner in which the slaves were procured upon the African shore, the advocates of the trade laboured to establish a belief, that these slaves were either criminals, condemned by the tribunals of the country, or prisoners of war, who would be massacred, if they were not purchased by the European traders. History, however, had recorded the fact, that Hawkins, the first Englishman that engaged in the trade, obtained his slaves by direct acts of piratical warfare. More recent testimony sufficiently proves, that the African wars, by which this trade is fed, are principally waged for the purpose of procuring victims for the European and American traders. Hawkins, and his contemporaries, appear to have ravaged the coasts, burnt the hamlets, and seized the natives themselves; but their successors of our time, have judged it more expedient to encourage the negroes to plunder and enslave each other. By this procedure, they are enabled to purchase the prisoners, whoever may be victorious. Though these wars are chiefly stimulated by avarice, with a view to the profits arising from the sale of prisoners, yet, we are clearly informed, that the thirst of vengeance sometimes overpowers the cravings of avarice, and produces an indiscriminate slaughter of the vanquished.

Edwards, the historian of the British West Indies, and an apologist of the slave-trade, admits that great numbers of the slaves "have been torn from their native country, and dearest connections, by means which no good mind can reflect upon but with sentiments of disgust, commiseration and sorrow." Dr. Spaarmann, who visited Africa in 1787-8, with a view to discoveries in botany, mineralogy, &c., by order of the King of Sweden, and who made his notes of the facts which he observed on the spot, stated, in his testimony before the committee of the House of Lords, that he knew wars to be made by the Moors on the negroes, wholly at the instigation of the white traders, for the purpose of obtaining slaves; and he had the pain of seeing the captives brought in on such occasions, and some of them in a wounded state. Among them were many women and children, and the women were in great affliction. He also saw the King of Barbise send out his parties on expeditions of a similar kind, and he saw them return with slaves. To engage the king in those measures, he had been intoxicated by the French traders. He also stated, that in consequence of the temptation held out by slave-vessels, the natives sometimes, when they found opportunity, seized each other in the night; and even invited others to their houses, and then treacherously detained and sold them.*

Major Denham, who visited Africa in 1822-3-4, relates, that a marriage was negotiated between the Sheik of Bernou, and the

* *History of Abolition of Slave-trade*, vol. i. p. 390.

daughter of the Sultan of Mandara, in which the marriage portion was to be the proceeds of an expedition into a neighbouring country by the united forces of the contracting potentates. The result was, that three thousand unfortunate wretches were dragged from their native wilds, and sold into perpetual slavery, while probably double that number were sacrificed to obtain them.*

* Travels of Denham and Clapperton. Boston edition. Page 89.

(To be continued.)

For "The Friend."

Notes of a Visit to Niagara.

(Continued from page 74.)

On Bath and Iris Islands, and along the pathways of the village of the Falls, we found Indian women working at little fancy articles, such as moccasins, pin cushions, needle cases, &c., &c., which they sell as "Indian curiosities" to the visitors. There are also various shops well supplied with these. We saw a squaw, with her papoose, or infant, fastened to a board, in the style with which we had been familiarised by pictorial representations; the little legs and arms, and the whole body being tightly bandaged down; a confinement which the little creature bore with the entire appearance of stoical content. The mother appeared pleased with the notice which we bestowed upon her babe. Thoughts of the Indians' history, character, and wrongs came thronging before us, and will, I doubt not, be also suggested to the minds of the reader.

Many persons hasten away without affording themselves sufficient time. During our sojourn, several arrived in the evening, after dusk, and left next morning, before breakfast. One of our company devoted the clear moonlight evening to a late hour, in guiding them to wonders which they would otherwise have failed to find, and to localities whither they would not have summoned courage to venture alone. Our stay was about three days. Two days, industriously and judiciously employed, would afford much satisfaction; but it is better, when practicable, to go prepared to tarry for a longer period. A late popular traveller, who has published his "Notes of America," did not visit the Islands, but tarried on the Canada side. I would rather omit his points of observation, than those which he missed;—yet the Canada view is perhaps unrivalled. The ferry is immediately below the cataract, at the foot of the staircase, which I first described, and, in crossing, a wild and intense interest is experienced. From the middle of the river, the finest combined view of the whole cataract, in all its various parts, is to be obtained, and the best idea is formed of the relative position of the different sheets. The fall is at a bend of the river, which is much wider above than below. The ledge of rock over which it pours forms a *vast* curve. We directed the boatmen to row up as near to the fall as they dared, which afforded us a gratifying view. Here I may be allowed to recapitulate some of the measurements to enable the reader to form some approach toward an idea of the world of falling waters, by which we were nearly surrounded. The two American Falls stretch in width nine hundred feet to Iris Island, which, towering high above us, extended eighty rods to the British Falls, the whole front of which I have stated to be two thousand one hundred feet. As we sat in our little and frail boat, surrounded by a water power so immense, the commotion of the waves was indeed great;—yet, I can only account for its not being such as to prevent so near an approach, by concluding that the force of the descending sheet is, in a measure, spent by plunging into an abyss of great depth, (probably at least equal to its visible descent,) and rising again toward the surface. From the landing in Canada, a road has been made with great labour, and we went in a carriage up the steep ascent, and were driven upon TABLE ROCK. Here all description is inadequate—the view must be seen to be conceived. As on a first sight of the ocean, we wait with overwhelming sensations for the mind to expand with the scene. Table Rock is but little elevated above the river's brink, which, indeed, washes over it as it leaps; and you may stand on the flat surface, with your feet wet by the current of the river, and look down into an abyss so fearful, that your brain reels before your aching eyes can reach the bottom. As you stand here, and a little below the part of the ledge over which the water leaps, (and of which your footing is a continuation,) your feet are on a plate of stone, which, only a few feet in thickness, stretches far out into the air, with a huge heap of sharp fragments more than a hundred feet below, and many feet still farther down, the impetuous waves leaping, plunging and boiling;—while an opening fissure, between you and terra firma, warns you that the place of your footing must some day fall, and the vast rock be dashed to fragments. It may fall with victims standing upon it—it may fall upon the heads of pilgrims beneath—but it will not be without the notice and permission of Him to whom we all owe our safety every moment, when there is no apparent cause for fear. Perhaps there is no place in the world (though of this an untraveller writer should give his opinion with modesty) from which can be seen at one view so much that is grand, sublime, and beautiful. The rapids, seen from whatever point, form an object of great interest, and here their descent is greater than on the American side, while that of the great fall is less. The vast breadth and depth of the river here, also impresses the mind with powerful sensation. I use the word *sensation*, for the scene is at first too overwhelming to be favourable to reflection. There is, I think, good reason for believing that the depth of water, in some places where it leaps over the edge of rock, is at least from twenty to thirty feet. Every body, I suppose, looks down from Table Rock,—and many (as did some of our number) lie upon their breasts, getting some one to hold their feet while they look over. This view is necessary to a *conception* of Niagara, and I certainly would not have

omitted it, yet I presume that every candid person will admit, that there is more of pain than pleasure in the sight. To me, there was nothing in all my adventures, so nearly approaching to the terrible, as the sight of a fellow-being looking over Table Rock, and the painful sensation is, of course, increased in proportion to the degree of interest felt in the individual beheld in so perilous a position.

A towering edifice, called the Pagoda, stands on an elevation behind, and greatly higher than Table Rock, and from the top of this building we enjoyed a magnificent and very extensive prospect.

There is a well-staircase, by which we descended to the base of Table Rock, and reached a locality of indescribable interest. Under the frowning, overhanging mountain of rock which impends fearfully overhead, we walked upon the shattered, but still massy blocks of lime-stone, to the foot of the fall; and here, perhaps, I cannot do better than to insert a descriptive passage from one of the Guide books.

"From this point, more than any other, you appear to realize the height of the precipice, and the prodigious weight and impulsion of the torrent. It seems a * * * * * flood, and you an insect atom, scarce beyond its rush. Tremendous in its force, immense in its extent, appalling in its sublimity, the vast cascade confounds and terrifies you, while it holds your gaze with a charm you can neither comprehend nor break. Of all views of Niagara, this is the most impressive; and, were there no other, it would seem inexplicable from whence these uninterrupted and immeasurable floods could proceed, which appear literally to fall from the heavens. The winds howl around you;—the spray dashes in your face with blinding and almost suffocating force. You can scarcely see; scarcely breathe; but the supporting hand of the guide, and his encouraging voice, sustain and reassure you. With hasty but careful steps you press on, and are, in a moment more, at your journey's end, (Termination Rock,) and can both see and breathe more freely. The spray still showers upon you, but with diminished force and density; and you look around, above, below. What a fearful place! What an imposing scene! Unutterable awe is the first, and for some moments the only emotion.

"You stand upon a narrow ledge, scarce three feet wide, and gaze with intense interest up ninety feet at the meeting arches of rock and water; and down seventy-five feet at a steep precipice, and a flashing sheet, which are lost to view in the rising mists. You see the mighty torrent roll off the cliff above your head, and plunge with a lightning rapidity down the dark profound. You cannot see the strife between fall and flood,—the mad melee of many waters;—but you hear the sound of the battling elements, and you feel that the struggle is terrific.

"An inviting extent of cavern, dim, misty, and indefinable is before you. You long to explore it, and advance a step, when the guide catching your arm, assures you that you stand upon the extremity of Termination Rock, and

that though it is possible to make your way a few feet further, the attempt would be at the hazard of your life. You survey with a closer scrutiny the vault in which you stand. Ragged, impending, and seamed with fissures; the arching rock above you appears to be on the point of crumbling beneath the weight of the superincumbent flood. Massy fragments, held by no visible support, seem almost in the act of falling; and you can hardly persuade yourself that danger is not imminent and destruction at hand. But the reflection that thousands and thousands of persons have passed under them with impunity, inspires you with courage; and you scan, with a throbbing pulse, and a heaving bosom, the wonders and glories by which you are surrounded. The living deluge that bursts from the trembling crag far above you, and, flashing by, is scarcely seen ere it thunders up from the depths below, seems to make a continual present of both past and future, by its lightning rush and ceaseless flow. But any attempt to describe the sights, sounds, or sensations, produced by this transcendent scene, must be vain, and worse than vain; and leave you amid these vast and eternal workings of gigantic Nature, to commune with Him^s whom Nature's self obeys, to remain or emerge at will."

(To be continued.)

For "The Friend."

THE POOL OF BETHSADA.

There is a pool in every heart,
(Bethsada may its name be called,
Whose waters can through grace impart
Health to the soul by sin enthrall'd.

'Tis when the angel of the Lord,
Descends at evening's silent hour,
And with his sharp *inspeaking* Word
Disturbs the seat of satan's power;

'Till troubled by his chast'ning rod,
The stagnant waters of the soul,
Confess th' *inducelling* Son of God,
And own his sceptre of control.

These troubled waters then may boast,
That he who enters in the name
Of Father, Son, and Holy Ghost,
Is healed, though withered, sick and lame.

Here is the only place, where man
A true baptismal font may find;
This is the only way, he can
Renew the spirit of his mind.

Baptized in suffering unto death,
In this Bethsada's healing flood,
Jesus restores his vital breath,
Through faith in his atoning blood.

Lazarus come forth! The tripple bands
Of death, the grave, and hell, are riven,
And he before the Saviour stands,
A new created child of Heaven.

Twelfth mo. 1st, 1843.

M. D.

An Aged Family.—There are now living in this place, says the Germantown Telegraph, three brothers and a sister, whose united ages amount to three hundred and twenty-three years! They have all lived quiet temperate lives, are in the enjoyment of good health, and in the possession of all their faculties, with the exception of a slight deafness affecting one of them. They are universally respected for their piety, uprightness, and general Christian virtues. We believe that

Germantown is somewhat peculiar in the longevity of its worthy inhabitants.

We are informed, says the Cheraw (S. C.) Gazette, that on a plantation, near Georgetown, there now lives, or did a short time ago, reside, comfortable and happy in her old age, a negro woman, originally from Africa, whose age, as near as can be computed, is about 132 years. She was brought to this country ninety years ago, and was then the mother of a family in Africa.

The Cradle of a Western Farmer's Child.

A Mississippian writing to his friend in Charleston, gives the following description of a cradle which he has constructed for his infant—"The body or frame of the cradle is manufactured out of what we call the snapping turtle, that weighed one hundred and thirty-five pounds, caught by myself, out of my own waters. The railing is constructed of the horns of bucks, killed with my own rifle, by my own hands. The rockers are made from a walnut tree, that grew on my sister's plantation, adjoining me. The spring mattress, or lining, is stuffed with wool, from my own sheep. The loose mattress is also filled with domestic wool, manufactured and lined by my own wife. The pillows are filled with feathers from my own wild geese; they have been also manufactured by my own wife, with her own hands. Accompanying the cradle is a whistle, which was made by a friend residing with me, out of the tusk of an alligator, slain by my own hand,—as well as a fan, made also by the same friend, out of the tail of a wild turkey, killed by me; accompanying the whole, is the hide of a panther, dressed after the fashion of the Chamois, the animal having been slain with my own hands, and with my own trusty rifle. This is for the stranger to loll and roll upon when tired of his cradle."

For "The Friend."

PUBLIC FESTIVALS.

On observing a notice in one of the newspapers, that a petition was prepared soliciting the Governor of this state, to appoint a day of thanksgiving for the blessings which a bountiful Providence has dispensed to us, I was led into some serious reflections upon the subject. Sincere thanksgiving is the aspiration of a grateful heart, to our Almighty Father, reverently thanking him for his gifts, his mercy, and his protection bestowed upon us, his dependent, yet unworthy creatures, for the continuance of which his Holy Spirit leads us humbly to beseech him. While this is the daily clothing of the Christian's heart, and needs not the appointment of secular authority to carry it into effect, yet if some Christians conscientiously believe that it would be promotive of good, to appoint a day to be generally observed in devout and serious acknowledgments, it may not be proper for those who do not see the necessity of such a measure, to discountenance it, provided it is left to

every one's freedom of conscience, without molestation.

But when turning to another part of the same paper, I found an account of a festival designated as a thanksgiving dinner, on the day appointed by another state, which is termed "one of the most brilliant affairs that has been known for a long period in this city," blended with songs and toasts, and attended by several professed ministers of Christ, some of them considered of the apostolical succession, it appeared to me to be a palpable and sinful perversion of the object, and that a general invitation to get up such brilliant affairs, might prove a mere pretext for another day of frolicking, in which gluttony and merriment are more the object than thanksgiving to Almighty God. Can it be regarded as any thing less than a profanation of serious things, under the profession of rendering thanks to the Ruler of nations for his goodness, to encourage persons, of all descriptions, to drop their various employments, necessary for the subsistence of their dependent families, and call them together, under every variety of circumstance, to spend their invaluable time, and their little means in excessive eating and drinking, in wantonness and mirth, which, in many instances, may terminate in drunkenness and quarrelling?

If the rich, and those in the higher circles of life, especially professed ministers of the gospel, give the example of public dinners, blended with drinking toasts, and singing frivolous songs, the middle and poorer ranks will follow on, and regale themselves with such fare and inebriating drinks as they can command.

Are there not too many inducements already offered to those who have the weakness to embrace any pretext whatever to abandon their work or business, and rush into company, and get up exhibitions, which provoke them to evil rather than to good? And are we not struck with the great waste of precious time and of means in those worse than useless exhibitions, and frolics, producing dissipated and idle habits, and exciting serious apprehensions of their debasing effects upon persons, heretofore steady and industrious? How can those whose duty it is by precept and example, to lead others out of the pomps and vanities of this wicked world, to take up their cross, deny themselves, and follow a crucified and risen Lord, approve and give their attendance on such occasions of jollity and mirth, the very effect of which is reverse to the glory of God, and the progress of the soul in the way of salvation? Not so did the apostles example and enjoin—they said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God; give none offence either to the Jew or gentile, nor to the church of God." Our Lord also declared, "For every idle word that men shall speak, they shall give account thereof in the day of judgment." How many idle words and songs are pronounced under the influence of stimulating drinks and convivial society!

For "The Friend."

Recent Separation in Indiana.

It is known to many of the readers of "The Friend," that a number of persons, within the limits of Indiana Yearly Meeting, have withdrawn from our religious Society, and associated together under the title of "Anti-slavery Friends." After a careful perusal of the document issued by them, explanatory of their reasons for taking this step, we are unable to perceive any cause which is adequate to justify a procedure so momentous in its consequences to them and their children, and which cannot but affect injuriously the cause of Truth. Their allegations nearly all grow out of the fact, that the Society of Friends did not think it right to approve and sanction certain measures to which the separatists were favourable, and which related to the anti-slavery societies. If a difference of opinion on such matters were admitted to be valid ground for secession, religious Societies would be liable to frequent and destructive subdivisions, not only prejudicial to the great cause of Christianity, but of sad consequence to individuals.

While we deplore this painful occurrence, and cannot but mourn over the authors of it, there seems a propriety in taking some notice of the circumstances in "The Friend," in order to preserve a record of what is passing in the Society, for the information and warning of those who may come after us. The following statement is founded on documents furnished either by Friends, or the Seceders in Indiana.

Early in the year 1839, Charles Osborn, and a few other persons, requested three or four members of the Meeting for Sufferings to call a meeting of that body, with a view, as they alleged, that some advice should be given to Friends not to join the mixed anti-slavery associations, which had commenced their operations within the limits of Indiana Yearly Meeting. Friends being much disposed to listen to the suggestions, and comply with the wishes of Charles Osborn, the meeting was accordingly called; but it being in the depth of winter, there were but about a dozen members in attendance. He, and Henry H. Way, who were both present, were of the judgment that Friends ought not to join with those societies, and all the other members who attended united with them. A committee was appointed to prepare an Epistle of Advice, and report in the Sixth month, when a larger meeting was expected. When the Essay of the Epistle was produced, it was found to be of a character different from what had been proposed at the previous meeting,—faintly suggesting, that it might not be necessary for Friends to join abolition societies; and the meeting did not feel free to adopt it.

After this occurrence, C. Osborn, under whose eye the essay was drawn up, seldom suffered his Quarterly Meeting to pass, when present, without introducing an anti-slavery discourse, generally in connexion with his ministry. In 1840, a person from New England, represented to be an anti-slavery agent, went into Indiana preaching and lecturing

among Friends, sometimes in their meetings for Divine worship, and urging them to form themselves into anti-slavery associations. He was much countenanced and encouraged at New Garden, the principal source and seat of the late secession.

Many of the members of Indiana Yearly Meeting had emigrated from slave-holding states, had seen and understood the horrors of the system, and from their childhood had borne a testimony against it. They continued to feel a deep abhorrence of the iniquity of slavery, but when they witnessed the absorbing excitement, the unsettlement, and the disaffection produced by the spirit and manner in which some of the abolitionists were then carrying on their plans, it brought distress on their minds. Though decided and unwavering abolitionists themselves, they saw that what with lectures, and pamphlets, and newspapers, and conversations, the subject of slavery, and its concomitants, were engrossing the time and attention of many, so as to leave little room for other religious or social duties, and they could not but apprehend very disastrous results to the peace and harmony of religious Society, and the spiritual welfare of the members, from the violent and uncharitable temper, by which some who are now separated appeared to be then actuated.

In the Sixth month, 1840, the Meeting for Sufferings, under feelings of concern for the preservation of the Society, prepared and issued with much unity, an address to the meetings and members, setting forth in a concise and gentle manner, the exercise of the meeting, advising Friends not to join the mixed anti-slavery associations, or the colonization societies, but to maintain our well-known testimony against slavery in our own way, and under the benign influences of the Spirit of Truth.

When this Epistle reached the Quarterly Meetings, it was openly opposed in some of them by persons who have since separated; and at New Garden, where they had pretty much the control of the meeting, the high and unexampled ground was assumed, of sending the Epistle back to the Meeting for Sufferings, on the pretence that it favoured colonization. An attempt was made at the Meeting for Sufferings, in the following Tenth month, to have the Epistle annulled, but without success; the meeting being firm in maintaining the ground it had taken, and several Friends, from other Yearly Meetings, who were present, strengthened Friends in the conviction that the advice issued was salutary.

The unceasing efforts of the anti-slavery lecturers and labourers, had, by this time, produced much excitement, the minds of many Friends, both young and older, seemed greatly agitated, and at a meeting of the African Committee of Indiana Yearly Meeting, held in the Tenth month, 1840, it was supposed that nearly one thousand persons attended,—a very small part of whom belonged to it. This committee is appointed to advise and assist the coloured people among them, in regard to the education of their children, and other matters relating to their moral and social welfare. At the sitting above alluded to, subjects en-

tirely foreign to its duties, and with which the Yearly Meeting had not intrusted it, were brought forward for discussion—articles produced under slave-labour were denounced as prize goods, and those who used them, charged with being the abettors of slavery, and the slave-trade. The committee was at length compelled to exclude those matters which were foreign to their appointment, and while they spoke respectfully and tenderly of the sincere conscientious scruples which any might feel on this subject, and admitted their right to conform to them, they could not admit the propriety of representing those who felt no such scruple, as violators of the discipline and testimony of the Society.

In the year 1841, increased exertions were made to draw Friends into the mixed societies of the day,—slavery became more than ever the engrossing and almost exclusive theme of conversation with many; public lectures were delivered in some of Friends' meeting-houses and neighbourhoods, by hired agents and preachers, and several anti-slavery newspapers and pamphlets were issued from New Garden, and crowded into every Friend's family who would receive them, almost to the exclusion of every other kind of reading. These publications were not free from invidious reflections and censorious charges upon Friends, who could not go all lengths with the party; and those who kept under a proper exercise for the general welfare and preservation of the Society, saw clearly that such publications must have the effect to alienate the members from each other, to sow the seeds of discord, and weaken the attachment of those who read them to the Society,—its religious principles, its discipline and advices. While they felt the importance of the Society's testimony against slavery, and encouraged a faithful and unflinching support of it upon the Christian principles in which it originated, they were impelled by a sense of religious duty to renew their advice against the violent and engrossing excitement which was abroad. In the Tenth month of this year, the Meeting for Sufferings accordingly prepared another address, which the Yearly Meeting itself adopted and issued, exhorting Friends not to join those mixed associations, nor to open their meeting-houses for anti-slavery lectures.

This brotherly counsel was vehemently opposed by some disaffected persons in several meetings, who denounced it as a pro-slavery measure, and as giving countenance to mobs; and young persons of little experience or judgment, seemed to think themselves more wise upon the subject than old established members, many of whom had been active and practical labourers on behalf of the coloured man during a great part of their lives. The Yearly Meeting was charged, by these dissatisfied persons, with throwing its weight into the pro-slavery scale, and firm and consistent members with being under popular influence in favour of slavery, with being prejudiced against the coloured people, and desiring to have them driven from the country.

These unfounded charges were met with a prompt denial; and by a reference to the

efforts of the African committee, appointed by the Yearly Meeting to promote the education of the blacks, and to advise and assist them when needful. The accusers were also reminded that an address to the Christian professors in the United States had recently been issued by Friends, setting forth the evils of slavery, that large editions of similar documents, prepared by other Yearly Meetings, had been circulated by Indiana Yearly Meeting, and that they had petitioned the legislatures of Indiana and Ohio on behalf of the coloured people; but the disaffected persons still maintained that Friends were doing nothing, and needed "abolitionizing."

Some of the members of the Meeting for Sufferings having unhappily joined in with these views, and opposed and rejected both privately and publicly, the advice of that body, and of the Yearly Meeting; it was believed, that such disaffection and resistance to the order of Society, disqualified these individuals for acting as its representatives, and the Meeting for Sufferings thought it right to report them as such to the Yearly Meeting. This was accordingly done in Tenth month, 1842, and they were released, and other Friends appointed in their places. This act was strenuously opposed by some of those who have since seceded, on the ground that it was arbitrary and unjust, as well as unauthorized by the discipline; and near the close of the Yearly Meeting, one of those persons requested such Friends as did not approve of the measure, to remain together at its rise, to consider what course it would be proper for them to pursue. About one hundred accordingly remained; but before they commenced their deliberations, one of the trustees of the property objected, on behalf of Friends, to their using the meeting-house for such a purpose, and requested them to withdraw, and allow it to be closed. They forthwith adjourned to meet in Friends' meeting-house at Newport, a few miles distant, on the following morning.

This meeting was accordingly held, and resulted in the conclusion, not to separate them from the Society of Friends, but to hold conferences in the respective neighbourhoods where they resided, and subsequently a more general one, to come to an ultimate decision as to future proceedings.

Under a consideration of the unsettled state of some of its members, the Yearly Meeting of 1842 issued an Epistle, reiterating its former advice on the subject of indiscriminate associations for abolition purposes, and setting forth the duty and safety of waiting to know the mind of Truth, in this as well as other acts for the promotion of righteousness in the earth. A committee was also appointed, agreeably with frequent usage, to attend Quarterly, Monthly, and Preparative Meetings, with the Epistle, and endeavour to encourage and strengthen Friends in their adherence to the faith and fellowship of the Society. The committee commenced its labours at New Garden Quarterly Meeting in the Eleventh month following, where they were interrupted and opposed by some who have left the Society. Benjamin Stanton charged them with

error, in stating that other Yearly Meetings were in unity with Indiana, in reference to the anti-slavery societies; asserting that "the dominant party," as he termed the body of the Yearly Meeting, were acting under the fear of popular displeasure, and were courting public favour, identifying themselves with the populace; gaining the favour of slave-holders by being in their interest; that they were in fact the disturbers of the Society, the cause of all its difficulties, and the persecutors of the abolitionists;—these he classed with the reformers, and with those who first opposed slavery in the Society of Friends; and that as the church was not infallible, reformers were not bound to regard its advices, or to be subject to its discipline. In attending the Monthly Meetings of this Quarter, and some in the Northern, disaffected individuals followed the committee from meeting to meeting, endeavouring to destroy the effect of their labour, and the above will serve as a specimen of the means they took for this purpose. The committee, however, persevered in the discharge of their duty, trying and painful as it often was, and their services appeared to be very beneficial.

From the close of the Yearly Meeting in 1842, to the First month, 1843, the disaffected members continued to hold caucus or conference meetings; and on the last day of the year, 1842, a call was published in their organ, "The Free-Labour Advocate," printed at Newport, by Henry H. Way, and Benjamin Stanton, requesting a meeting of "Abolition Friends" on Second-day, the 6th of Second month following, for the purpose of "deliberating more fully upon the propriety of reorganizing the Yearly Meeting of Indiana upon the true principles, and in accordance with the discipline and usage of the Society of Friends, and in unity with the practice of the Yearly Meetings of London and Dublin." This call was accompanied by an address, setting forth their alleged grievances, signed by eleven men and four women.

If the principle were once admitted, that any eleven men and four women who may choose to do so, have the right, whenever they think themselves aggrieved, to call a convention to reorganize a Yearly Meeting; how easy would it be at any time to throw a religious Society into confusion and difficulty! But the idea is absurd. When the Hicksites were holding conferences through the country in 1826 and '27, under the same pretence of reorganizing the Society, did not some of these self-styled reformers see that they were influenced by a restless, fault-finding spirit—a spirit of error and delusion; which Charles Osborn nobly testified against? If it was wrong then to attempt to divide and revolutionize the Society, can it be right to do it now? and this too under the frivolous and unfounded pretext that Indiana Yearly Meeting is a pro-slavery body, while in truth it is stedfastly and openly declaring against the system, and striving to convince the slave-holder of its cruelty and injustice.

At the appointed time, the conference was held in Friends' Meeting-house at Newport, and after some opposition to the proposal, it

was concluded to separate themselves from the Society of Friends, and set up an association of their own, called by them "Indiana Yearly Meeting of Anti-Slavery Friends." They wrote addresses to the Yearly Meetings of Friends in London, Dublin, and those in America, which have been presented to three of them, at least, and the reception of them declined, on the ground that they did not come from a meeting with which, according to order; they could correspond.

(To be concluded.)

P. W. HALL.

Some account of the last illness and death of P. W. HALL, aged nearly fifteen years, who died at Brookfield School, near Wigton, Cumberland, (Eng.) the 5th of Third month, 1841.

(Concluded from page 79.)

Shortly after this, a bleeding at the nose, which was of frequent occurrence, made it necessary to raise him in bed; violent coughing and expectoration ensued, so as to threaten immediate dissolution; when relieved, on reclining again, he was distinctly heard very gently breathing this petition, "Oh, Gracious Father, enable me, through Jesus Christ, to bear patiently every trial which Thou yet seest meet to give." Often did this dear child express his astonishment, that any should think religion a gloomy thing. He thought it wrong for well-disposed people to invest it with any appearance of gloom. "None," said he, "can be so happy as the good, none can have such cause for cheerfulness." Religion, founded on the belief in the free mercy of God in Christ Jesus, made his death-bed cheerful and happy. It robbed death of its sting, and the grave of its victory, and sustained his spirit with the brightest hopes beyond the grave. In the near approach of death, the serenity of his mind was truly comforting, and the liveliness of his spirit very instructive. He conversed freely with his medical attendants, and frequently entered into some of the most abstruse scientific subjects connected with their profession, with such clearness of comprehension as quite astonished them. His memory was very retentive, and his mind stored with observations and anecdotes of great variety, with which he innocently entertained and instructed his friends who were with him, on his bed of sickness. He evinced considerable originality of thought, and great proneness for minute investigation, even from a child. As he advanced in years, his desire for information increased. He possessed strong reasoning powers, which not unfrequently occasioned his father considerable uneasiness, lest the cultivation of this faculty should lead him from the simplicity of the Truth, to seek that "knowledge which puffeth up," to the neglect of that which alone can edify. Indeed the seeds of vanity were sown in his heart; for he acknowledged, when brought to see the emptiness of such things, that previous to his present attack of illness, he had thought there was no object in science beyond his reach, and

that he had fondly hoped he should one day distinguish himself in the world, and, to accomplish this end, he was ready to devote his days and nights to study. But the Shepherd of Israel, who never slumbereth, and whose eyes are over all his works, suffered him not to become entangled in the delusive vanities of life. The rod of affliction, in the Master's hand, humbled his spirit, and soon stained the glory of this world in his view. The uncertainty of life, and the awful realities of another state of being, were brought closely home to his mind by the instrumentality of a dear Friend in the ministry, who, at our Autumn Quarterly Meeting, was led to address some young persons very pathetically. The impression thus made was renewed and strengthened by the sudden and unexpected removal of a near relative, about his own age, to whom he was greatly attached.

It is cause for reverent thankfulness, that the good seed thus sown fell into ground measurably prepared by the great Husbandman, and thus early, some fruit was brought forth to the praise of His holy name. Every succeeding day, as his bodily strength declined, the meekness and gentleness of Christ became more and more the covering of his spirit. His supplications were frequent for the lowly Christian virtues, which were largely bestowed upon him. "Ask, and it shall be given, seek, and ye shall find," was sweetly verified in his experience. Every little attention was so gratefully received, that it was quite a pleasure to be with him. He evinced the fondest affection for his mother, and always greeted her kind inquiries with a smile that bespoke his feelings, often exclaiming, "Oh, mother, dear mother, I can never reward thee for all thy kindness. Oh, how I love thee! May a gracious God reward thee; I cannot do it; thou suppliest all my wants."^{*}

The young friends in the family thought it a privilege to be with him to minister to his comforts, to listen to his conversation, his benedictions, and his grateful commemoration of the Lord's goodness, and the Saviour's marvellous love. Very trifling incidents were frequently the occasion of calling forth grateful feelings towards the Giver of every good and perfect gift. By the frequent application of counter-irritants, his chest became highly inflamed; but this he himself seldom noticed. A near relative, dressing it, observed to her companion, "we need never complain of our little sores when this poor child has such a chest." He sweetly replied, "neither must I complain of this, when the dear Saviour, the Son of God, suffered incomparably more for me." He had a continual thirst, which could

only be allayed momentarily, and the various expedients resorted to for a little relief, excited very grateful feelings. He seemed to have arrived at that state recommended by the apostle, "Pray without ceasing, in every thing give thanks." When nature was gradually sinking under the oppression of the disease, and no comfortable position could be found to rest his emaciated aching frame, he found in God a never-failing refuge. In one of these seasons, he broke forth thus, "Oh, merciful God, how marvellous are thy works, and thy ways past finding out! Oh, Jesus, Thou diedst upon the cross for me, that my sins might be blotted out, that I might be washed and purified in Thy blood, Thou Lamb of God! How many kind friends I have about me, who try to alleviate my sufferings; it is Thou that preparest their hearts; come my Saviour, come quickly! But Oh, for patience to wait Thy appointed time, for thy will is best; forgive my impatience, Oh Jesus, my Saviour. Amen." Another time, "Oh, how sweet to wait upon the Lord, in silence and in prayer."

Once, when much exhausted, he said to his mother, "Oh, dear mother, I think I cannot survive much longer, my bodily strength seems well nigh gone; but if I live, I know I shall be provided for night and day, but my Saviour had on this earth no where to lay his head." Awakening out of a slumber, he said, "Oh, dear mother, when I was asleep, I thought I saw all my sins arrayed against me, like a mountain ready to overwhelm me, but on looking up, I saw a ladder firmly fixed, the top of which reached to heaven, this I grasped and began to ascend, as my only means of escape. That ladder, I think, was Christ, He is my only hope of salvation." Sixth-day evening, fifth of Second month, he thus supplicated, "Oh, gracious and merciful Father, who dwellest within the heavens, look down upon me who am one of the meanest of thy creatures; Oh, prepare me a place in thy kingdom." Again he acknowledged his sins had been many, and his backslidings great, and again urged the precious plea, "the blood of the Lamb hath washed them all away." Speaking of the goodness and mercy of the Almighty towards him, he said, "the Lord hath created in me a clean heart, and renewed a right spirit within me." To a young friend, watching by him, he said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou wilt say, I have no pleasure in them." I remembered my Creator, and now He hath not forsaken me. Oh, how glorious to think I shall soon be an inhabitant of the Celestial City, I shall not be here long; no, 'tis but the twinkling of an eye, and all will be over."

Eighth of Second month, he had a better night than usual, yet it was evident that the complaint was making stealthily but sure progress. His medical attendants met in the forenoon; and after they were gone, he appeared wishful to know what they then thought of his case. On being informed that their hope was now only to alleviate, not to arrest the disease, with a sweet and most

expressive smile, he gently uplifted his eyes, and said, "Blessed be the name of the Lord! Oh, happy, happy,"—his grateful placid look spoke the rest. Several days passed over without any decided change, but the little remains of strength were gradually sinking. As the medical men had strongly enjoined him not to converse, or at least as little as possible, much expression was not heard; yet day after day he was engaged, in scarcely audible whispers, breathing out his supplications to God, and the solemn accents of thanksgiving often broke from his lips in a tone too low to be correctly repeated. "Sweet Jesus! Merciful Saviour! Inconceivable is Thy goodness! Equal with the Father, Thou leftest the glories of heaven to die for poor sinful man—love unutterable! even I, the meanest and most unworthy of thy creatures, hope to gain an admission into Thy heavenly kingdom, through Thy intercession, O my Saviour." Expressions like these were often poured forth from the fulness of his heart. Great was his love to those about him, and a desire to be found faithful in imparting what he felt for the well-being of one of his school-fellows, for whom he had previously evinced a deep religious concern, induced him, after having obtained his father's permission, to break through the doctor's injunction. The opportunity, at his own request, was a private one: an air of cheerfulness and heartfelt satisfaction, was spread over the dear child's countenance, on his father's return into his chamber, affording a silent evidence of solid peace of mind. After this, from time to time, others of the children whom he had not previously addressed, were now introduced into his chamber, to whom he spoke in accordance with his feelings, with a tendering effect. Oh, that these little offerings of the dying youth, may indeed be like bread cast upon the waters, to return with renewed efficacy, even after many days! Tenth of Second month, as his mother entered his chamber this morning, he replied to her kind inquiries, "Oh, dear mother, every succeeding day brings me nearer my peaceful home." About this time he disposed of his books, and other little things, as presents to those about him, and whilst supported in bed, with great calmness, but with a tremulous hand, he inscribed these last mementos of his love.

The completion of these little offerings of parting affection seemed a relief to his mind. He continued a sojourner on this earth, longer than he had anticipated, with "his loins girt about, and his light burning," patiently awaiting the coming of his Lord, his work appearing accomplished, and his warfare ended. It may be truly said of him, that the "God of hope filled him with all joy and peace in believing," and that he abounded "in hope, through the power of the Holy Ghost."

His faculties remained clear to the last. The sweetness and innocence of his conversation, the cheerfulness and serenity of his mind, the liveliness of his faith, his gentleness and love, his lamb-like patience, and the meekness of his spirit, afforded a beautiful evidence "that the work of righteousness" is "peace, and the effect of righteousness, quiet-

^{*} It seems desirable to notice, that this allusion was not in reference to his own matter, she having been removed from this state of being in great peace, and in the comforting persuasion that her children were under the care of the Good Shepherd, when this her beloved and only son was about six years old. His father had been united in marriage to his second wife Jane General, about seven months, to whom the dear boy became strongly attached, frequently saying, "It seems as if my own dear mother was restored to watch over me, and to nurse me so affectionately."

ness and assurance forever." After a day of considerable enjoyment, and an entire absence of pain, he sunk to repose, as in the arms of redeeming love, and was mercifully granted (as if in answer to his own prayers, as well as those of others on his behalf,) an easy passage into the regions of bliss, we humbly hope, to join in that holy anthem, dear to him on earth: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings"—yea, "blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

A Negro Doctor.—Two petitions from citizens and ladies of Fayette county, Tennessee, were lately presented to the Legislature of that state, praying that a certain negro slave, named Doctor Jack, might be exempted from the operation of the law prohibiting slaves from practising medicine. Dr. Jack is represented as a skilful physician, of long practice, who has rendered essential service to suffering humanity. The petition was ordered to be transmitted to the Senate.—*Late paper.*

The Ohio Statesman estimates the surplus amount of wheat, raised in that state the present year, after supplying their wants, at 20,000,000 of bushels!

TRICKERY IN TRADE.

The last number of Hunt's Merchant's Magazine, contains an interesting memoir of Gideon Lee, from which we derive the following anecdote, illustrative of his own fair dealings, and of the usual effect of trickery in trade. No man more thoroughly despised dishonesty than Gideon Lee; and he used to remark, No trade can be sound, that is not beneficial to both parties, to the buyer as well as to the seller. A man may obtain a temporary advantage by selling an article for more than it is worth; but the very effect of such operations must recoil on himself, in the shape of bad debts and increased risks.—A person with whom he had some transactions, once boasted to him, that he had on one occasion obtained an advantage over such a neighbour, and upon another neighbour; and "To-day," said he, "I have obtained one over you." "Well," said Gideon Lee, "that may be; but if you will promise never to enter my office again, I will give you that bundle of goat-skins." The man made the promise, and took them. Fifteen years afterwards, he walked into Gideon Lee's office. At the instant of seeing him, he exclaimed, "You have violated your word; pay me for my goat-skins." "Oh," said the man, "I am quite poor, and have been very unfortunate since I saw you." "Yes," said Gideon, "and you always will be poor; that miserable desire for over-reaching others must ever keep you so."

Farmer's Boys.—There is a very great and wholesome change going on in public

sentiments, which promises to do much for the improvement of the country, and the condition of the people—we mean the change which is taking place among the young, in relation to the work of tilling the soil. A few years ago, and the young men in the country left their fathers' farms as soon as they could get away from them, and the fathers themselves not unfrequently encouraged them in it. A hard hand, and a sun-burnt face, were deemed poor recommendations in life, and more "gentle" modes of getting a living were sought by the young. But they are beginning to look at the matter in a different light. The dull times through which we have passed lately, have opened their eyes to the fact, that, after all, there is nothing like a farmer to stand through all times, and they are quite content to stay at home. The result will be that our farms will be better cultivated, and produce more—that large farms which are now not half cultivated, will be divided, and well husbanded—and that we shall have a large and virtuous population scattered all over our fertile hills.—*Nashua Telegraph.*

Length of Days.—At Berlin and London, the longest day has 16½ hours; at Stockholm and Upsal, the longest has 18½ hours; and the shortest 5½; at Hamburg, Bantzic and Stettin, the longest day has 18 hours, and the shortest 7; at St. Petersburg and Tobolsk, the longest has 19, and the shortest 5 hours; at Toronto, in Finland, the longest day has 21½ hours, and the shortest 2½; at Waudoobus, in Norway, the day lasts from the 21st of May to the 23d of July, without interruption, and at Spitsbergen, the longest day lasts 3½ months.

"The highest objects of a good education are to reverence and obey God, and to love and serve mankind: every thing that helps us in attaining these objects is of great value, and every thing that hinders us is, comparatively worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good; order and peace smile around, and sin and sorrow are almost unknown."

THE FRIEND.

TWELFTH MONTH, 1843.

"Scraps from my Port-folio," has been for some time marked for insertion, and we propose publishing it in our next number. Circumstances have kept it back longer than was agreeable to the editor.

Many have doubtless looked to "The Friend," for an account of the recent session of some, under our name, in Indiana Yearly Meeting. To-day we commence the publication of a brief view of that unhappy circumstance, which has been prepared with care for our pages;—the conclusion may be looked for next week. It will be found a temperate and clear account of some of the

incidents that led to, accompanied, and followed, that unadvised step on the part of the seeders. Accounts were received at this office immediately upon the event taking place, which it was not thought proper then to publish. Sufficient time has now elapsed to see its development and tendency, and the proper period appears to have arrived for printing a narrative of it.

Perhaps this may be a suitable time to say to some who are looking to us for statements, in relation to other matters of interest in Society, that when the time for placing upon record any events which will hereafter be found part of our history has fully come, we trust the future historian will not look in vain to our columns for authentic materials.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 85 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—Jos. Scattergood, No. 215 Pine street; William Hilles, Frankford; Joel Woolman, near Frankford.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

The Annual Meeting of the Male Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on the evening of Second-day, the eleventh instant, at seven o'clock, in the committee-room, Arch street.

NATHAN KITE, Sec'y.
Philadelphia, Twelfth mo., 1843.

Situations wanted in the country, either with a farmer, or a respectable mechanic, for two coloured lads, ten and twelve years of age. For further information, apply at this office. Twelfth mo., 1843.

MARRIED, in Lynn, Mass., on the 15th of Tenth mo, WILLIAM ALFRED HACKER, to SARAH S. BREED; and at the same time and place, HENRY MARRIOTT HACKER, to LUCY A. BREED;—the parties being respectively, sons of William E. Hacker, of Philadelphia, and daughters of Nathan Breed, of Lynn, Mass.

DIED, on the 30th ultimo, at his residence in Hudson, state of New York, JOSEPH G. JENKINS, after a short but severe illness, in the 49th year of his age.

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PHILADELPHIA.

For "The Friend."

Notes of a Visit to Niagara.

(Continued from page 8.)

The Niagara river, wherever it is not dashed into whiteness, is of a very peculiar and remarkable green colour. The water as it flows in the ever-descending channel, is of a dark green:—as it pours over the Horse-Shoe ledge, it is of a beautiful emerald hue:—as it descends at the Falls, it presents mostly the appearance of pearls and feathers, and masses of snow. Upon these appearances, and upon the beauty of the mist and spray, and the phenomenon common to all water-falls, I have not dwelt, supposing the reader to be familiar with them already, and being unwilling to encroach too much upon the space of a valuable journal. A consideration which has induced me to leave much unsaid.

There are three interesting localities, to wit, Catlin's Cave, and Giant's Cave, at the base of the cliff, on the Canada side, three-fourths of a mile below the ferry, and a sleep dark chasm in the rocky bank on the New York side, called by an unprepossessing name,* which we had not leisure to visit. We will invite the reader to accompany us in a stroll down the river, on the American side. We did not ride, nor take the road, but rambled along the brink of the fearful precipice for three miles. The river runs between precipitous rocks, presenting on either side a wall averaging two hundred feet in height. Standing, as we frequently did, on a far-projecting edge, it was indeed a dizzy state to look down, far, far below us, upon the top-most spire of lofty pine trees; and here, for the first time in my life, I realized some descriptive lines which had thrilled me in boyhood.

"And you, ye crags, upon whose extreme verge I stand, and, on the torrent's brink beneath, Behold the tall pines divided as to shrubs In dizziness of distance,—when a beam A stir, a motion, even a breath, would bring My breast upon its rocky bosom's bed, To rest forever—wherefore do I pause!— I see the peril, yet do not recede—"

* Devil's hole.

*I feel the impulse, yet I do not plunge—
And my brain reels, and yet my foot is firm."*

At various points, by turning round, we had striking and charming views of the cataract, which we frequently paused to contemplate. Pursuing our craggy path about two miles, we reached the "Mineral Spring." In the house erected over it, there are several books lying on a table, and a most pressing invitation adorns the walls, that the visitors would record their names, their opinion of the water of the spring, and the disease from which they had been relieved by drinking it. One of our company (at that time pretty numerous) wrote to this effect:—that having *smelt* of the water, he found himself entirely relieved—from all desire to taste it. Most of us, however, drank of the nauseous sulphurous draught. We proceeded a mile further to Whirlpool House, and paying a fee at the gate, entered the grounds. One mile above this spot, commence what are called the Whirlpool rapids: not less impetuous and wild, nor, perhaps, excepting that the river is here narrower, less interesting and impressive than those above the cataract. "Walled in," says J. W. Orr, "by those giant banks from which it makes one dizzy to look down, the river, as if angered to fury by the restraint they impose upon it, rushes along, wild, impetuous, and uncontrollable; and pours its raging floods into that mad sea of agitation, the Maelstrom of Niagara." At the whirlpool, the head of the river, makes an acute angle, and has here hollowed out a vast circular basin. It is not easy to resist, and at the same time somewhat difficult to admit, the popular belief that this has once been the seat of the cataract. The outlet is between two giant rocks, near three hundred feet in height, and said to be scarcely thirty rods apart. We visited it on both sides of the river. The descent of the banks on either side is difficult, but greatly the most so from the Canada side, so much so, that there is some temptation to dwell tediously in the description of it, and make the reader share in our weary weariness. Backward and forward we went,—doubling the distance, great as it was,—sometimes having to go perpendicularly, clinging to branches or to roots, sometimes slipping down with the loose earth, while the precipice yawned to receive us, and the huge rocks, scattered along the water's edge, (small in the distance and by contrast,) warned us of the consequence of a mis-step. But there was a fascination which urged us on; and in a sober retrospect of our adventures, we have surely great cause of thankfulness to the ever-present Caretaker who preserved us. The ascent was probably the greatest labour ever performed by any of us. Ere we had gone half way, our feeble knees almost refused to sup-

port us,—but we had still to go upward—upward—sometimes almost perpendicularly, we scarce knew how—

"And now, to issue from the glen
No pathway meets the wanderer's ken,
Unless he climb, with footing nice,
A far projecting precipice."

In one place, the roots of a tree from which the earth had fallen away, formed our only ladder. We reached the summit, weary—wary—every muscle strained and aching. No females, except those of our company, (we were informed,) made this descent on the Canada side this season.

When we reached the brink of the river, at the whirlpool, a most striking scene presented itself; but every thing was on so grand a scale, and in such perfect keeping, that the individual parts were at first less imposing than they would be on familiar acquaintance. But it grew on us every moment. Inorgorated by the pure and bracing air, and upborne by the exhilaration naturally attendant upon finding ourselves among such wonders, with such brief time to inspect them, we stepped from crag to crag with little sense of danger. The motion of the water here, from shore to shore, is indescribably rapid—but the whirlpool is towards the Canada side, from whence it is beheld to most advantage, though a better view of the outlet, &c., is enjoyed from the New York bank. I must excuse myself from an elaborate description, which would occupy too much space. The water whirls round and round with tremendous force, and huge trunks of trees (appearing to the spectator to be mere twigs) are carried with it, often whirling for successive days, or weeks, before they are drawn down in the middle, and pass away under water. It will be understood that the whirlpool bows downwards, and that in the centre, both the water and the floating objects finally disappear. The unwieldy logs, &c., however, frequently plunge downwards, and shoot up again, and there is a story of some dead bodies of persons who had been carried down the stream, which for many days whirling, plunging, and leaping, presented a life-like and most ghastly appearance.

I have intimated that the water of the whirlpool passes away in an under current. The torrent is forced through the narrow escapement, in bounding surges of eight or ten feet in height, and the channel in the middle swells far higher than what might be considered the water level at the edge. Of this interesting phenomenon I had a better view, by laying upon a flat rock by the brink, to view the rapid torrent, and, in taking a range, could see but a little way from the shore, in consequence of the extraordinary swell.

All this, with the wonderful movements of

the river above, and at the falls, is described in the printed books by many hard words—"fury"—"rage"—"madness"—"anger"—"impatience of restraint," &c.—but to me, none of these expressions seem applicable. In all the rapid motion, the astonishing velocity of Niagara, there has seemed to me nothing of rage and fury—but rather the calmness of power, which, if exerted, could do greater things than these;—a perfect harmony which impressed me with the keenest sense of the beautiful, and inspired me with *unpaid* love; and there was an effect, a fascination about every part, which frequently made one long to leap with the waters. This kind of impulse, held in check, of course, by an effort of judgment, and by the instinct of self-preservation, appeared to be common to many persons, who, at ordinary times, would not perhaps be considered romantic. I had no sense of fear or shuddering as I gazed. There was nothing that looked to me like jarring elements, or a war or conflict of the waters. Each whirl and eddy, each leap and plunge, was preceded and succeeded by its like, and every mighty motion, though it dashed the water into spray, and sent it abroad in the air, to be waited often for a vast distance, seemed to be made in perfect calmness, and in entire harmony with all the rest; as though (if the phrase may be admitted) the waters were accomplishing their assigned purpose, and the King's business required haste.

W. J. A.

From a late Foreign Journal.

THE GREAT METROPOLIS.

London swallows up towns, cities and villages, the importance of which has completely divided away, and they are sunk to the degradation of being considered mere "neighbourhoods." The consequence of this enormous extension, is that "of positive and decided impressions, the first and strongest the stranger wandering through London feels, is an idea of its illimitability. Let the adventurous traveller take his station in the heart of the city, and thence set out on a voyage of discovery to the end of this great American sea-serpent of a town. Miles upon miles of narrow dingy streets, crammed to repletion with wagons, threatening to crush him between their ponderous wheels and the contiguous wall, indicate the city whose enormous wealth and splendour are, to the ignorant eye, but poorly evidenced by dingy warehouses, dark alleys, and retired counting-houses, where the office-lamp ever burns before the shrine of Mammon." It is quite a topographical science to "know town and well;" and there are very few even thorough bred cockneys who are perfect in that knowledge; although amongst them it is deemed a great requirement. We have heard of two citizens who were discussing the merits of Von Humboldt, the traveller. "You cannot doubt he is a great man," said one; "consider his researches in Asia and South America." The other shook his head, and replied, "May-be he gets on well enough in foreign parts, and knows his way among the Rocky Mountains;

but I'll be bound he'd be puzzled to find out 'Change alley, or to give the geographical position of Crown Street, Seven Dials." Doubtless the distinguished geographer would have shown some ignorance on those points, for even Londoners themselves cannot always find their way about the place of their birth. It is well known that a highly talented secretary to the admiralty once inquired "in his place" in parliament, the whereabouts of Russell Square.

Though the various neighbourhoods of which London is composed are amalgamated in one enormous whole, yet this does not in the least assimilate the various races of men who, to the number of nearly two millions, occupy the vast metropolis.* "Notwithstanding," truly remarks — Murray, "all that might reasonably be presumed to the contrary, of the efficacy of immense attrition and perpetual collision with other nations and other men that London affords, in rounding off the hard angles of national peculiarities, it so happens, unfortunately for the theory, that there is less intercourse between the natives of different nations in London than at the several seaports of the respective countries. The truth is, whether as regards individuals or masses of men, the world of London is the very worst world in the universe to rub off national or individual peculiarities of thought or action. *There*, let a man be of what humour he may, he will meet with men of his humour; let a man be of what country he may, he will meet with men of his country; and, as a state of solitude in crowds, is a state of torture, it is not to be wondered at that the solitary man finds sympathy in the society of other solitary men, or that an exiled people cling fondly to the countenance and support of compatriots, who feel with them the like wants and the like necessities. Eccentricity of any kind is not, *cannot* be tolerated in a country place. Eccentric old women were, not many half-centuries ago, burned on suspicion of being witches. In London, on the contrary, there is no eccentricity too eccentric; no solitary not indulged with solitude; and whether a man chooses to stand on his head, or his heels, so that he stands out of the way, makes not the smallest difference to any human being, save himself. There is no place where the isolation of an individual man is more complete than in London." As the solitary seek and obtain solitude, so people possessing congenial tastes and humours have every facility for herding together in London; hence the various neighbourhoods present each a distinct species of inhabitants. It was evidently thus a hundred and thirty years ago, in the Spectator's time. "When I consider," he reflects in his paper for June 12, 1712, "this great city in its several quarters and divisions, I look upon it as an aggregate of various nations distinguished from each other by their respective customs, manners, and interests. The courts of two countries do not so much differ from one another as the court and city

in their peculiar ways of life and conversation. In short, the inhabitants of St. James's notwithstanding they live under the same laws, and speak the same language, are a distinct people from those of Chesham, who are likewise removed from those of the Temple on the one side, and those of Smithfield on the other, by several climates and degrees in their way of thinking and conversing together." This is exactly true of London in its present extended form. The weavers of Spitalfields are as distinct a race from the Clerkenwell watch-makers, as the respectable Quakers, and "serious" characters who locate in Peckham and Camberwell, are unlike the dissipated dwellers in Covent Garden, or the fashionables of the west end squares. Refugee-foreigners find shelter and economy in Somer's town; opulent citizens cluster their families upon a square mile, east and north of Bedford square; but very rich ones prefer the unsubstantial grandeur of Regent's Park. Mile-entend furnishes abodes for merchant-captains, and others who devote themselves to the shipping interests. Bethnal Green still keeps up its character for sheltering beggars, the Minorics for harbouring Hebrews, and White-chapel for butchers. The aristocracy gradually marched west, till they and their house-builders were stopped by the parvenues of Brompton, Chelsea, and Picnic. The manners, customs, and habits observed in all these various neighbourhoods are nearly as distinct as if they were in different hemispheres; their denizens know as little of each other as the African Griquas know of the Chinese.

The proportion of the native inhabitants is small compared with its immigrants. London forms a centre of attraction for foreigners, for the Irish and Scotch, and for English provincials; especially the last, as may be inferred from the stock history of lord mayors and city aldermen—nearly always the same—which is, that in boyhood they trudged up to town from some remote village on foot, finding themselves, on arrival, possessed of capital to the extent of some eighteen pence or half crown sterling. The aspirant obtains a situation as errand boy, and becomes in course of time journeyman. From this period his prosperity and his civic career prosper hand in hand. The twin honours of master and freeman of the city follow; and the next steps in the ladder of city life are shop-keeper and "liveryman," wholesale dealer and "deputy," capitalist and "alderman." Finally, by force of aptitude for business, excellent digestive powers for city feasts, and unimpeachable integrity, he ascends through the sheriffdom to the mansion-house and the civic chair. This is

* The high-top gallant of his joy."

Like his sister-chief-magistrate of St. James's or his brother autocrat, the Emperor of China, he can rise no higher. He has attained to the pinnacle of power, honour and greatness, in the line of promotion marked out for him. Though loyal to the last extremity, he cannot help reflecting that certain illustrious parties are "born" to greatness, but he has

* According to the census of 1841, the inhabitants of London numbered 1,870,737, exclusive of travellers.

"achieved" it; comparisons arc odious, and his modesty will not allow him to utter the flattering inference, however frequently he may think it.

Thus it happens, that although king of cockneys, the lord mayor is not always a cockney himself. A lifetime is enough to make a lord mayor, but it requires at least two generations to manufacture a cockney. This character is distinguished by unwearied activity in business, and a keen relish for pleasure. Though he resides in the city, or as close as possible to its boundaries, he prefers, if he can afford it, a cottage at Kingsland, or some other semi-rural suburb. His wants, he considers, are few. Provided he can command a home replete with every convenience, including a servant of all work; a plain dinner every day, consisting of meat, vegetables, and porter, and an extra sort of dinner on holidays—so that he can afford a sober suit of clothes for common wear, and a smarter one for holidays—if he is able to indulge himself at his club every night, and his family with a "blow" down to Margate once a year—he is content. His deportment to strangers is free and easy, rather than rigidly polite, and he seldom loses his temper, except when contradicted or "done" (that is, cheated.) He considers the city of London the most wonderful place upon earth, and the lord mayor for the time being the most wonderful man in it; though he thought nothing of him when a mere individual alderman. He is constantly grumbling about taxes, though he takes a pride in paying them, and would not let the tax-gatherer call twice. He is an earnest patriot, though the range of his patriotism is bounded by the hills of mortality; his regard for the agricultural districts fluctuating with variations of the Mark Lane corn-markets. He has, moreover, a great contempt for country people, whom he calls "yeokles," and does not care much about foreigners, all of whom he believes to be Frenchmen.

As the city of London forms but an insignificant proportion of the great metropolis, so cockneys are but few in number compared with strangers, and settlers from the provinces and other countries. These mostly reside without the city boundaries. "There," writes Murray, "you find three-fourths, at least, of the professional, trading, and labouring population are contributions from the provinces. Enter a dozen shops, and inquire the natale solum of the occupiers, you will find one or two from Kent, one from Essex, one from Norfolk, three or four, perhaps, from the midland counties, one from Scotland or the border, and the remainder native born metropolitans. The Irish in London may be divided into three classes or denominations—the high Irish, fine Irish, or Irish absentee; secondly, the middling, intermediate, or adventuring Irish; and thirdly, the low, labouring, or mere Irish, this last being the class that determines in the eyes of the Londoner, the character of the entire nation." The peculiarly non-commercial education of the middle classes in Ireland, supplies London with hosts of "gentlemen of talent;" consequently, every depart-

ment of literature has some person from the sister Isle connected with it. Few, however, of all that come, obtain any sort of employment. The fact is, the great majority of the class we are considering do not suit the English market; the Irishman is ardent, vivacious, enthusiastic, impulsive; the Englishman calm, sober, deliberate, persevering. Irishmen seem altogether to overlook the important truth, that London is not a literary, but a commercial city; and that talent, like every thing else, is a matter of bargain and sale in England. The Englishman deals with the adventurer of other countries in a spirit worthy of his commercial character; he examines him; if he finds he suits the market, he buys him; if otherwise, he will have nothing to do with him.

Our author next adverts to the great number of Scotsmen in London, where they are employed in a great variety of situations requiring a steady power of superintendence and some share of education. The marked success which attends Scottish adventurers is attributed by Murray to their education, which, however, he overpraises: it is only good in its being next to universal; in amount, as far as each person is concerned, it is much more limited than is generally supposed. It is the frugal self-denying genius of Scottish home education—a result of the national character—which insures their success in England. A Scotsman is often found a better man at the money than the Englishman who offers for the same situation, because he can live respectable on less wages, and is, for his station, better informed. His steadiness to duty also is as unfinching as his economy.

Foreigners abound in every part of London, but chiefly where the greatest quantity of amusement is to be had—near the Parks, the Italian opera, Regent street, and the gratis bazaars. In a two mile circle, drawn so as to embrace the western half of Soho, Golden and Leicester Squares, St. Martin's Lane, the back streets of the Hay-market and Oxford street, a vast number from all nations are located—journeymen tailors and musicians from Germany; singers from Italy, perruquiers and dancing-masters from France, besides teachers of all sorts of languages, and professors of all arts, from every corner of Europe. Commercial foreigners are, of course, attracted to the "city," where they carry on profitable intercourse with their native countries. Portuguese, French and Spanish wine merchants, general traders from Hamburg, Copenhagen, and other continental cities, are principals of many houses of the highest credit and respectability. Further east, foreign (and English) Jews, Savoyard organ-players, and Dutch broom-girls, are huddled together in large numbers. Looking-glass and plaster image makers from Italy, herd upon the outskirts of Clerkenwell and Spa-fields.

Amid such a multitude of "all sorts of men," it will be readily inferred that every kind of trade, manufacture, and employment, is filled to overflowing. People, therefore, who are wedged out of closely packed crowds which fill all the ordinary modes of gaining subsistence in London, fall into the most out-

of the way means of livelihood. "Where else," asks Murray, "will you hear of a person realising a competency as a waterman of a haekey coach-stand; or of the sweeper of a crossing leaving a legacy of five hundred pounds to the daughter of an alderman; or of a ballad-singer making by the sale of his chants at a halfpenny each, somewhere about a pound a day, which is by no means unusual, and occurred repeatedly within our recollection? Nothing evinces more fully the immensity of the resources of our metropolitan world than the fact, that an able bodied man can support himself, and, it may be, a large family, by the sale of an article which in the country would be of no value whatever. Take, for example, the trade in periwinkles; tons of these shell-fish are imported weekly from the north, where children gather them by pailsful; they are sold by the bushel to the retailers, who boil them with salt, and hawk them in public and private houses, and every where about the streets; one man, in particular, who frequents the neighbourhood of the Row, and has a peculiar musical cry, is supposed to have something considerable in the Savings' Bank, by help of his voice and his periwinkles.

Another will make a good thing of the sale of shrimps. We recollect conversing with a person of this class one holiday afternoon, at one of the suburban houses of entertainment resorted to by citizens: the day happened to be wet, and the company not very numerous; the shrimp retailer, however, assured us, that in the event of the evening brightening up, he would be sure to take twenty-five to thirty shillings before night by the sale of his commodity!" Articles become subjects of merchandise, which, in smaller places, are deemed utterly worthless, and are thrown away as such. Not only cast-off clothes, but the upper leather of old boots are collected by the Jews, and sold by them at a profit. We once saw a shop near Whitechapel filled with the quilted red padding of coat collars, which had been industriously picked out of second-hand coats; and nothing else whatever seemed to be sold at this shop. Every sort of useful and even apparently useless articles is to be had second-hand in London, besides many which may be considered as having become utterly valueless from the mere fact of their being second-hand. Such, for instance, as second-hand family portraits, and second-hand tooth-brushes. Even ashes (technically called "breize") form an article of extensive traffic. Some years ago, a man collected a mountain of them near Battle Bridge, which, when exported, produced upwards of five thousand pounds. Even the dust of the roads is bought by contractors, sometimes at the rate of £50 per mile per annum. The selling of articles which country people make at home, such as wooden skewers, splints for lighting tapers, &c., affords employment to hundreds in London. One man pays one thousand pounds a year for wood to make boxes, which contain Lucifer matches. Many persons derive a decent maintenance from the sale of walking sticks, and second-hand umbrellas, which they vend,

where they are most wanted; that is, in the streets.

Selected for "The Friend."

Speak not to Him a Bitter Word.

Wouldst thou a wanderer reclaim,
A wild and reckless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God?—
Pause, if thy spirit's wrath be stirred—
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess hath marked his way;
'Tis pitiful, but yet beware,
Reform must come with kindly care—
Forbid thy prating lips to move,
Save in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lawless from him he will not bear,
The venom'd chiding will not hear:
The ardent spirit will not brook
The stinging tongue of sharp rebuke—
Thou wouldst not goad the restless steed
To calm his fire and check his speed;
Then let not angry tones be heard—
Speak not to him a bitter word.

Go kindly to him—make him feel
Thy heart years deeply for his weal;
Tell him the dangers thick that lay,
Around his "widely deviating way."
So may'st thou kindly win him back
From pleasure's smooth, seductive track,
The warning thou hast mildly given
May turn the wanderer's path to Heaven.

The Merrimack Manufacturing Company, at Lowell, have recently made a semi-annual dividend of 10 per cent.—This has been one of the most successful manufacturing companies in the country. It is the oldest corporation in Lowell, and has always, we believe, kept a surplus of profits on hand, so that its dividends have been almost uninterrupted in the worst of times. The manufactories throughout the country, have been doing an excellent business during the whole of the present year, but last year they had a hard time of it; probably none of them made anything last year, and many of them lost money.

The capital of the Merrimack Company to which we alluded, is two millions of dollars, and it was incorporated in 1822. The Lawrence Company was incorporated in 1830, and has a capital of \$1,500,000. The capitals of the others are smaller. The Hamilton, Boot and Massachusetts, have a capital of \$1,200,000 each, and the Appleton, Lowell, Middlesex, Suffolk and Tremont, of \$600,000 each. The number of yards of cloth made in them per week is 51,351,150. The bales of cotton used are 1,095.

The Hamilton, and some other companies in Lowell, have made semi-annual dividends recently of six per cent.

The ten manufacturing companies in that city give direct employment to eight thousand seven hundred and twenty persons, probably a little more than one-third of the population. Of this number, 6,375 are females, and 2,345 males.—The aggregate capital of the companies is \$10,700,000.—*Newburyport Herald.*

THE FRIEND.

TWELFTH MONTH, 16, 1843.

Several years have elapsed since we thought it necessary to notice the proceedings of those who separated from the religious Society of Friends in the year 1827, and who, though they call themselves by the name of Friends, are more properly known by the appellation of Hicksites. When about to secede from the ancient Society, they put forth a document, endeavouring to justify themselves in taking such a step, in which they state as one of the reasons for it; that, "*Doctrines held by one part of Society, and which they believed to be sound and edifying, were pronounced by the other part to be unsound and spurious.*" The doctrines thus alluded to, related to the Divinity and offices of Christ; the seceders denying that he was God and man in wonderful union, rejecting his atonement on the cross for the sins of mankind, and invalidating the testimony of the Holy Scriptures,—all of which the Society of Friends steadfastly maintained. These doctrinal differences being fundamental in their character, draw a broad and clear line of distinction between Friends and Hicksites; and we have long felt that our Society was greatly aggrieved by the fact, that Hicksite preachers, wearing the garb of Friends, and who often promulgate anti-christian doctrines, are mistaken by the public for Friends. The liability to this misapprehension is increased by the fact, that they use many of the meeting-houses belonging to Friends contrary to their wishes; and through these means the Christian reputation of our Society is greatly scandalized in the eyes of sober persons, not of our profession, who, not distinguishing between them and us, may charge, and, in some cases, we believe, do charge the religious Society of Friends with holding and promulgating infidel principles, in consequence of the gross and unsound sentiments which some of those preachers put forth.

We have been induced to touch upon this painful subject at the present time, by the errors into which some of the newspapers of the city have fallen, respecting the disturbance at the Hicksite meeting, Cherry street, on First-day last. Only one of the papers, we believe, properly distinguishes the Hicksites; the others representing the occurrence as taking place at a Friends' meeting; and one of them states it as happening in the meeting at the corner of Arch and Fourth streets.

The person who was the occasion of the disorder, we suppose is not in membership with the Hicksites, and other assemblies may be, equally with their's, liable to his intrusions; yet we deem it proper to notice the circumstance, in order to correct the misapprehension of its being a Friends' meeting; and also to disclaim all connexion with the society of Hicksites, and any responsibility for the sentiments or conduct of its ministers or other members. We do this in no unkind or censorious feeling toward them, but merely as an act of common justice to our own Society; and we should regard it as a kindness, if periodi-

cals with which we exchange, would insert this notice for the information of their readers.

The following is taken from the North American, a newspaper of this city, published on Second-day, the 11th instant.

"*Disturbing a Congregation.*—Yesterday, at the conclusion of the sermon at the Friends' Meeting House in Cherry street, Stephen S. Foster, an anti-slavery lecturer, from the east, who is an enthusiast in the cause he has espoused, rose and commenced replying to the minister by the introduction of the subject of abolition. One of the elders from the gallery ordered him to sit down, and the sexton approaching him at the same time, requested him to be silent. He persisted in speaking; and some persons taking sides with him, the congregation rose in a body, and insisted upon his ejection from the house. He was forcibly put out, and the consequence was a disposition and show of riot in the churchyard.—The disturbance, however, was fortunately at once quelled by the appearance and interference of Captain Loudenslayer, of the City Watch; and Mr. Foster being taken into custody by Alderman Mitchell, was carried to the police office, where, after a hearing before the Mayor, he was required to give bail in \$250 for his appearance at eight o'clock this morning, and to keep the peace in the meantime.—Mr. F. refused to give the bond, and asked to be sent to prison; but a gentleman insisted upon entering the security for him, and this was accordingly done. The examination, which lasted from about 12 till 2 o'clock, was a very exciting one, and the office was perhaps never more crowded on any previous occasion—a large majority of the spectators being Friends. The Cherry street meeting was disturbed in a similar manner by Mr. Foster last Sabbath week."

MARRIED, at Friends' Meeting, Bradford, Chester co. on the 23d of Eleventh mo. last, JAMES F. COOPER, of East Sadsbury, to ELIZABETH R. PENNOCK, of the former place.

DIED, on the 6th of Tenth month, 1843, MARGERY LAMBERT, widow of William Lambert, from London, (old England,) and member of New Garden Monthly and Particular Meeting, North Carolina, aged 83 years and eleven months. She was of exemplary life and conversation, and a firm believer in the principles of the Society of Friends. Throughout her last illness, she manifested great patience, and reliance on the blessed Redeemer for support in her sufferings, which were at times very great; often saying, "Lord Jesus, have mercy on me a poor creature." We humbly trust that she is now reaping the reward of a well-spent life.

—, in Baltimore, on the 16th of last month, PARSENIA DEKIBART, in the 66th year of her age, an overseer and member of Baltimore Monthly and Particular Meeting. She was of a truly "Dorcas" spirit, and much beloved; and the comforting belief is entertained, that in departing from this life, she has been gathered to "the spirits of the just made perfect," and has her reward to those "whose names continue written in the Lamb's Book of Life."

—, in Baltimore, on the 6th instant, very suddenly, in about the 80th year of his age, THOMAS S. SHEPHERD, a member of Baltimore Particular Meeting.

—, at her residence in Penn Township, Philadelphia county, on Third-day morning, the 12th instant, BESSIE HOLLOWAY, widow of the late Judge Holloway, aged 72 years.

For "The Friend."

Recent Separation in Indiana.

(Concluded from page 86.)

Soon after the close of this conference, these would-be anti-slavery Friends, proceeded to divide the Society, wherever they could prevail upon those who united with them to hold meetings separate from Friends, and have formed four of what they term Quarterly Meetings, viz.: Newport, consisting of persons seceded from White Lick and New Garden Quarterly Meetings of Friends. Duck Creek, composed of a few persons separated from White Lick, and others from Western and Spiceland Quarters. Deer Creek, which is made up of persons who went off from Friends in the Northern Quarterly Meeting; and Salem, which includes the few who separated within the limits of Westfield Quarterly Meeting; the whole amounting to nearly seven hundred adults, of both sexes, more than half of whom are within the limits of their Newport Quarter.

Notwithstanding the defection, the Quarterly Meetings of Friends, thirteen in number, are all sustained; and in those of Miami, Westbranch, Fairfield, Centre, Alum Creek, and Blue River, no separation has taken place. The thirteen Quarterly Meetings were computed to contain, previous to the separation, about ten thousand adult members, so that the seceders number less than one-fourteenth part of the whole, and are considerably smaller than the average size of the Quarterly Meetings of Friends. It is believed that the work of separation is at an end, and that little or nothing more can be done by the disaffected in alienating the members from our religious Society. New Garden Quarterly Meeting of Friends, which is the strong hold of the seceders, and where their press is constantly striving to promote disaffection, has been well kept up; and in most of the others, the few who have unwisely lent an ear to evil surmises, and become alienated from their brethren, are hardly missed in the number who assemble.

From the printed "Minutes of Indiana Yearly Meeting of Anti-slavery Friends, held at Newport, Wayne county, Indiana, Ninth month 4th, 1843," we shall make a few extracts, which will give a further view of their proceedings. On page eight, they say, "The subject of addressing Epistles to the Yearly Meetings of Friends on the American continent, and to those of London and Dublin, was introduced; but those meetings having been addressed at our last meeting, with the exception of that of Indiana, which we have testified against, and no official information being received from either of the others as yet, the subject is deferred for the present."

London Yearly Meeting, according to those practice they proposed to reorganize, made a minute three months antecedent to the Anti-slavery Yearly Meeting, declining to accept their letter, and directing it to be returned by the channel through which it came to hand. How happens it that no official account of this has been received?

In setting forth the condition of their newly

formed society, they say, "it appears some little deficiency exists among us on several subjects; amongst which is that of a diligent attendance of our religious meetings; and the strict maintenance of love toward each other, as becomes Christian brethren." May not a deficiency in attending meetings, occurring so early after their organization, be regarded as an indication that the spirit in which they act, in relation to slavery, is destroying their interest in more momentous concerns; and that lectures on that subject are more attractive than the assemblies convened for the purpose of Divine worship? Possibly the falling off may be produced by a secret apprehension in some minds, that they have been misled in setting up a separate altar. Should this be the case, we would treat them to give due place to such feelings, and calmly and impartially review the ground on which they have been treading; and should it happily result in their return to the fold under right conviction, their friends will doubtless rejoice to welcome them back. With regard to a deficiency in love toward each other, it is worthy of consideration, whether true love can subsist in the heart, while it is indulging feelings of bitterness toward any; especially toward real Friends, who have long laboured to dissuade from giving way to a wrong spirit.

In the printed minutes, articles, in producing which slave-labour is employed, are termed *prize goods*, and the use of them, "a sacrifice" of the testimony against war and robbery—the use of the legal affirmation commonly taken by Friends, is spoken of as endangering the testimony against oaths; and in both cases, members are cautioned against them. These opinions distinguish them still more clearly from Friends, who have never gone so far in either case, but freely use both one and the other.

The reply to the sixth query states, that a faithful testimony is borne in the several respects mentioned, "except in the use of the products of slave-labour, the use of which species of *prize goods* we are not sufficiently careful to avoid." As they have thus changed the original meaning and application of this query, should they not, to be consistent with their principle, inquire also whether their members are careful not to trade *with*, or sell their produce to slave-holders, or persons coming from slave states, lest they should thereby countenance dealing in "prize goods," by receiving the money which the slave-holder has gained by the labour of his slave?

A committee appointed by them to consider the paragraph of discipline, requiring all our meetings for business to be held select; reported as follows: "We the committee appointed to consider the propriety of an alteration in our discipline, where it prohibits any person, not a member of our Society, from sitting in a Meeting for Discipline, have had the subject under consideration, and agree to propose that it be so changed, as to authorize Meetings for Discipline in future, to permit persons to sit in them by request, after due care is taken on the part of those meetings." This feature in the constitution of the new

Society, will be likely to have an important influence upon it; and it is said the Yearly Meeting immediately acted up to it, by admitting strangers to its sittings.

We are informed that at the opening of their Yearly Meeting, the men occupied Friends' meeting-house, and the women a house belonging to another religious society; but that before the meeting closed, both sexes convened in Friends' house. This diminution of numbers, seems to show that curiosity was soon satisfied with the novelty of another secession, and that many wisely withdrew; indeed, it is believed, that many among them feel extremely uneasy and unsettled by their separation from the Society of Friends, and we do not see how it could be otherwise, when we advert to the precipitancy with which they rent themselves away from it, and the absence of any adequate cause for so perilous a step.

In "a declaration of a sentiment," as they term one of the documents they have issued, they say, "It is indeed to us a sorrowful circumstance, that we have been driven to the necessity of separating ourselves from the original organization of the Society of Friends of Indiana Yearly Meeting, as the only alternative left us by that body, whereby we could enjoy the privileges and benefits of religious Society, and, at the same time, act in obedience to the dictates of a tender conscience."

This is a most extraordinary sentiment, coming from some who for many years sat at the head of Indiana Yearly Meeting, and had more influence among their brethren than the same number of any other members. The difficulty must have arisen from their wishing to impose something upon the body of the Yearly Meeting, which it was not prepared to accede to. And, however high any stand, either for gifts, talents, or experience, it becomes them to remember, that it is as needful for them to keep subject to the truth in others, as it is in others to cultivate the disposition to be subject to them, when they are right. But surely Indiana Yearly Meeting never attempted to abridge their conscientious right, to regard in their own private judgment and use, the products of slave-labour, as unlawful for them to partake of, or trade in. It may have denounced, and we think wisely so, at their right to denounce the Yearly Meeting as a pro-slavery body, and as abandoning its testimony to righteousness and justice, because it did not see its way clear, to call the produce of slave-labour "*prize goods*," and to rank amongst felons, murderers and robbers, those who partake of the increase of the earth, tilled by slaves, over whom they have no control.

We have endeavoured to give a plain narrative of facts as furnished by Friends of Indiana, and those who have separated from them, showing the rise and completion of this affecting schism. It may be difficult for those who were not witnesses of the course of events, to form a full estimate of the difficulties to which the seceders may have conscientiously believed they were subjected, but as there was no dereliction of faith or principle, or any just ground to apprehend a departure from the

doctrines or testimonies of the Society by the Yearly Meeting, it appears to us, that patient suffering, with a single eye to the Leader of Israel, would have preserved those members from breaking their connection with Friends, because the Society did not see its way to adopt their views and measures, in relation to a subject as dear to it as to them.

We should ever bear in mind the necessity of being subject to one another in the Lord. The Society is bound to regard with tenderness the religious concerns of its members who are walking in the Truth, and to strengthen their hands in the prosecution of every good work whereunto they are called. When any members apprehend that the body should take a new step in relation to any subject, they hold the privilege as their Divine Master leads them, to bring it before their Meeting, for the discharge of their apprehended duty, and the relief of their burthened minds. Here it is to be left. If it engages the solid consideration of the meeting, and results in the adoption of their concerns, the order and harmony of the Society are preserved, and the cause of Truth may be promoted. But if the way does not open in the minds of Friends to entertain such concern, the individual having discharged what he believed to be his duty, has the reflection that he did what he could, and should let the matter rest with his friends.

Were there a defection from the acknowledged doctrines of the Society, or from the established order and discipline of the Yearly Meeting in any of its acts or decisions; either a member, or an inferior meeting, would certainly possess the right in the wisdom of Truth, to express to the Yearly Meeting his or its sense of such departure from sound doctrine, or its known discipline; but this should be done with proper respect and deference to the superior. But where a Yearly Meeting, or its representative the Meeting for Sufferings, has been drawn under religious concern for the welfare of the members, to issue an Epistle of Advice, touching any practice which it believes may be prejudicial to them, we can hardly conceive a case in which an inferior meeting would be justified in returning such Epistle, or placing any obstacle in the way of its circulation and reception among the members.

In the constitution of the Society, members are subordinate and accountable to the Preparative and Monthly Meetings to which they belong. Preparative Meetings to Monthly—Monthly Meetings to the Quarter, and Quarterly Meetings to the Yearly Meeting. If this subordination and accountability are not maintained, anarchy will be the consequence. And if superior meetings have no right to infringe upon their respective powers, and to infringe upon the chartered rights and privileges of the members, but are bound by the discipline and principles of the Society to respect and maintain them; so is every member and every subordinate meeting bound by the same discipline and principles, to keep within their respective limits and power, and to yield subjection to the decisions of their superior meetings.

There will always be a way for the redress of real grievances, but the Head of the Church is to be waited upon for the opening of this way. The time may seem to be long to those who feel aggrieved before relief comes; but their patient suffering, and faithful discharge of duty, will contribute to their own growth in the Truth, and the advancement of its blessed cause and reign in the earth. We would gladly be the instruments in awaking our brethren who have succeeded from us, to a right consideration of their steps, and to induce them to lay down their arms, that they may experience the Healer of breaches to soften their hearts towards their brethren, and under a proper sense of the fearful consequences of forsaking their religious Society, be induced to acknowledge their error, and thus be restored to the unity and fellowship of the body.

For "The Friend."

Scrap from my Portfolio.

The signs of the times would seem to make the call to the present generation and state of the church to be,—come into the possession, glory, life, and power of true religion; that drawing water with joy from the wells of salvation, which are in Jesus our only Lord, we may subsist upon the living bread which he gives, be satisfied with the riches of Christ, and come out of the bare and dead formality. "Come out of Babylon my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is prophetically declared by the Almighty of the promised Messiah, the Lord Jesus Christ, (Deut. xviii. 19,) "that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." And he himself in his ministrations to the people, often enjoined; "He that hath ears to hear, let him hear." "It is to no purpose," said a dear departed Friend, "that we reckon ourselves, or are reckoned by others, as belonging to this sect, or the other church; to this class, or the other division of professing Christians—if we fall short of those unalterable marks and evidences of true Christianity, by which we shall be known and distinguished in that great day, when every gloss will be removed, and every ceremony and shadow shall fade before the eternal sun of righteousness." We may, in truth, yea, it is very possible to have the form of godliness, without any of the power thereof. In Babylon, typical of the sin-tainted and hypocritical heart, there is the image and representation of every thing that is in Zion, the city of the saints' solemnity; so that, if it were possible, saint would thereby deceive the very elect. We may from selfish motives, cultivate the appearance of goodness, and compass ourselves with sparks of our own kindling; we may even deceive ourselves into the belief, or be persuaded by the subtle spiritual foe, that we are really something in the sight of God, when we have not accepted Christ in the way of his coming, nor known him to wash us from our sins and sanctify us by his spirit. If we do not follow him, and live in him, as the power of God unto salvation, the resurrection and the life, after

all our profession of religion, we may receive but this only at his righteous bands; "ye shall lie down in sorrow." We may dress plain, be plain in manners and address; attend regularly the religious assemblies of our people, live what is termed a good moral life—things very necessary and highly expedient in themselves, and which accompany the life and power, but without this, they will avail nothing. We may be hospitable and benevolent, read the Bible daily, and talk sometimes of God and goodness with apparent interest, yet be without life and faith in Christ—without true grace and virtue; and while our hearts, so far from being right in the sight of God, are going after our lusts and covetousness. Not being renewed in the spirit of our minds, not knowing Christ, long pressed down and crucified by sin, to be raised into dominion in us, we cannot bring forth the fruits of his grace unto the glory, and the praise of his excellent name. For, immutably true stands his declaration, "Ye cannot serve two masters;" and "the tree is known by its fruits." Christ himself declares, unless ye be born again, ye cannot enter the kingdom of heaven. If this be our condition, no matter how good we are in the sight of men, or in our own eyes, we must be sinners in the sight of God, with whom there is no variableness, neither shadow of turning, and are no better than those who aforetime cried with the lips, "Lord, Lord," but in heart denied him, being in reality far from him, neither heeding, nor doing the things that he said. Such may say in the darkness and hypocrisy of their hearts, (Luke xiii. 26,) "We have eaten and drank in thy presence, and thou hast taught in our streets;" but to this presumptuous language it was replied: "I know you not whence you are; depart from me, all ye workers of iniquity." Oh! sorrowful infatuation and beguilement of the enemy, for any to be led through his artful and unsuspected devices to suppose that any thing short of an interest in Christ, and knowing him raised into dominion in our hearts, who is the light of the world,—the "way," and the "door" into the kingdom of heaven, will avail us at the dread tribunal of Almighty God, who is glorious in holiness, fearful in praises, doing wonders: whom the people shall fear, yea, trembling and sorrow shall take hold upon them; the wicked shall melt away before him who inhabiteth the praises of eternity; who seeth not as man seeth; who judgeth not after the sight of the eye, neither reproveth after the hearing of the ear; but "will render unto every man, according to his work." He taught us the value of our souls, and has placed his Holy Spirit within us, as the Guide into all truth. In return for this descending grace and mercy, he calls upon us to obey his commands, to live to him, and to walk in him, that so we may be brought into newness of life and conversation, bringing forth the fruits of the Spirit, and following him whithersoever he leads, that so in all we do or say, we may glorify his great and ever-worthy name. We are to have the sentence of death in ourselves, that we should not trust in ourselves, in our own wisdom or righteousness, but in God who

showeth mercy. As we unreservedly submit to the operation of that faith which worketh by love, to the purifying of the heart, we shall be translated out of the thraldom of sin, and out of the fallen and corrupt nature, wherein we fulfil the lusts of the flesh, and the desires of the carnal mind, into the glorious liberty of the children of God, and experience that new creation brought forth in us, which consists in righteousness and true holiness. Under the illuminations of this blessed Spirit of Truth, the eyes of our understanding will be enlightened to see what is the hope of our high calling of God in Christ Jesus, and what is the riches of the glory of his inheritance in the saints, and the same mind being in us which was also in Jesus Christ, we shall be perfect and entire, wanting nothing.

He who has been visited with the day-spring from on high, and aroused from the lethargy in which sin has plunged him, or been plucked as a brand from the burning, will find it necessary to withdraw from scenes and company in which he has been wont to take delight, and forsaking every thing which the Divine controversy is against; communion in his own heart with the God of his salvation, who, by his righteous judgments mingled with mercy, has been pleased to awaken him to a sense of his lost and undone condition, and turn his feet out of the paths of destruction into that which leads to endless joy and peace.

To be born again from above, to be unlearned the rudiments of the world, and taught in the school of Christ, and to be led by the spirit of Christ and become subject to his government, all imply a change of heart, and a change of masters, which necessarily produces a change of life, of conduct, and of conversation. We are taught by Divine authority, that we must first cease to do evil, and then learn to do well; we must resign our all for Christ's sake; for he has himself declared, "He that loveth any thing more than me, is not worthy of me." They who make an early and full surrender of their whole hearts to him, who is our only rightful Lord and Ruler, will escape many snares and troubles, and enjoy an abundant reward in the sensible evidences of the favour and presence of him who is the Prince of life and peace; whose we are, and whom we ought to serve, with body, soul and spirit. These, as they continue faithful in all things, will be blessed with the spiritual riches and blessings which are in store for the righteous, which eye hath not seen, nor ear heard, neither have they entered into the heart of man; but God hath revealed them to us by the Spirit.

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii. 10. "It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope." Lam. iii. 27, 28, 29.

There is no balm for the maladies of the soul, but that which is dispensed by the great Physician, who comes into the soul, and offers to heal it of all its diseases, and to comfort it in all its afflictions. He is mighty to succour, potent to save—to whom then shall we go? for he only has the words of eternal life. For the encouragement and consolation of his tribulated followers, he has left them many precious promises, which fail not, but are yea and amen forever. "Cast all your care upon him, for he careth for you." "Come unto me," says he, "all ye that labour and are heavy laden, and I will give you rest." "The Lord's hand is full of blessings." "In every thing, by prayer and supplication, let your requests be made known unto God." "My God shall supply all your need, according to his riches in glory, by Christ Jesus." He, and he only can change the dispensation, and turn our sorrow into joy. When the right time comes, when the end designed by him is wrought out, he will say, "it is enough," cause his light to shine upon our tabernacle, give us beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Let it then be our earnest endeavour, under every proving dispensation, reverently to say, "Thy will be done," let us kiss the rod, and praise the hand that afflicts not willingly, and in whatsoever state we are, learn therewith to be content.

For "The Friend."

At the late Yearly Meeting of London, the following memorial was read. We copy it from a pamphlet edition of testimonials which then passed that meeting.

A TESTIMONY

From Hardshaw East Monthly Meeting, concerning Abigail Dockray, deceased.

Our beloved friend Abigail Dockray was the daughter of Robert and Sarah Benson, and was born at Kendal, on the 26th of Seventh month, 1783. Her parents, when she was about four years of age, removed with their family to Liverpool. They were valuable elders in our religious Society, and were tenderly concerned for the welfare of their beloved children; being desirous, above all things, that they should choose the Lord for their portion, and the God of Jacob for the lot of their inheritance. We have reason to believe, that their watchful care in this respect was blessed to our dear friend; for although she was naturally of a lively disposition, and averse in her youth to the restraints of a self-denying life; it appears, by memorandums made at this period, that her mind was brought at times under deep exercise, from a sense of the proneness to evil in the human heart, and of the necessity of that purity and holiness without which no man shall see the Lord; and earnest were her prayers, that it might please her Heavenly Father to grant her deliverance from all that opposed itself to his pure and holy will in the secret of her heart.

About the age of nineteen, she was brought into much conflict of spirit, under the con-

viction that it was required of her to adopt a greater degree of plainness in apparel than she had previously regarded as useful: the enemy of her soul's peace was very busy, insinuating that she would by such a change separate herself from many in whose society she took great delight; but her Divine Master, who was preparing her for service in his church, strengthened her to make the required sacrifice, and granted her, in doing so, that peace which is the reward of submission to his will.

At this interesting period, her demeanor bespoke a reverent fear of God; and her general conduct was characterised by great watchfulness and humility.

In the year 1805, she was married to our friend David Dockray, of Manchester. Soon after becoming a member of Manchester meeting, she was appointed to the office of overseer, and in 1817, to that of an elder. In this station, we believe she was a strength and comfort to those who were publicly engaged in the cause of Truth, and she felt at times a necessity laid upon herself to express a few words in testimony in our meetings for worship. Her communications being acceptable to her friends, she was, in the year 1822, recorded an approved minister; and in this capacity, during the remainder of her life, as ability was afforded, she faithfully laboured in word and doctrine to the edifying of the body in love.

Her ministry was mostly of a persuasive and encouraging character, she being at all times desirous to win souls to Christ. She was favoured with a clear perception of the matter given to her to communicate, which she expressed with much simplicity, and appeared careful not to exceed the measure of her gift. Deep were her exercises, on behalf of our religious Society, that the spiritual views of the gospel entrusted to it of the Lord might be maintained inviolate; and that Friends of the present generation might not in any way, depart from that simple dependence on the leadings and teachings of the Holy Spirit, by which we, as a body, have been distinguished. Her attachment to these principles was strong and decided, being grounded on the firm conviction that they rest on Christ as their foundation.

She was favoured to dwell near in spirit to her Saviour, in whom alone was placed her hope of acceptance with the Father; and amidst the peculiar trials and anxieties which were (no doubt in wisdom) dispensed to her, earnest were her desires to how in patient acquiescence to the Divine will. On one occasion she writes thus: "I think I have felt some increase of comfort from submission to the things which have been permitted to befall us, both of a temporal and spiritual nature, trusting that they will be converted into blessings. How sweet, how peaceful is *even a taste* of that temper in which we are able to understand from a little feeling the words of the apostle, when he says, 'I have learned in whatsoever state I am therewith to be content.' Transient, indeed, and in small degree, has been my experience of this happy frame; probably as to any abiding possession of this

surt, it may always be my lot to speak as one not having attained."

Her labours in the work of the ministry were not confined to her own particular meeting. She was at various times drawn, in the love of the gospel, to visit Friends in other parts of the nation; having, with the concurrence of her Monthly Meeting, twice attended the Yearly Meeting in Dublin, and some other meetings in Ireland, and once the Half-Year's Meeting of Wales; as well as the meetings of Friends in many of the English counties; on several of which occasions, she was engaged in visiting the families of Friends. Whilst pursuing a service of this kind in Nottingham meeting, she observes: "It has been much against inclination to be detained here, visiting the families, and quite unlooked for; but there has been strength equal to the day—the wages exceeding the work—so that I can thankfully acknowledge, that we do not serve a hard Master, reaping where he has not sown; and that He deals not with his children, according to their deserts, but according to his loving kindness and tender mercy."

These acts of dedication to her Divine Master were often undertaken during the prevalence of great bodily infirmity, and under a deep sense of her own unworthiness and poverty of spirit; nevertheless, from a grateful remembrance of that goodness which had accompanied her in her several engagements, she could thankfully acknowledge, that although tribulations abounded, yet peace did much more abound, and as was the day of trial, so was the strength vouchsafed. In alluding to these bodily infirmities, she remarks: "If I had not this disorder, I might have something worse. I trust it is one of those things that is wearing me from taking rest and satisfaction in sublunary objects. O! I have often b-sought the Lord for more of a weighty spirit; how do I know but this is in answer to my request, I live in hopes that I shall be really more reconciled to a dispensation which I do believe is one of love to me; just suited to weaken my unrenewed nature, and if borne with submission and humility, that it will be one of those crosses which is preparing the poor tossed spirit to acknowledge, that He who dealth with us as with children, does all things well and wisely."

Our dear friend was peculiarly qualified to enter into feeling with others, both in their outward trials and their spiritual conflicts; being ever ready to sympathise with such, freely administering to their temporal necessities, and directing their minds to the source of all true consolation and peace. From the gentleness and affability of her manners, and the kindness of her disposition, she had great place in the minds of young persons, in whose religious welfare she ever felt a lively interest. She possessed a happy facility of rendering her familiar intercourse with them, subservient to the promotion of truth and righteousness, and she was much concerned that any of our young Friends should evince a disposition to wander from what she considered the safe enclosure of our Society. In allusion to this subject, she thus writes to a friend; "Many of our young people, I have

observed, after their minds have become awakened to the things which belong to their peace, seem to inquire if there be not an easier way than by the cross; giving their minds up to many plausible things, by which they are led to join others in the public support of various good works, before they have sufficient establishment on their own ground. I think much weakness has been brought on many, who, if they had been willing to tarry awhile, quietly communing with their own hearts, and being still, might have been brave helpers amongst us; whereas they have become so mixed up with others, as to make little out amongst any, bringing no fruit to perfection."

She attended our Quarterly Meeting at Lancaster, in the summer of 1842, from which she went to Aigburth, near Liverpool, on a visit to her son-in-law. Soon afterwards her bodily infirmity increased to such a degree, that it appeared probable she would not be able to endure the fatigue of returning to her home and friends at Manchester. During this period of anxious suspense on the part of her affectionate attendants, her own mind was favoured with a remarkable degree of quiet, and even cheerful resignation; and, although her sufferings were at times very great, it was edifying to those around her, to witness the tranquillity and peace which clothed her spirit as with a mantle. All expectation of her being able to return home having vanished, her affectionate husband concluded to remove his family into the neighbourhood of Aigburth, and here our dear friend spent the few months which yet remained of her devoted life. From this time she was confined pretty much to her chamber. Her work appeared to be finished, and in sweet composure of mind, her heart overflowing with gratitude to the Lord for his abundant mercies, and full of love to all mankind, she seemed to be patiently awaiting that final change which she was sensible must be near at hand. Nevertheless, He who made the Captain of our salvation perfect through suffering, saw meet, in his inscrutable wisdom, to withdraw for a short season the light of his countenance, which led our dear friend to deep searching of heart. In allusion to this trying dispensation, she remarked: "I have sought diligently for sins of omission or commission, which may have occasioned the hiding of His face whom my soul loveth. It seems as if I could trust for others but not for myself." A day or two after, she said, "I begin to see Divine love, an ocean large enough even for me to bathe in, and wash off any remaining impurity," and from this time a holy joy appeared to possess her mind. On another occasion, soon after, she observed, "I have come at something worth every minute of my illness to attain to—settlement—anchorage on the Rock. I hear the enemy roar; but he is not permitted to come near me. There is a hedge about me: he is kept at a distance, and cannot come near me: I have never felt it so before. How wonderful that this experience should come through so much suffering! but this is worth it all."

On the 7th of Twelfth month, she sent

many messages of love to absent friends, adding, "I can say to them, 'The Lord be with you, and I know they answer, 'The Lord bless thee.'" One day, about this time, lying very still, and being asked by those about her if their voices tired her, she replied, "O no! they are sweet to me. I often think, what shall I render to the Lord for all his benefits? I could say much more, but there are right-hand errors, as well as left-hand errors." On being inquired of one morning if she had a comfortable night, she replied, "O yes! a very sweet refreshing night, and but little pain. What a favour, under these circumstances, to enjoy sweet peace! I may say, profound peace! It seems to equalize in degree my state to that of perfect health. It reminds me of the expression, 'the dew remaining on the branches.' I seem as if I could sing the song of praise in remembering the Lord's benefits. The arms of everlasting love and mercy seem to be underneath for my support." Again, she said, "There is an arm underneath, an arm of power, on which, I think, I more than ever place my dependence, believing He will support me even to the end." On being asked whether she had any message to a friend, to whom a letter was being addressed, she said, "Do tell her that I believe her desires for me have been in degree answered, in my being permitted to partake of the loving-kindness and tender mercy of the Lord. He has indeed given me to see into the depth of his love and mercy, and to know Him to be a refuge, and a safe hiding-place from the sufferings of the body and the conflicts of the mind." At one time, when sensibly feeling the sustaining power of her Redeemer's love, which filled her heart with peace and holy joy, she said, "It seems as if the prayer of a dear friend," (whom she named,) "had been answered; that the windows of heaven might be opened, and a blessing poured forth so abundant that there might not be room to receive it."

She more than once repeated her wish that her love might be given to all the Friends of Manchester Meeting.—Immediately before her close, when those who tenderly watched around her, had but little expectation that she would be able to speak again, she faintly uttered the word "Heaven;" the expression of her contentance, and the sweetness and tranquillity which appeared to clothe her spirit, leaving no doubt on the minds of her attendants that the glories and blessedness of the Redeemer's kingdom were opening to her view, and that an entrance was about to be granted her to the mansions prepared for the redeemed, who have come "through great tribulation, and have washed their robes, and made them white in the blood of the Lamb." She peacefully expired about 3 o'clock in the afternoon of Seventh-day, the 24th of Twelfth month. The close was indescribably solemn and sweet. Her remains were interred in Friends' burial-ground, Hunter's street, Liverpool, on the 29th of Twelfth mo., 1842. She was aged about 59 years; a minister about 20 years.

Given forth by the aforesaid Monthly Meeting, held at Manchester the 19th of Fourth month, 1843.

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OBSERVATIONS

On a Pamphlet entitled "*Brief Examination of Scripture Testimony on the Institution of Slavery.*"—By Enoch LEWIS.

(Continued from page 83.)

Of the sufferings and mortality usually attendant on the journeys performed by the slaves, between their capture and embarkation, melancholy accounts are given by numerous travellers. The author last quoted, speaks of thousands of skeletons whitening in the blast between Kouka and Mourzuk, on the route usually pursued by the slave-caravans on their way to Fezzan.* Under date of December 16th, 1822, he mentions their leaving the wells of Omah, where "numbers of skeletons, or parts of skeletons, lay scattered on the sands." Next evening they arrived at a well near Meshiro. "Round this spot were lying more than an hundred skeletons, some of them with the skin still remaining on the bones, not even a little sand thrown over them. We bivouacked in the midst of these unearthened remains of the victims of persecution and avarice, after a long day's journey of twenty-six miles, in the course of which one of our party counted one hundred and seven of these skeletons." Under date of twenty-second, he observes, "During the last two days, we had passed, on an average, from sixty to eighty or ninety skeletons each day; but the numbers that lay about the wells at El Hammar were countless."

This brief account may serve as a specimen of the cruelty and sufferings by which the capture and transportation of slaves to the coast, are commonly attended. If we follow the victims of this traffic across the Atlantic, we shall find very little, if any, melioration of their lot.

To give my readers some faint idea of the horrors of the middle passage, it may be premised, that in W. Dolbein's bill for regulating the transportation of slaves, five men were allowed for every three tons, in ships under

one hundred and fifty tons; and three men for two tons.

"Bearing these things in mind, let us advert to the following cases:—

"In 1824, the following were sent into Sierra Leone.

"The Diana, of 66 tons. No. of slaves 156, and a crew of 18. Height of the men's room 2 feet 7 in. Height of women's 3 feet 11 in.

"The Brazilian Friends, 95 tons. No. of slaves 260. Height of men's room 2 feet 6 in.; do. of women's 3 feet 10 in.

"The Aviso, of 165 tons. No. of slaves 465. Height of rooms 3 feet 2 in.

"The whole number shipped in these three vessels was 881, of whom 712 were adults."—*Parliamentary Papers.*

"A few months previously the Lisboa was sent to the same port, having 336 slaves on board, though the tonnage was only 92.—*Ibid.*—In the following year this vessel was found by a British brig abandoned by her crew, with 31 negroes holding to the top of the main-mast; and ten more were cut out of the side. The crew, and 138 slaves had been taken off by another slaver, and the rest left to perish.—*Ibid.*

"In 1825, two Brazilian vessels were sent into Sierra Leone, one of 51 tons, with 160 slaves, chiefly adults, the other of 82½ tons, with 285 slaves. In the same year, a Spanish slaver, measuring only 51 tons, was captured, with 285 slaves on board. Near the same time, two other Spanish slavers were sent into Sierra Leone, one of them measuring 41 tons, and the other 60. The former had 132 negroes, and the latter 135, crammed into a space capable of containing about 30 at full length.—*Ibid.*—In the same year, we have an account of 17 slaves, the remainder of 23, being found at sea, on board a schooner boat of five tons. The space allotted to these slaves was only 18 inches in height between the water casks and the deck."—*Ibid.*

"If we turn to the recent accounts, we shall find that the same barbarous practice of crowding the vessels to suffocation is continued. The following account of the tonnage and cargoes of Spanish and Portuguese vessels condemned at Sierra Leone during the years 1837 and 1838, composing only a small part of the whole, may serve as a specimen. The tonnage, it may be observed, is generally given on the authority of the masters; and it is well known that the slavers frequently rate the tonnage of their ships considerably above its amount.

"In 1837.—	Slaves.
The Gata,	32 tons, cargo 111
The Dolores,	107 do. do. 314
Paquette Cabo Verde,	182 do. do. 576

Josephina,	120 tons, cargo	350	Slaves.
Latona,	126 do. do.	325	
Lafayette,	184 do. do.	448	
Provincia,	60 do. do.	198	
Vibora de Cabo Verde,	100 do. do.	269	
Florida,	85 do. do.	296	
Ligeira,	79 do. do.	313	

"In 1838.—

Deixa Falar,	72 do. do.	210
Arrogante,	150 do. do.	473
Isabelita,	36 do. do.	150
Felicidades,	218 do. do.	559
Dons Irmaos,	64 do. do.	305
Piova,	91½ do. do.	225
Flor de Loando,	90 do. do.	289

"The American ship Venus, which in the beginning of 1839, landed 800 slaves in Cuba, and was said to be calculated to carry 1000, is stated at 460 tons.

"Sometimes the efforts to conceal the slaves from discovery add greatly to their sufferings. A letter dated in 1826, from a British naval officer, mentions having boarded a vessel, under Dutch colours, with a view of examining her papers. The captain represented her as laden with sugar, and after considerable search, nothing to the contrary was discovered. Suspicion, however, being excited, one of the officers descended into the hold, where he at length perceived the leg of a black man under a curtain, on the removal of which 240 slaves were discovered. They were nearly starved, having only one day's provision on board; and a yam being thrown among them they fought for it like hungry dogs. They had been at sea 47 days, during which time sixty at least had died.—*Ibid.*

"In the recent parliamentary papers, we have an account of the Spanish schooner Vincedora, which arrived at Cadiz from the coast of Africa in the year 1837, with a number of slaves on board. These slaves were, no doubt, kept in the hold during their stay at Cadiz; for we find they were concealed during a passage from Cadiz to Porto Rico, from the sight and knowledge of the passengers taken in at the former port. On the voyage, the passengers were much annoyed by the effluvia arising from the vessel's hold, but were not permitted to see the interior of it. At Porto Rico, a number of these slaves were landed, and the remainder brought out to view. On the passage, from this island to Havana, the Vincedora was detained by a British cruiser, when the number of slaves still on board was 26. It therefore appears that this number, besides those who were landed at Porto Rico, had been carried across the Atlantic concealed in the hold of a vessel ostensibly engaged in the packet service.

"With regard to the number of deaths

* Travels of Denham and Clapperton. Boston edition. Page 131.

which occur in the voyages across the Atlantic, our information is often very uncertain, as the testimony on this subject is generally of a questionable character. A few cases will be noted in which the voyage was not longer than that usually performed by the slave vessels, and the care of their health likely to be greater. In the beginning of 1837, the Portuguese brigantine *Temerario*, was taken with 349 slaves who had been just shipped, and sent to Sierra Leone, where she arrived in 33 days; yet 95 died before they were landed; and 13 more in a few days afterwards.

Ibid.
 "The *Cobra de Africa* was detained on the 27th of Fifth month in the same year, with 162 slaves, and arrived at Sierra Leone on the 14th of the following month; and yet 52 had died on the voyage, and 44 of the survivors required hospital treatment. The vessel is stated at 110 tons, and of course was less crowded than slave ships usually are. The slaves, however, are said to have been confined in the baracoons, about three months previous to embarkation.—*Ibid.*—The *Paquete de Cabo Verde* was detained on the 11th of First month, in the same year, and arrived at Sierra Leone on the 20th of the Second month. The number of slaves, at the time of capture, was 576; and the deaths, previous to her arrival, 106; with 112 requiring hospital treatment.—*Ibid.*

"On the 23d of Twelfth month, 1836, the Brazilian ship *Incomprehensivel* was captured about midway between the Cape of Good Hope and Rio Janeiro with a cargo of slaves, and sent to Sierra Leone, where they arrived on the 27th of the following month. According to the declaration of the master, he had shipped 785 slaves at Mozambique. When they arrived at Sierra Leone, it appeared that 83 had died subsequent to the capture, and that 180 more required medical treatment. By the decree of the court the vessel was condemned, and the surviving slaves, 556, emancipated. It thus appears that 199 must have died between the time of embarkation and the condemnation of the vessel."—*Ibid.*

"The *Felicidades* was detained on the 8th of Third month, 1838, with 559 slaves on board, which had been embarked three days before. The vessel arrived at Sierra Leone on the 7th of the following month; and notwithstanding every attention on the part of the captors, 134 of the slaves perished previous to their arrival, and 14 afterwards.—*Ibid.*

"The destructive character of the middle passage is strikingly illustrated by the case of the *Prova*, which was captured in the summer of 1838, with 225 slaves on board, and taken to Sierra Leone. The clean and comparatively comfortable condition of the vessel and slaves, is said to have reflected great credit on the officer who had charge of them; and out of the 225 slaves, who were embarked just before the capture, only 20 died during a passage of twenty days. That is, only $\frac{8\frac{1}{2}}{100}$ per cent. had perished in 20 days. Now the usual mortality in a year is about $2\frac{1}{2}$ per cent. It therefore appears that this naval officer, by very superior attention, and he probably did

all that the nature of the case allowed, so far impeded the march of death, that about six days were required to take off as many as usually die in a year.—*Ibid.*

"Besides the usual causes of mortality, the slaves are exposed to greater danger, and to more frequent destruction from casualties incident to sea voyages. In case of the vessel being wrecked, the slaves, from their confined situation, have very little chance of escape. We have an account of the *Estella* schooner, with upwards of 300 slaves, being wrecked in the summer of 1838 on the coast of Jamaica. The crew it appears escaped to the shore, leaving the slaves and vessel on the shoal. They did not for some days disclose the circumstances of the wreck, and when at length search was made, it was found that the slaves had all perished.—*Ibid.*—Near the same time, it appears a slaver arrived at Havana, the outline of whose history, given by the British judge at that place, is the following:—

"She sailed it is said to Madagascar and Mozambique, and not finding any negroes on the coast to be bought, forcibly and piratically took from the other vessels engaged in the same errand, the cargoes they had collected, and gave the robbed vessels a quantity of gunpowder, &c., with a recommendation for them to adopt the same course. Having thus got together about 560 negroes, the report further states, that before they got out of the range of the monsoons, they encountered very violent weather, which lasted two days, and compelled them to shut down the hatches, without being able, during that time, to afford the slaves either air or food. The consequence was, that when the storm abated, and they went to examine their condition, they found that about 300 negroes had perished from suffocation and hunger, and with the ordinary mortality afterwards attending such voyages, they arrived here with only about 200 surviving."—*Ibid.*

Here we have a slender specimen of the trade from which the stock of slaves in the United States, now amounting to about two millions and a half, was originally derived. I readily admit that slavery, in its usual operations on our farms, and in our families in the United States, does not exhibit those scenes of atrocity which belong to the traffic; yet as the ownership on which our slave-holders so confidently rely, is, when traced to its source, found to have no other basis than the African trade; it appears that in a moral or religious view, that trade, and the claims which have grown out of it, must stand or fall together.

It was not uncommon a few years ago, to hear the advocates of slavery admit that the original enslaving of the negroes was altogether wrong; but urge the difficulty and danger of changing the relation in which we have been placed by those who lived before us. Hence they seem to infer, that under present circumstances, their slavery may be right, although the introduction of slavery was totally wrong. But this is not the position assumed by our reviewer: his object evidently is to establish the consistency of the institution with the doctrines of the Old and New Testa-

ments. If his doctrine is correct, slavery may continue forever. Consequently we must regard his defence of American slavery, as applied to the whole system, in all its ramifications.

Now we need not go far into an examination of the doctrines of our Saviour to arrive at the conclusion, that if the natives of Africa in general were good Christians, they would discontinue their part of the trade in slaves. They would neither massacre nor sell their countrymen, if they were governed by the precept to do to others as they would wish that others should do to them. The Europeans would also abandon this traffic entirely, if they were guided by this precept. It would indeed be difficult to conceive a greater outrage upon common sense, than an attempt to reconcile the African slave-trade with the religion of the New Testament. And if that trade was altogether iniquitous, the slavery which grew out of it cannot be innocent. If the slaves were seized on the African shore, in violation of religion and morality, it is difficult to perceive in what way a right to them and to their posterity could be derived from this seizure. If the original capture was an act of unauthorized violence, the continuance of the victims in the condition to which that violence reduced them, must be violence continued. The people of Virginia, during their colonial dependence, made numerous efforts to arrest the introduction of African slaves. No less than twenty-three acts of the legislature were passed, directed to that end, between 1699 and 1772. In the latter year, a petition to the King of Great Britain, denounced the trade as one of *great inhumanity*, and humbly implored his paternal assistance to check so pernicious a commerce. Little did the authors of this petition imagine, that their sons, after a lapse of seventy years, would attempt to defend, either this commerce itself, or the slavery which grew out of it, upon Scripture authority.

(To be concluded.)

DOMESTIC ECONOMY.

In travelling over New England, one is frequently struck with examples of thrift, comfort, and humble independence, the direct results of industry, sobriety and frugality, as instructive as they are beautiful. A benevolent mind always contemplates them with unmingled pleasure. They present themselves often in circumstances to ordinary view the most inauspicious. The conditions, which appear most unfriendly to success, seem to constitute the very grounds or occasions of it. The courage is kindled, and the resolution strengthened, in proportion to the difficulties to be met; and, in a manner the most encouraging to honest labour and strict temperance, they show the power of man, in a high degree, to command his own fortune. Massachusetts is full of these examples. I do not know that they are not as common in other places. It is impossible, however, that they should exist but in a condition of freedom, where a man has a freehold in the soil; where, unawed either by overgrown wealth or

oppressive power, he wears the port, and has the spirit of a man; and where, above all things else, he has the voluntary direction of his own powers, and a perfect security in the enjoyment of the fruits of his own toil.

It will not be without its use, if it does no more than present to the imagination a charming picture of rural comfort and independence, if I refer particularly to one instance which strongly attracted my attention. In one of those beautiful valleys in which Franklin county abounds, where the surrounding hills in June are covered to their summits with the richest herbage, and dotted over with the rejoicing herds, at the foot of the hills, near a small stream which here and there spreads itself like a clear mirror encased in a frame of living green, and then at other places forces its gurgling waters through some narrow passes of the rocks, you may find an humble unpainted cottage, with the various appurtenances of sheds and styes and barns around it. Three or four tall trees present themselves in front of it. The door-yard is filled with flowers and shrubs; and the buildings seem to stand in the midst of a flourishing and full-bearing orchard, the trees of which are clothed with living green, with no suckers at their roots, unadorned with the nests of the caterpillar, unscathed by the blight of the canker-worm, and with their bark clean and bright, indicating alike the health of the tree, and the care of the proprietor. Every part of the premises exhibits the most exact order and carefulness. No battered axe lies at the wood-pile; no rotten logs, no unhoused sled, no broken wheels, no rusted and pointless plough, encumber the road-way; no growling sow, with her hungry and squealing litter, disputes your entrance into the gate; no snarling dog stands sentry at the door. The extended row of milk-pans is glittering in the sun; and the churn and the pails are scrubbed to a whiteness absolutely without a stain.

The house is as neat within as without; for such results are not seen but where harmony reigns supreme, and a congeniality of taste and purpose, and character, exists among all the partners in the firm. The kitchen, the dairy, the bed-rooms, the parlor, all exhibit the same neatness and order. The spinning-wheel, with its corded rolls upon its bench, keeps silence in the corner, for a little while, during the presence of the guest. The kitchen walls are hung round with the rich ornaments of their own industry—the long tresses and skeins of yarn, the substantial hosiery of the family, and the home-spun linen, emulating the whiteness of the snow-drift. The floors are carpeted, and the beds are made comfortable, with the produce of their own flocks and fields, all wrought by their own hands. The golden products of the dairy; the transparent sweets of the hive, obtained without robbery or murder; the abundant contributions of the poultry-yard, the garden, and the orchard, load the table with delicious luxuries. There are books for their leisure hours; and there are children trained in the good old school of respectful manners, where the words of age, and grey hairs, and superiority, still have a place; inured to early hours, and hab-

its of industry, and with a curiosity and thirst for knowledge, stimulated the more from a feeling of the restricted means of gratifying it. There is another delightful feature in the picture: the aged grandmother in her chair of state, with a countenance as mild and benignant as a summer evening's twilight; happy in the conviction of duty successfully discharged, by training her children in habits of temperance and industry; and receiving the cheerful tribute from all, of reverence and affection.

Some may call this poetry; it is indeed the true poetry of humble rural life, but there is no fiction nor embellishment about it. The picture is only true; and if it were not a violation of the rules which I have prescribed to myself, not to mention names in such cases, and that I might offend a modesty which I highly respect, I would show my readers the path which leads to the house, and they should look at the original for themselves.

The owner, when I visited him, was forty-five years old. At twenty-one years old, he was the possessor of only fourteen dollars, and of the blessing only of friends no richer than himself. His whole business has been farming, and that only. He married early; and though he did not get a fortune with a wife, he got a fortune in a wife. They have comforted and sustained their parents on one side of the house. They have brought up three children; and, with the co-labour of the children, they have given them a substantial and useful education, so that each of them, now of sufficient age, is capable of keeping a good school, as they have done, with a view to assist their own education. He began with thirty-five acres of land, but has recently added fifty-five more to his farm, at an expense of nearly thirteen hundred dollars, for which there remained to be paid five hundred—a debt which, if health continued, he would be able to discharge in two years. The products of his farm are various. He raises some young stock; he fattens a considerable amount of pork for market, and occasionally a yoke of cattle. He sells, in a neighbouring village, annually, about one hundred dollars worth of fruit, principally apples and peaches. Such a situation may be considered, in the best sense of the term, as independent as that of any man in the country.

Now what are the causes of such success? Persevering industry; the strictest and most absolute temperance; the most particular frugality, and always turning every thing to the best account; living within his own resources; and above all things, never in any case, suffering himself to contract a debt, excepting in the purchase of land, which could be made immediately productive, and where, of course, the perfect security for the debt could neither be used up, nor wasted, nor squandered.—*Colman's fourth Report on the Agriculture of Mass.*

Audubon, the Naturalist.—A letter from this great naturalist, to the editor of the Boston Atlas, gives some account of his expedition to the Rocky Mountains. It is written

from the neighbourhood of St. Pierre, about fifteen hundred miles above St. Louis. He says:—

“In the way of plants, we have seen several species of cactus unknown to us previously, and we intend to take plenty of them home. We have also found a beautiful dwarf sweet-scented pea, that perfumes the whole atmosphere. It grows over all the sandy and dreary hills and plains of which I have spoken. There exists a rare herb called the white apple, which is farinaceous, and makes a good mush, when dried and pounded fine. Of these also we will take some home. We have collected every thing that was or is in blossom, and will continue to do so when in seed and ripe. We intend to fill up many boxes of the seed for all our friends, both far and near.

“In zoology we have done pretty well, in ornithology better, as we have four new species of birds, and have no doubt we shall find more.”

Wonderful Cave in Iowa.—In the Lead District, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, full of spar, and other formations. In one section, the cavern extends to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side. Compared to this, the Mammoth Cave of Kentucky, and other subterranean wonders, dwindle into littleness. The American continent, when it shall be fully explored, will be found to contain the most magnificent natural curiosities in the world.—*Late paper.*

Exhalation.—It is scarcely possible to form an adequate idea of the quantity of water which, in the state of vapour, is always ascending into the atmosphere and floating in it above us. — Dalton has calculated that the quantity of water which falls through the air in rain and dew in one year, in England and Wales only, is 115,000 millions of tons. Of this immense amount, about one-third is carried off by rivers and subterraneous cavities. The same author infers that 75,000 millions of tons are yearly evaporated into the atmosphere, from the surface of England and Wales only.

Industry.—The following anecdote, from an English paper, may give encouragement to the industrious:—

“Not long ago, a country gentleman had an estate of £200 a year, which he kept in his own hands, until he found himself so much in debt, that to satisfy his creditors, he was obliged to sell the half, and let the remainder to a farmer for twenty years. Towards the expiration of the lease, the farmer coming one day to pay his rent, asked the gentleman whether he would sell his farm. ‘Why, will you buy it?’ said the gentleman. ‘If you will part with it, and we can agree,’ replied the

farmer. "That is exceedingly strange," said the gentleman. "Pray tell me how it happens, that while I could not live upon twice as much land, for which I paid no rent, you are regularly paying me a hundred pounds a year for rent, and are able in a few years to purchase the farm?" "The reason is plain," replied the farmer. "You sat still and said go—I got up and said *come*—you laid in bed and enjoyed your estate—I rose in the morning and minded my business."

Publication and circulation of Books.

"It is a very common thing to hear of the evils of pernicious reading, of how it enervates the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those then without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet, loudly as we complain of the evil, and carefully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers! As to printers, and booksellers, and library keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading rooms and libraries, and are habitually sold in almost every bookseller's shop. Seneca says, 'He that lends a man a weapon for his revenge, makes himself a partner of his crime.' He, too, who writes or sells a book which will, in all probability, injure the reader, is accessory to the mischief which may be done: with this aggravation, when compared with the example of Seneca, that whilst the weapon would probably do mischief to but one or two persons, the book may injure a hundred or a thousand. Of the writers of injurious books, we need say no more. If the inferior agents are censurable, the primary agent must be more censurable. A printer or bookseller should, however, reflect, that to be not so bad as another, is a very different thing from being innocent. When we see, that the owner of a press will print any work that is offered to him, with no other concern about its tendency than whether it will subject him to penalties from the law, we surely must perceive, that he exercises but a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If it were right for my neighbour to furnish me with the means of moral injury, it would not be wrong for me to accept and employ them.

"I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scurrilous infidelity; one Captain Cook's voyages, and one a new licentious romance. If the book-

seller takes and executes all these orders with the same willingness, I cannot but perceive, that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps, this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlour table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that *completeness* of virtuous conduct, without which the *Christian character* cannot be fully exhibited. Step into the shop of this bookseller's neighbour, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet legibly inscribes upon it, *Poison*. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all, if it were not sometimes useful; but to what readers can a vicious book be useful?

"Suppose for a moment, that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be, that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The influence is obvious; and surely it is not needful again to enforce the consideration, that although *your* refusal might not prevent vicious books from being published, you are not, therefore, exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might, no doubt, circumscribe a man's business, and so does purity of conduct, in some other professions: but if this be a sufficient excuse for contributing to demoralize the world, if *profit* be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket.

"I know, that the principles of conduct which these paragraphs recommend lead to grave practical consequences; I know, that they lead to the conclusion, that the business of a printer or bookseller, as it is ordinarily conducted, is not consistent with Christian uprighteousness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller, without circulating injurious works, may frequently be great, and it is in consequence of this difficulty, that we see so few booksellers amongst the Quakers. The few who conduct the business, generally reside in large towns, where the demand for all books is so great, that a person can procure a competent income, though he excludes the bad.

"He who is more studious to justify his conduct, than to act aright, may say, that if

a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself, what the precise tendency of a book is, yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can, nevertheless, perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening, can distinguish it from night."

Reason, however useful in its proper place, under the influence of Divine light, is, like all our other faculties and powers, when under the government of the old, or natural unregenerated man, capable of dreadful prostitution. Let its own works praise it. What bath it done for those who have professed to devote themselves most to its guidance, free from all the systems and shackles of their education? How are these agreed, how are they united? are these "of one heart, and of one soul," speaking the same thing? No, no; nothing is more evident than the contrary of all this, to those who are acquainted with the state and labours of this description of people, the respected, wise and learned of this world. Babel has always had men for its builders, but the kingdom of Heaven hath ever been made up of "little children."—*J. Thorp.*

THE FRIEND.

TWELFTH MONTH, 23, 1843.

In the course of our social intercourse it has so happened, that we have fallen in with several persons who have recently visited Haverford, and have returned with impressions highly favourable to that interesting seminary. They all concur in stating, that though the number of pupils, from the pressure of the times, and other causes, is considerably diminished, the school was never in a better state, in regard to the order and harmony which prevails, the comfort and quiet enjoyment of the children, and the efficiency with which the duties of the several departments of supervision and tuition are performed. Our object in thus briefly touching on the subject, is to intimate the wish, that some one competent to the task, would prepare for our columns an article, somewhat in detail, descriptive of the present condition of the Institution.

MARRIED, at Friends' Meeting, Twelfth street, on Fourth-day, the 6th instant, WALTER BROWN, to ANNA C. TEMPLE, both of this city.

—, at Friends' Meeting, Salem, New Jersey, on the 13th instant, JOHN GRISCOM, of Burlington, to RACHEL DENN, of the former place.

—, on the 13th instant, at his residence in this city, JOHN S. WHITALE, in the eighty-seventh year of his age.

For "The Friend."

LAURENCE STEEL.

The visitations of the Holy Spirit have been, from generation to generation, extended to the children of men, in order to cleanse and sanctify their hearts, to redeem them from the power of sin, to bring them into communion with the Father of Spirits whilst in this world, and thus to prepare them for a participation in everlasting fellowship with the saints in light. The paths in which the devoted servants of our Lord Jesus Christ have been led, are diversified and yet similar. Although different degrees of light and knowledge have been vouchsafed, yet have all been taught to feel the necessity of purity and holiness, of watching unto prayer, of getting to the substance of all types and shadows, of obtaining through faith in the Lord Jesus, and the effectual washing of regeneration, true rest and peace in believing. It is because we are all fellow-partakers of infirmity,—fellow-objects of the grace and good Spirit of our God,—fellow-heirs of immortality and eternal life,—that the trials and secret exercises of the saints, who have already finished their earthly course of probation, are interesting and instructive to us. Whatever may have been the peculiar trials that surrounded,—the sin that most easily beset them,—the same grace which enabled them to overcome all, is necessary for us; and without a similar dedication of heart, we shall never be permitted to follow them to glory. We cannot easily multiply too greatly the records of those who have, through the assistance of the Lord's Holy Spirit, obtained a victory over the corruptions of nature, walked with God whilst on earth, and at the close of life, in joyful confidence resigned their souls to him. We are animated by "so great a cloud of witnesses" to the sanctifying and preserving power of the Most High, as we behold them treading dark paths wherein we have been led, struggling with temptations which have assailed us, or obtaining the victory over evil habits, or secret sins, against which we are striving in sorrow. By these our hope is enlivened, our faith is strengthened, and, at times, with patient joy, we gird ourselves anew for the race that is set before us, looking trustfully and thankfully unto Jesus, the author and finisher of our faith.

Laurence Steel was born in London, about the year 1644, of parents who were zealous members among the Independents, and who being religious in their way, and anxious for the increase of the society to which they belonged, dedicated him from his birth to the ministry. With a view of qualifying him for this office, they spared no labour or pains to have him instructed in the principles of the religion they professed, and no expense in procuring for him a liberal education. For book learning was with them, as with most others in that day, considered an absolute requisite for a preacher. Whilst very young in years, Laurence was visited by the Spirit of the Lord, which awakened a holy fear of sin in him, and inclined him to prize more the things that pertained to everlasting life and salvation, than the pleasures and gratifi-

cations of the present world. By the grace of God thus visiting and instructing him, and obedience thereto, he was drawn out of those sinful ways, in which many children, with riotous mirth, were hastening to destruction. During the sixth and seventh years of his age, in accordance with the movings and leadings of the Holy Spirit within him, he often left his youthful companions, and the recreations in which they were engaged, to seek a place for private retirement and prayer. This he did, fearing if he was not obedient when he felt the drawing to the performance of this duty, that he afterwards might seek after a qualification for it in vain. He had frequently found this the case to his sorrow, and therefore he was the more earnest in his dedication and faithfulness to the impressions of duty, when and where received. Thus, even in his very early years, he was often constrained, by the prevalent influence of Divine power, to cry, Abba, Father!—to seek an inward acquaintance with God,—to ask of him redemption from every evil way and work,—a qualification for winning others to him, and a willingness to suffer death itself with joy, for his sake, as many of the martyrs had been strengthened to do.

About the twelfth year of his age, he was, for the furthering of his education, sent abroad to a school. Here mixing with many children, he was, by their example and importunities, drawn to spend his leisure hours in sports and pastimes with them. These were accounted harmless, but by his earnestness therein, he came to neglect the gentle motions of the Spirit of Truth within him. He heeded not the intimations which would have kept him from going with those, whose vain words and actions were even then a burthen to him, nor those touches of love, which, at times, in the midst of his play, drew his heart to seek after the Lord. Thus, day by day, these strivings were neglected, these motions were put by, until at last the spirit of acceptable supplication seemed taken away from him. He continued, as before, at stated times, to go and seek the Lord, but his words seemed to return to him void. Guilt and condemnation were now his portion, and many times barren and thankless he was unable to utter a word. Thus it continued with him for years, until at last the judgment of the Lord so seized upon him, that he knew not but that he was forsaken forever, and had sinned out the day of visitation. In this season of darkness and despair, he was made willing to bow to any terms, if he might but obtain the least hope of mercy, the faintest prospect of escaping the torments of hell, which he saw were awaiting him, or feel renewed within him, the merciful stirrings and strivings of the Spirit of God. His cry seemed shut out from the mercy-seat, his life became a burthen to him, every enjoyment was embittered by a sense that the wrath and indignation of the Lord were kindled against him. This sense followed him wherever he went, and whatever he did; he could not struggle with it, nor divert his thoughts from dwelling upon it. The agitation of his mind produced an effect upon his body; his health failed,—his strength wasted away. During

this dispensation, his secret conflicts, and exercises were confined to his own bosom, or only opened to the Lord, who was instructing him through chastisement and rebuke. After a long season of fiery trial, the Lord, in tender compassion, gave him a hope of mercy, spread before him a prospect of escape from everlasting misery, not through a justification in sin, but by a redemption from the love, a cleansing from the pollution, and a deliverance from the dominion, of it. These tidings were to him more precious than the gain of the whole world, for he knew Him to be faithful who had promised, and he believed he also would do it. The Spirit of sonship, whereby he could cry, Abba, Father! was again renewed in him; fears and distrusts were banished, and once more, in loving obedience, his soul was drawn to wait for every manifestation of the Saviour's will. His health returned,—his strength was restored; and his improvement therein, excited the wonder and admiration of his relatives and acquaintance, who had anxiously watched him in his sickness and decline.

Now the Life and Spirit of God, working more and more in him, awakened him to a more constant watchfulness over his thoughts, words, and actions, and led him into a greater degree of abstinence from the pleasures and delights of the world. He felt himself stirred up, to reprove such as dishonoured the name of the Lord, in word and conversation, and such as offended and grieved the Holy Spirit by mispending their precious time in the vanities of this world. In the performance of this duty, he dared not show respect of persons, but addressed his reproofs to relatives, as well as others. He was oftentimes constrained to warn the wanton and profane, as he met with them on the public ways; and was, at seasons, even in the midst of evil company, bowed down in prayer to the Lord of purity and power, whose laws they were violating, and whose ever-present knowledge of their thoughts and actions they were willing to forget. As he kept under the weight of the exercise that was on him, the Lord owned his service, and a fear and dread fell upon those that heard, so that they durst not question or withstand the power that thus led him to reprove, to pray, to exhort. These labours being wrought in the cross to his own will, were accepted of his Heavenly Father, who granted him, in token of approving love, a certain reward of peace in his bosom for all these acts of dedication. These were to him seasons of true comfort and consolation of soul. He had not yet settled down in any form or profession,—he was not restricted to any time or place in praying or seeking the Lord, but still, as the Spirit moved in his heart, at home or abroad, his sighs, his cries, his voice of thanksgiving, arose with acceptance. As he obeyed these inward motions, he wondered what it was that ministered such sweet feelings within him. He had the evidence, however, that it was from his God, and he felt drawn to a daily and hourly waiting upon it as his life; and he received therefrom great brokenness and tenderness of spirit, as it brought to remembrance the mercies and blessings showered on him by the Lord. As he abode in this con-

dition, every thing evil and unsavoury, in those around him, became a burthen to his mind.

Now he was stirred up, to use his utmost endeavours, to find a people, a religious society, with whom he might have unity of feeling;—who, having experienced the same work wrought within them, and been made partakers of the same spiritual life and power, might be fellow-helpers in the way to the kingdom. As one to whom a short respite from the grave had been granted, and who was diligently mindful to improve every moment of time granted him, he zealously set himself to seek after such a people. Without regarding the health of his body, or giving much heed to the seasons, and weather, to which he must be exposed, he went to the various places of worship around, to hear such as were esteemed to be lively awakening preachers. At first he was much among the Presbyterians, but not finding that fulness of life he desired among them, he left them, and joined himself to the Independents. In this last society, he apprehended there was more of tenderness, and a greater evidence of the power of good, working among them. He perceived in their assemblies, that such terror often times seized upon the ungodly,—that they were constrained to cry out under it,—that a hungering and thirsting was manifest among the members, which, for a time, they regarded as more precious than the glories and pleasures of this world. With this state of longing desire after good, he had unity, and delighted to be with those who were in it.

After a while the Independent congregations loosing some of the freshness of their early desires after good, settled down into a formal and regularly-ordained ministry, whereby they stunted and limited the Spirit of God, prescribing time and person for the exercise of the various spiritual gifts. A diminution of that life, which, as a spring of living water, had moved and bubbled up in them, was felt and acknowledged by many. When they came together, they complained of dryness, barrenness, and lukewarmness, and a want of those tender living breathings which once they had felt. Having lost much of that earnest desire after holiness, which before they had known, they were now ready to settle down in a belief, that they never should know a victory over their corruptions, whilst kept in the church militant.

Sensible of a decay amongst them of vital, heart-purifying Christianity, and not willing to judge either the formal ministry they had established, or the doctrines they preached, Laurence was still blaming and condemning himself, although he knew not wherein he had departed from a faithful fulfilling of all their prescribed means of grace. In due season the Lord made it manifest to him, that the decline they had witnessed was occasioned by the shortness and incompleteness of the doctrines which their ministers delivered. They described man in a fallen and sinful state, from which he must be redeemed,—but they made mention of no power sufficient to enable him to withstand and to overcome sin in this life;—they did not preach that

manifestation of Christ in the soul, which could bid the strong man of corruption, destroy the seed of the serpent, and cleanse from all his works. Instead of this thorough deliverance from the power and pollution of sin, they preached a justification, and salvation by Christ Jesus, which was consistent with the enemy of the immaculate Lamb of God remaining still in them, bringing forth his works of darkness and defilement to the end of life—to that period when all hope of redemption, as for any purifying change to be wrought in them, was past. They brought the people to a sense of sin, and a desire of deliverance,—a condition good and precious in its day,—but they offered them nothing more; they held up no higher attainment, than a continued laying again and again, the foundation of repentance from dead works, without a deliverance therefrom.

(To be continued.)

Tribes of Indians West of the Mississippi.

Most of the readers of "The Friend" must be aware, that the Yearly Meetings of New England and New York, have, since the year 1837, been exercised in concern in relation to the numerous tribes, and parts of tribes of Indians, formerly located in various parts of the United States, east of the Mississippi, but which, through the agency of the general government, have been induced of latter time, reluctantly to abandon their ancient cherished homes, and suffered themselves to be removed to the wild lands west of that river. In the year 1842, in order to carry into effect the concern of those Yearly Meetings, two Friends, "from a sense of religious duty," and with the "approbation and unity of their friends," proceeded in the Eighth month of that year, to visit many of the tribes of Indians in their present locations. A report prepared by the deputation since their return, having been presented to our brethren of the Yearly Meetings of New England and N. York, has been printed by their direction for the information of the community generally; and a copy of this report having been kindly transmitted to us, fraught, as on perusal we find it to be, with various interesting information to be relied upon concerning the present condition and prospects of those remnants of a once numerous and powerful race, we propose making from it pretty copious extracts.

"Having completed our arrangements for the journey, we took leave of the committee and many other Friends, and pursued our way to Ohio Yearly Meeting. We there met with the committee on the concern for the Indians, of that Yearly Meeting, heard their report respecting the Shawnee school, and made such inquiries as seemed proper respecting the best mode of getting to the Mississippi river. Having a special desire to commence our journey as far north as the Winnebago tribe of Indians—and fearing that the boats would be impeded, on account of the low stage of the water in the Ohio river, it seemed most advisable to take the northern route. We accordingly travelled by land to Cleveland,

thence by steam-boat to Detroit, and by land across the State of Michigan to the Mouth of St. Joseph's river. Here we took steam-boat over Lake Michigan sixty miles to Chicago. After waiting one day in this place, we departed by stage for Galena and Dubuque, crossing the State of Illinois, a distance of one hundred and eighty miles. We arrived at Dubuque early on First-day morning, the 25th of Ninth month; and the following evening procured a conveyance to the Winnebago Indians.

"On the 29th of the month, we reached the mission for the Winnebago tribe of Indians, and took lodgings with the sub-agent, David Lowry, where we were kindly entertained by him and his family, and every facility in their power afforded us for conferring with the Indians, as well as a readiness evinced to furnish such information as was desired.

WINNEBAGO TRIBE OF INDIANS.

"This tribe is located north-west from Iowa Territory, and west of Prairie du Chien, on lands called the Neutral Ground. They are located in different parts of this land in settlements called villages. Their principal one, called the School Band, is near the sub-agency of David Lowry, on Turkey river, about one hundred miles north-west from Dubuque, and within four or five miles of Fort Atkinson. They numbered altogether about two thousand. These Indians live in rude lodges, or wigwags, as they are sometimes called, built in the usual Indian style, by forcing forked sticks into the ground for posts, into the forks of which they lay poles for plates and ribs, preparatory to covering them with oak bark. The sides are either made of bark, mats made of flags, or skins fastened to the plates, and extending to the ground. These wigwags are from ten to twenty-five feet in length, and about ten feet wide. The inside of the building is fitted up with a sort of frame-work on each side, made of poles about two feet high, and three feet wide, intended as a sort of bedstead, on which they fasten skins or mats, where they lounge and sleep, leaving a space through the centre four feet wide. At each end there is an aperture or door. The fire is built in the centre, the smoke escaping through a hole in the top.

"There are not infrequently as many as three or four families, amounting to twenty persons or more, occupying one of these miserable hovels. When about their homes, they live principally upon soups, made of wild fowl and venison, turnips and potatoes. They also eat an abundance of boiled corn. Some corn-bread, and a very little wheat flour are used by them.

"There is no regular order as to the time or manner of taking their meals. Some are seen eating their soups outside of their wigwags, some are eating while sitting on their beds; while others are engaged in different pursuits; and should any person of another family happen to come into the lodge when he needed food, he would as freely partake, without invitation, as he would of his own.

"The dress of the men consists mainly of

blankets; all of them wear the waistcloth; some wear moccasins and leggins, and a few wear a calico frock or shirt. The head is generally uncovered; a few, however, use a turban. The dress of the women consists of a broad cloth skirt and blanket. Some of them wear moccasins and leggins; the head is entirely uncovered, except that the blanket is sometimes thrown over it for a covering, but they use no other. The dress of the large children is similar to that of the grown persons of the same sex. Most of the small children go naked during the warm season; but those that attend school are clothed similarly to the white children on the frontier settlements. The greater part of the men and women wear ornaments, such as wampum, beads, bells, and jewelry. Most of the men paint their faces on special occasions; some part of the face is painted red and some black.

"The principal employment of the men consists of hunting at certain seasons of the year; and when not thus engaged, they do but very little labour of any kind, it being considered disgraceful both by men and women for the man to be seen at work. Much of their time is spent in riding, of which they are exceedingly fond. They likewise spend a portion of it in ball-playing and other sports, and a considerable time is spent in lounging about in idleness. The women are generally industrious, performing the greater part of the manual labour both in the camp and on the land. They look dejected, and appear more like slaves than otherwise. Many of the women and children receive very severe treatment from the men in their drunken revels; from which cause some of them are maimed.

"The Winnebagoes have but one school, and that is supported by the general government, and is under the immediate superintendence of the sub-agent. There have been, the past year, about ninety children at the school, some of whom have made pretty good proficiency in learning. The school was vacated while we were there. We were informed that there was much difficulty in getting a portion of the children to attend constantly, in consequence of an undue influence exercised over them by interested men. This school may be considered as rather an interesting institution; and, from what we could gather from the teachers, the children are as susceptible of instruction as the whites. They are taught in the English language altogether.

"This tribe is governed by chiefs, who sometimes receive the office by hereditary descent; and at others, by a choice of the people; and sometimes they are appointed by the agents of the general government. They have some vague notions of the Deity, or Great Spirit, as he is more generally called by them. They also believe in a state of future rewards and punishments, and talk about a bad spirit. Very few, if any, have embraced Christianity.

"The Winnebagoes this year raised about 2500 bushels of Indian corn, besides a pretty large supply of potatoes and other vegetables,

on grounds prepared by the agent of the government near his location, by the band called the School Band. The annuity paid to this tribe amounts to nearly ninety thousand dollars in money, goods and appropriations for different purposes. Previously to their receiving it, the sub-agent collects the whole tribe, and pays over to the head of each family the amount due them. Notwithstanding the large sum which they receive, they are still in a deplorable and suffering condition, and fast wasting away. Much of their misery may be traced to the treatment of some of the white people towards them. But leaving the past, and looking only to the present conduct of the white man, it is evident that unless something more effectual is done to break up the corrupt and iniquitous traffic in whiskey, as well as the fraudulent trade carried on among the Indians by some of those persons licensed by the government, the Winnebagoes will, in a few years, be numbered with the tribes that are not.* We were credibly informed, that in defiance of the present rigid laws, immediately after the payment of 1841, there was sold to this tribe two hundred barrels of whiskey; and at the time of our being there in 1842, the whiskey sellers had increased in number one-third. These whiskey dealers and licensed traders find a strong inducement to follow up the poor Indian, from the fact that he receives so large a payment at one time.

"The Indian, as a general thing, is imprudent to the last degree, and but poorly calculated to keep any amount of surplus property; so that within four or five days the whiskey seller residing on the frontier, and the licensed trader, who is permitted to vend his goods among them, get nearly all the money. The licensed traders are numerous, and generally plant themselves at the time the money is paid over, in the immediate vicinity of the place where the payment is made. They sell the Indians the most trifling and worthless articles for an enormous profit; the Indian is tempted often times to buy these articles from their gaudy appearance. After he has parted with his last dollar in money to the whiskey seller, or licensed trader, in payment of old debts for whiskey, or for some of the above mentioned articles, (and the Indian is always largely indebted to these dealers,) he then takes the articles he has purchased of the licensed trader to the whiskey shop, and sells them for a much less price than he gave, and takes his pay in whiskey, at ten or even twenty times the actual cost to the settler. It is no uncommon thing for an Indian, after he has parted with all his money, and many other necessary articles, to barter away his gun, horse, and even his blanket for a few bottles of whiskey. We were credibly informed, that these whiskey shops not unfrequently have large piles of blankets, and large stacks of guns, that

* We were informed by the agent that he had registered the names of thirty-nine Indians, who had been butchered in their drunken revels among themselves, within the space of fourteen months; and he did not doubt, but that there were others who had been killed in this way, whose names had not come to his knowledge.

have been taken from the poor natives for a little whiskey.

"Thus we see that the policy of the government, and the benevolent efforts of those who are honestly labouring among them for their good, are almost wholly defeated by the avarice of those lawless men.

"On Sixth-day of the week, and the first of Tenth month, agreeably to previous arrangement, we met about thirty of their chiefs and principal men in council at the agent's house. Our object in calling them together, was explained by David Lowry, the sub-agent; and then our certificates from our friends, and the letters and talk from the Secretary of War, addressed to the Indians, were severally read and explained to them. We then felt constrained to make a few remarks, and to extend such advice as seemed proper; after which, Little Hill, one of the chiefs replied, That what he had heard was very good, and that they had heard a number of talks from their great father, the President; and he had promised to help them, and keep off the whiskey sellers, but he had not done it, and now it was too late. He supposed he had tried, but could not; that he had such great matters to attend to, that he could not see to their small concerns; and now it was too late to help them.

"We then told them we did not believe it was too late for them to refrain from drinking whiskey. We told them, that much that they complained of, we believed to be true, and that the white man had wronged them; but that we wished them to understand that they yet had good friends among the whites, who were grieved with the conduct of bad white men towards them; we hoped they would not be discouraged, but try to do better themselves; and that we and our brothers at home were disposed to do all in our power to help them. And after making, on our part, some other remarks relative to their condition, they expressed their satisfaction. Little Hill spoke to some of the elder chiefs, and, as we understood, requested them to reply to us, as he was young, and wanted some of his elder friends to make a speech. They severally said, they were well pleased with our talk, but had nothing further to say. Little Hill then rose and shook hands with us, and then commenced speaking with us through the interpreter, young Lowry. Referring to their former condition, previous to their intercourse with the whites, he said, "The Great Spirit had made us all, but he had made us different. Some men he made white, some he made red, and placed them at a distance one from the other. They, the red men, lived happy, and he supposed the white man lived happy too. They then had no sickness nor deaths amongst them, except from old age; all their people lived to be old and white-headed. But when the white man came among them, they then became sick, and died young. The white man brought fire-water amongst them; they supposed the white man got the whiskey from the bad spirit, for surely they never got it from the Good Spirit. They began to sell it to the Indians, and then their miseries commenced; and they had become reduced, and

could not refrain from drinking, so long as the white man sold it to them; and now they despaired of ever being any better, and the only way for them to be made better was to keep the whiskey away. The white man did not know what it was to go hungry and cold; but the poor Indian did; he believed that we pined them, and talked to them for their good, and he thanked us for it, and said he would tell it to his people, and hoped they would mind our talk; to which they all assented. He then said, Brothers I have nothing more to say, and shaking hands with us again, sat down."

(To be continued.)

For "The Friend."

WHO IS AN HIRELING?

In the last number of "The Banner of the Cross," published in this city, we find the following in an essay upon the causes of "poor preaching." After speaking of "poor places of worship," and "poor hearts," as causes, the writer says:—

"*Poorly paid preaching is likely to be poor preaching. It shrivels a man up terribly to be straightened about his temporal support. If he must move in the hampered of all sort of shifts and expedients, to make the ends of the year meet, he cannot sail freely and joyously forth on the great sea of truth. He can only play the puny part of creeping along shore. With this kind of care upon his shoulders, he cannot rise up to the stature and vigour of a giant. He is crippled, and becomes a dwarf. His poor pay makes him feel poor, and it is in poverty of spirit he undertakes a sermon. His thoughts will have a hue of poverty about them; chance if he does not write his sermon upon poor paper, and with a poor pen, and move poorly, and with a sorrowful spirit from the Alpha to the Omega of it. And then he feels poorly prepared for the pulpit, and what can the result be but poor preaching. Unloose this fettered bird ye parishioners—take the lead from his wings—the care from his heart, by promptly paying all arrearsages, and amply meeting all his wants. Give him the chance thus to spread his pinions, and see if his joyful and animated enterprise in his work does not stop the cry about poor preaching."*

When the great Author of the glorious gospel was personally upon earth, he was poor, and had not where to lay his head. He chose his apostles from among the poor, who laboured for their daily bread; and when he sent them forth to proclaim the glad tidings of peace, he commanded them "freely ye have received, freely give: provide neither gold nor silver nor brass in your purses," &c. Certainly he never contemplated that the character of their preaching should depend upon the remuneration they could obtain for it; and though thus poorly provided, and poorly paid, in the sense of the above, yet their preaching was far from being "poor," nor did their poverty "cripple" them, or make them "dwarfs."

"Silver and gold have I none," said Peter; but his lack of pelf did not hurt his preaching,

because his capacity therefor did not depend upon the pockets of his hearers. Paul, in his address to the elders of Ephesus, reminds them, "yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." And again, when speaking to the Corinthians of all the apostles, he says, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, *working with our own hands.*" But notwithstanding thus "straightened about their temporal support," we hear no complaint of its "shriveling them up," and obliging them "to play the puny part of creeping along shore," and that "poor pay" caused them to "undertake their sermons in poverty of spirit," or in any way impeded them in declaring the glad tidings of the gospel of salvation. They made no call upon the flock, to "take the lead off their wings," "the care from their hearts," by putting gold into their pockets. But having a dispensation of the gospel committed to them, a necessity was laid upon them, yea, said Paul, "woe is me if I preach not the gospel." True, they did not have to write out their sermons, and these consequently escaped the risk of being vitiated by "poor paper," or "a poor pen." But preaching would appear, from the language which I have quoted, to be a different affair with the professed successors of the apostles, and those whom *they ordain* to the work. Labouring with their own hands to provide things honest in the sight of all men, has long been discarded by them, as a thing too servile, and too hampering. Hence they must look to their "calling" as a means of livelihood, and will furnish their sermons according as they are paid; and if a liberal allowance is not provided, our author says, the minister "moves poorly, and with a sorrowful spirit from the Alpha to the Omega of it," [the sermon,] "he feels poorly prepared for the pulpit, and what can the result be but poor preaching?"—What indeed?—Yet these men profess to feel themselves called to the work of the ministry of the gospel by the Holy Ghost. Is it to be wondered at that we hear such language as the following, respecting some among these ministers. I take it from the same number of the same paper, where it is given as an extract, under the head of "Ministerial Familiarity with Sacred Things." After speaking of the effect produced by familiarity "with the solemn services of the sanctuary," upon the mind of a "Christian minister," "desistive of true devotion," is the following:—"Accordingly we find from history, that *unholy ministers of God* have outstripped other persons in the race of sin and vanity. So it is at the present time, and so it will ever be to the end of time. If the heart of the reader and preacher of the everlasting gospel be not touched and penetrated, as he proceeds with his solemn work, who can measure his obduracy, who can gauge his shame, who can conceive his wretchedness, more especially in the hour of death, and in the day of judgment."

I remember hearing of an itinerant preach-

er who, when addressing an assembly in this city, after urging the impossibility of serving their Creator, and being the servants of sin at the same time, told them, to this effect, that if they would agree to strive honestly and sincerely to serve God for one year, and at the end of that time were dissatisfied with their bargain, he would guaranty the devil would take them back on their own terms. But with these "*unholy ministers*" it would appear, satan keeps the bargain altogether in his own hands. They may officiate as delegates of Christ, be "preachers of the everlasting gospel," and, according to the faith of the church to which they belong, may hold in their hands the "means of grace;" but yet they must not cease to serve him, so faithfully, that they shall "outstrip other persons in the race of sin and vanity." What a deplorable state of things to exist within a professed Christian church. How can those who are zealously affected in the good cause tolerate it? "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that beareth with an infidel?"

DIED, on the morning of the 23d of Ninth mo., at his residence, Rancoons, Burlington county, New Jersey, after a lingering illness, which he bore with true Christian patience, SAMUEL WOOLMAN, in the 75th year of his age. He was confined to his room about three weeks; From the commencement of which, it was evident that he deemed his end to be near. His mental faculties were retained sound till the last. The serenity with which he labored in several ways to his approaching close, and the peaceful feelings that were witnessed around his bed, gave evidence that his mind was stayed on the immutable Rock, Christ Jesus.

—, at the residence of her son-in-law, Joseph Chambers, on the second of Tenth mo., 1843, LYDIA, wife of John Phillips, a minister and member of New Garden Monthly and Particular Meeting, aged eighty-two years.

—, at his residence in Chatham county, North Carolina, on the 8th ultimo, JENNIE CANNESSE, Sr., a member and sister of Cane Creek Monthly and Particular Meeting, in the 83d year of his age.

— at Burlington, N. J., on Sixth-day, the 10th of Eleventh mo. last, MARY ROCKWELL, a member of Chesterfield Monthly Meeting, in the 88th year of her age.

—, at his residence in East Marlborough township, Chester county, Eleventh mo. 25th, in the 92d year of his age, CALER PENNOCK, a much esteemed minister of the gospel, and member of Kenett Monthly Meeting. He was able to attend meetings, and was often engaged in them in public testimony, until a few months before his decease, when he was disabled by a paralytic stroke. His faculties appeared to be clear, and he was preserved in most sweetness to the last. A solemn meeting was held on the occasion of his interment. Of him it might be justly said, "Behold an Israelite indeed, in whom is no guile;" "Mark the perfect man, and behold the upright, for the end of that man is peace."

—, at her residence, near Smithfield, Ohio, on the 11th instant, FANNESSE wife of John Hoyle, in the sixty-second year of her age, after a short but severe illness, which she bore with patience and Christian fortitude. The deceased was a useful and exemplary member of the Society of Friends; and much respected by those acquainted with her. She was favoured to retain her mental faculties; and the morning previous to her close, expressed entire resignation to the all-wise disposal of Providence.

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OBSERVATIONS

On a Pamphlet entitled "*Brief Examination of Scripture Testimony on the Institution of Slavery.*"—By Enoch Lewis.

(Concluded from page 92.)

It is needless to follow the reviewer in his quotations from the apostolic epistles, since they all inculcate the doctrine which our Lord had previously taught. He enjoined his disciples to overcome evil with good; and the apostles instructed their converts, whatever their condition in the world might be, to pursue the same course. However unjust or oppressive their treatment, they were still required to maintain the character of disciples of the Prince of Peace. Children were admonished to obey their parents; wives to submit to their husbands; servants were required to obey their masters, and to serve them with conscientious fidelity; and the people were exhorted to submit themselves to every ordinance of man for the Lord's sake. These injunctions certainly do not sanction the exercise of authority, on the part of parents or husbands, except such as can be maintained in strict conformity to the Christian laws of love. The government which existed in the Roman world, when these Epistles were written, was the government of Nero; one of the greatest tyrants that ever disgraced a throne. It will hardly be maintained that the injunctions of the apostles furnish any justification of Nero's tyranny. And surely the admonition to servants gives no more sanction to the tyranny of masters, than the injunction to subjects affords to the oppression of rulers.

The reviewer has given a brief outline of the tyrannical measures pursued by the various conquerors, by whom the world was enslaved, previous to, and about the time when the apostles wrote; but he has not attempted to *prove* that the slavery which grew out of these commotions was sanctioned by the apostles. He seems to have assumed the rectitude of this odious slavery, without proof, because the apostles advised that it should not be repelled by violence. When

Peter attempted to defend his master by the sword, he was taught the same lesson which he and Paul afterwards taught the believers; to submit with patience and meekness, to whatever wrongs they might be exposed, from the violence of unprincipled men. This was included in the precept to overcome evil with good. But to infer from these passages that the slavery of that day, or the slavery of ours could be maintained without violating the principles of the gospel, manifests a strange disregard to the spirit and tenor of the whole Christian system.

We may observe that the word *servant* does not necessarily signify a slave, and of course we are not authorized to suppose, that the persons addressed by the appellation of *servants* were all slaves. But if we admit that they were, there is nothing contained in these Epistles which even intimates that their servitude was justified by the Divine law. I see nothing in those admonitions which I should not willingly, if my voice could be heard, address to a slave. I should certainly advise him to exercise patience and fidelity; to submit to his lot, unless he might be made free in a peaceable manner. The true friends of the slaves do not desire that they should emancipate themselves by violence. They, like the apostle, advise patience and submission; but if they may be made free, in a pacific manner, to use it with discretion.

The injunction in the sermon on the Mount; "love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you;" is unquestionably applicable to slaves as well as freemen. This is the genuine fruit of the gospel spirit. When servants, whatever may be the nature or tenor of their servitude, are imbued with this spirit, they will feel and practice towards their masters all the benevolence which the apostle enjoins. They will own their masters as objects of the same redeeming love with themselves. Whatever they may think of the justice or injustice of their servitude, contempt and aversion will not be indulged.

The reviewer appears to infer from the passages which he cites from the Apostolic Epistles, that the lawfulness of slavery is fully recognized; I think, however, that the texts which he has cited, if closely examined, lead to the opposite conclusion. The slavery of our day and country, I say, is clearly forbidden in the very texts which he has adduced to support it. Let us look at the Epistle to the Ephesians. "Servants be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants

of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters do the same things unto them, forbearing threatening; knowing that your master also is in heaven, neither is there respect of persons with him." Here the servants are enjoined to act as in the sight of God; to preserve inviolate the law of love; and the masters are required to act toward their servants upon the same principle of love; to remember that their Master is in heaven, and beholds with an equal eye the master and servant. But masters are not only told positively what they must do, have a special regard to the Divine law in their intercourse with their servants; but they are told negatively what they must not do, they must not use threatening or opprobrious language. And if threatening must be forbore, much more must the execution of what a threat indicates, be avoided. Now we know that the slavery of the United States originated in violence, and must be maintained, if maintained at all, by the fear or application of force. Remove from the system of American slavery, all threatening and appearance of force, and we must be convinced that its days are numbered. It will soon pass away as a dream of the night.

The same apostle in his Epistle to the Colossians, after admonishing servants in terms nearly similar to those in the Epistle to the Ephesians, adds, "Masters give unto the servants that which is just and equal: knowing that ye also have a Master in heaven." If masters render to their servants a just and equal remuneration for their services, they can have no reasonable motive for retaining them in slavery. The service becomes one of equivalents, an hired service. The value of a slave, as property, depends upon the difference between the worth of his service, and the return which is rendered. Render what is equivalent, and the value of the slave is annihilated. Of course, the vast amount of property which is said to be held in the south, in the persons of slaves, ceases to be any property at all, as soon as their masters adopt in their practice the precepts of the apostle.

Though our reviewer appears very confident that the apostles, and our Saviour himself, have recognized the lawfulness of slavery; yet he informs us that the Apostle Paul, in the twelfth chapter of his Epistle to the Romans, has laid down a system of practical morality which secures the exercise of sentiments and feelings, that most exterminate every thing inconsistent with doing to others, as we would they should do unto us. I readily

agree that not only the chapter in question, but the whole tenor of the Christian system, when carried into practice, leads to the result supposed. Such then being the doctrine of the apostles, without exception, as well as their Master, we may save ourselves the trouble of inquiring whether slavery, as our author defines it, is compatible with the principles of the gospel, until we can find a class of people who are *willing* to become subject to *involuntary* servitude. If slavery can neither be established, nor supported without compulsion, a system of morality which secures the observance of the precept, "All things whatsoever ye would that men should do to you, do ye even so to them," must inevitably extinguish slavery.

Without following the reviewer through every part of his essay, I think I may now correctly assert, that he has not only failed to establish his third proposition, but that the doctrines of the Christian religion, as laid down by our Lord and his apostles, constitute a standing protest against the system of American slavery.

On his fourth proposition, viz., that the institution of slavery is full of mercy, I shall not spend many words. Probably the declaration of Solomon may be an appropriate reply; "The tender mercies of the wicked are cruel."

If we ascribe mercy to personal slavery, such as exists at this day in the United States, we must admit that it is rather comparative than absolute mercy. To find even comparative mercy in the system, we must recur to wars of the most barbaric character—to wars of extermination. Commencing our inquiry with nations in such a savage state, that wars of extermination are waged among them, we may perhaps agree, that the substitution of slavery for military execution, is one advance in the progress of civilization. When captives taken in war are reduced to personal slavery, they are certainly subjected to the most degrading condition ever imposed by a victorious power. The substitution of personal slavery, for indiscriminate slaughter, is, therefore, the least and lowest improvement upon barbaric warfare. If then there is any mercy in it, that mercy is the first embryo of benevolence in the savage breast. Among civilized nations, the meliorations which have been long introduced into the prosecution of war, have left this stage of advancement far behind.

The mercy which our reviewer has discovered in American slavery, is nothing more than what the advocates of the African slave-trade long ago ascribed to that odious traffic. They laboured to make it appear, that the prisoners of war would be massacred if not purchased by the slave-traders. Hence, according to their theory, the trade was a merciful one. The falsehood of the assumption, on which this theory of mercy is founded, has been sufficiently exposed. The African traffic has been condemned; and in this condemnation the people of Virginia unite, either from motives of humanity, or because it interferes with a slave-trade nearer home.

But could we believe that the lives of pri-

soners were saved by the existence of slavery, it would still be a perversion of terms to say that the process was merciful. When a savage warrior spares the life of his prisoner, because he expects a profit from selling him as a slave, it is avarice, not mercy, which governs his action. If a farmer saves the life of a calf, because he believes his interest will be more advanced by the labour of a calf when it becomes an ox, than by using its flesh for food, we never suppose that mercy has any part in the decision. It is a simple estimate of profit and loss. Yet this is the same species of mercy as slavery is calculated to encourage. Mercy is not a selfish, but a benevolent feeling; it depends not on the overt act, but on the principle of action. Selfishness is a son of the earth; mercy is the daughter of heaven.

If it could be proved that some advantages had been derived by the negro race from their enslavement in the western world; should it appear that the slaves transported from Pagan Africa to Christian America, were placed in a condition to receive the light of the gospel; still it would be preposterous to assert, that the traffic from which these advantages spring, was merciful. The improvement of their condition was no part of the object designed by the trade. An incidental result, which was neither foreseen nor intended, does not affect the character of the traffic. But were we superficial enough to admit that the slave-trade was merciful, because it probably may bring a few benighted Africans to hear the gospel preached, who would otherwise be left to the darkness of their native land; still the slavery of the United States, and the internal trade which has grown out of it, would be destitute of that excuse. Is it a mercy to coloured natives of Maryland or Virginia to be transported to a cane or cotton field of the south and west? The assertion that there is any mercy in the system, when compared with the just rights of freedom, is indeed too preposterous for serious argument.

Before taking leave of the reviewer, I must send a few words in an effort to correct an error, into which he appears to have fallen, in regard to the characters and motives of those who are labouring to promote the extinction of slavery. He seems to consider them as disturbers of the peace; as opponents of civil government, and the promoters of measures calculated to break up the foundations of society, and deluge the earth in blood. He attempts, quite awkwardly, to identify them with those teachers of abominable doctrines against whom the apostles warned the believers of his day. As nothing appears in the Apostolic Epistles, from which we can infer that these false teachers had any connection with the extinction of slavery, I shall take the liberty to suppose that the comparison would have been more correct, if made between the friends of emancipation in our day, and those who were turning the world upside down in the days of the apostles.

I am not about to deny that the freedom of the slave is sometimes advocated with a warmth, and in a manner which sound discretion would not justify; but I do unhesitatingly

assert, that the doctrines of emancipation, when supported in a Christian spirit, are so far from being calculated to excite rebellion, and deluge the earth with blood, that they contain the elements of universal peace. Among the early and strenuous advocates of emancipation, we may enrol the names of men who spent their lives in labouring to promote the peaceful reign of the Messiah, and whose conduct was a standing comment upon the doctrines which they preached. Were Granville Sharp, John Wesley, Dr. Porteus, James Ramsay, John Woolman, Anthony Benezet, Warner Mifflin, William Cowper, William Wilberforce, and a host of others, who have passed away, but left a brilliancy behind them, enemies to their race, or the promoters of treason? It would probably be no easy matter to find a man, who has been conspicuous for philanthropy, that has come in contact with slavery, without expressing his disapprobation of it.

Slavery is essentially warlike in its character. Quintus Curtius declares, that there is no friendship between the master and the slave, for even in peace the rights of war are maintained; and Locke asserts, that the perfect condition of slavery is the state of war continued between a lawful conqueror and a captive. The abolition of slavery would, therefore, terminate this state of war. The history of the middle ages clearly proves, that the Christian religion, corrupted and disguised as it was, had nearly melted away the system of slavery, which had been engendered by the barbarous wars, accompanying and following the fall of the Roman empire. But the Mohammedan religion still giving its authority to the practice, the Saracens, or Moors, who settled in Spain, continued to enslave their prisoners of war; and the professors of Christianity, during their long-continued contests for the dominion of that country, retaliated upon them the barbarous example. When the Moors were expelled from Europe, and retreated to the south of the Mediterranean, the hatred of their race, which their deadly conflicts had created among their former opponents, seems to have followed them to their new abodes, and to have been transferred to the greater part of the African continent. Hence the commencement of the African slave-trade by the people of Spain and Portugal. This predatory warfare, which originated in the union of avarice and hatred, has been continued by avarice itself, to our own times. Though we, as a nation, have professedly abandoned the African part of this warfare, yet, in half the states of the Union, we continue it upon the hapless descendants of that continent. We retaliate the barbarities of Mohammedan war, not on the prisoners who have fallen under our power, but upon their descendants who were born among us, and who are innocent and ignorant of offence towards us or our ancestors.

Now the true friends of the slaves do not encourage them to wage a war for the purpose of obtaining their rights, or redressing their wrongs. They indeed heartily deprecate such an attempt. But they invite their masters, who are actually maintaining this war of

ances, to execute a treaty of peace, and thus remove from the coloured population all reasonable pretext for disturbing the repose of the community. Let them see and feel that they have a country that owns them, and a government which affords them protection; and they will have the same inducements to love their country, to support the government, and to labour for the general good, as their fairer compatriots.

The friends of emancipation rely upon persuasion and argument; they know that pacific movements on one side, excite pacific sentiments on the other; they have seen the safety of immediate emancipation practically demonstrated in the British West Indies; they behold the wealth of the fairest portions of our country withering under the mildew of slavery; they perceive that a cloud, black with the elements of commotion, is spreading and thickening with the progress of time; they know that the lightning which sleeps in this portentous cloud may burst in a moment upon us; they are convinced that the remedy for the evils of slavery, present and prospective, are yet in our own hands; and they are anxious that the people of these United States may lay hold of the things which belong to their peace, before they are hid from our eyes.

Tribes of Indians West of the Mississippi.

(Continued from page 104.)

"After gathering the foregoing facts and observations respecting the Winnebagoes, we took leave of our friend Lowry and family, as well as the other white inhabitants connected with them at the establishment, and returned to Dubuque, on the Mississippi. We then took steam-boat down the river, about two hundred miles to Burlington; thence we took stage and private conveyance by way of Mount Pleasant and Salem, Iowa, to the Sacs and Fox agency, distant about eighty miles. We reached this place the eighth of Tenth month, about one o'clock p. m. The tribes were, at the time, assembled for the purpose of negotiating a treaty with the general government, through Governor John Chambers, the negotiator. The whole Sac and Fox nation were in the neighbourhood, but the men only attended the council. Just as we reached the council, the chiefs commenced speaking, and spoke with much animation. One of the Fox chiefs spoke first, and then a Sac, and so alternately, till four had spoken, the last being Keokuk, their principal chief, a celebrated orator. The purport of their talk was about the same, and resulted in an agreement to sell all their lands to the United States for the sum of one million and fifty-five thousand dollars. Eight hundred thousand of this sum was to be put at interest at five per cent., and the remainder to be appropriated to the payment of their debts. They were also to be provided with lands to settle on, south-west of the Missouri river, where they were to remove within three years.

"After the adjournment of the council at that time, we went to the agent's house, where the governor put up during his stay at this

place. He received us kindly, and entered into conversation very freely, respecting the condition of these tribes of Indians. He remarked, that unless something was done to better their condition, and that soon, they must in a very few years all be wasted away, in consequence of the wickedness and treachery of the whiskey sellers, and other traders, who are taking advantage of these poor ignorant natives, by obtaining their money and other valuable articles in exchange for whiskey, and trifling commodities of no real value to the Indians. These articles, he remarked, are frequently sold to them for ten or twenty, and, in some instances, for a hundred times their real cost; and, in a very short time, these unprincipled traders manage to obtain the last dollar the Indian has. And he further said, that some of the accounts brought in against the Indians stagger credulity; in one instance, one of these accounts was exhibited for settlement, amounting to sixteen thousand dollars, which he had ascertained to have grown out of the remnants of an old stock of goods not worth five hundred dollars. He remarked, that whiskey was, no doubt, in many instances, sold to the Indians, and charged as corn, blankets, or other articles which the licensed traders have a right to sell to the Indians, while it is unlawful to sell them whiskey. He said also, that the advice of the whiskey sellers and other traders was unbounded in its influence upon the Indian, and that he had found much difficulty in treating with them on that account, as these traders were constantly hanging about them, and advising them against adopting such a course as would be for their good, and cautioning them not to leave the chase, nor lay down the gun or the blanket, not to have schools established among them, and, in fine, against civilization in any way. What we saw and heard during our stay at the Council Ground, fully confirmed the statements of the governor. While we were there, we met with men of influential character, some of whom it is known have been long engaged in a trade with the Indians, by which they have amassed great wealth. These men used their utmost skill to make us believe that the Indians were a happy people; that there was no necessity for any benevolent exertions on their behalf, and that they were now living very comfortably. An Indian, say they, was made to hunt, not to work; and they are so very happy in keeping to their old habits of living, that any attempts to induce a change only serve to make them unhappy. They argued against educating the Indians, altogether, either within or without their borders; saying, they have as much knowledge as it is necessary for an Indian to possess.

"There were also other men associated with these traders, either by friendship or otherwise, men of high standing in the community, who were forward in sustaining them in their selfish and erroneous statements. And what is most to be deplored is, that the Indians will more readily listen to the counsel of these men, than to those who are disinterestedly engaged for their good. We can but hope, however, that when they shall be re-

moved to their new homes, all intercourse with their old advisers may be broken off, and they be left to receive better counsel from men who are not so intently bent on their own aggrandizement at the expense of the life and happiness of the Indian.

"These tribes number in all about two thousand two hundred. They are a large stately race, particularly the men. None of these Indians, to our knowledge, cultivate the soil; but they are, in general, hunters. They have, however, a large pattern farm carried on for their benefit, by a government farmer. Their annuity, at this time, is about half the amount of that of the Winnebagoes. They live in wigwams, or lodges, similar to those of all the uncivilized Indians. They have no schools, nor any civil or religious institutions among them; but in other respects, their manners and customs are about the same as those of the Winnebagoes. A few of their children have received some instruction at the Choctaw Academy in Kentucky; but for the want of a suitable opportunity to apply what little learning they may have obtained, and in consequence of the jealousy and prejudice of their own nation against civilization, soon after their return, they fell into the habits of their uncivilized brethren. There was little opportunity, while there, of conversing with them, owing to their engagements in making their treaty. We visited most of their tents, and took a view of them as they were encamped on the open prairie.

"After collecting what facts we could in relation to these tribes, we returned to Salem, a distance of about fifty miles, where we staid two or three days with Friends, and then returned to the Mississippi, where we took stage at Fort Madison for Keokuk, and from thence by steamboat went to St. Louis. While there, we called on D. D. Mitchell, superintendent of Indian affairs. He received us kindly. We presented him with our documents from the government, as well as our certificates from our friends at home. He gave us a passport to travel through all the tribes within his superintendance.

"Here again the same lamentable tale was told respecting the devastation that whiskey was making amongst all the different tribes within his jurisdiction. He informed us that they were annually diminishing in numbers; and that unless something more effectual could be devised for their benefit by way of putting a stop to the iniquitous traffic in whiskey, they would soon be all wasted away. He gave us copies of reports received from the several schools within his superintendance, for our perusal.

"We left St. Louis by stage for St. Charles, a distance of twenty miles; thence took steamboat for Westport, nearly five hundred miles up the Missouri river; the navigation of which, at this time, was considered very precarious, on account of the low stage of the water, and the numerous snags and shoals in the river, which caused much anxiety to us, as well as to the officers of the boat, both by night and by day; yet, through all, we were mercifully favoured to reach our destined port unharmed, and then proceeded by land, about

nine miles, to the Friends' school in the Shawnee nation. We reached the school early in the evening, where we were cordially received by all the Friends of the establishment, and hospitably entertained.

"The day following we made arrangements for a council with the Indians, viewed the premises, &c., and in the evening visited the school, heard the scholars answer Scripture questions, spell, &c. The school consists of twenty-three boys, and fourteen girls. We were pleased with its appearance at this, and subsequent visits that we made; the scholars manifested a good degree of activity, and appeared cheerful and happy. They had made considerable proficiency in their studies; as much as could reasonably be expected, under the circumstances in which they were placed. They are taught in the English language, and converse in English with the whites; but when conversing among themselves, they speak the Shawnee. Attached to this school is a large farm, the income of which goes to the support of the Institution. The boys work on the farm, and are instructed in agriculture, the school being conducted somewhat on the manual labour plan. We were well satisfied with the appearance of the farm. The school is wholly supported by the Yearly Meetings of Friends of Baltimore, Ohio, and Indiana; and was instituted at its present location by them at the request of the Indians. We made a visit to the Methodist Mission School, distant about three miles from that of Friends'. Their buildings are of brick, and large, and an extensive farm is attached to the establishment. This school also, is conducted on the manual labour plan. We were informed that they instruct upwards of eighty children annually at this Institution. Our government has done much towards its establishment and support, and the deficiency is made up by the Methodist board. The children were making tolerable progress in the various studies in which they were engaged, as well as in agriculture and the mechanic arts. The Baptists have also a small school in the Shawnee nation; but, at the time of our visit, it was vacated.

"After visiting the schools, we called on several families of the Indians, many of whom appeared to be living tolerably well in comfortable log-houses; some of them have pretty good furniture, utensils for cooking, &c., and some have barns and other out-buildings. They raise a supply of Indian corn for themselves and cattle, and keep oxen, cows, horses, hogs, and a few sheep. All of them raise a large number of fowls. Some of them have peach orchards, and have sent some peaches to market the past season. Many of the men of this tribe are industrious, as well as the women; a few of the men are mechanics, and work by the day for the white settlers, and give satisfaction to their employers. They appear to be adopting the dress and manners of the whites, and to be advancing slowly in civilization. It is reported that some of them have embraced Christianity; but most of them adhere to their ancient views of religion. A considerable number are yet given to dissipation; they all appear to have a continued re-

gard for Friends, and received us kindly, manifesting much interest in our visit. We held a number of councils with them during our stay in the nation, to pretty good satisfaction, and rendered them such advice as seemed proper, to which they listened with interest and attention. They were apt at making us acquainted with their grievances. At one of the councils with the chiefs and head men of the nation, the following speech was made, our certificates and documents having been previously read, and we having rendered such counsel and advice as way opened for.

"SPEECH.—Brothers:—Perhaps it is the will of God that we should meet to-day to talk over things together; and if there was no trouble in the way, we could get along much better in making you a reply. You know that when there is only a little trouble in the way, we cannot get along so well. Brothers, we are glad to hear your talk, and when we meet in this way, we think about God, and talk about Him; for we believe it is his will that we should think about him, and talk about him. We greet you as brothers, and send our love and best wishes to our friends, the Quakers, who sent you to see us, their Indian brothers. Brothers, this is not the first time our friends, the Quakers, have come to see us to instruct us in the things you have been talking about to-day. A long time ago our Friends, the Quakers, gave us the same instruction, and our young men who are seated around you at this time, have heard their talk, and now live agreeable to their advice; for we think that your way of living is good. Brothers, all our young men who are here to-day understand what you say, and like your talk, they do not drink whiskey, but work; raise corn, wheat, oats, have horses, cows, sheep, and hogs, and live comfortably, and are saving something for their children. As to my improvement, it is growing less as I grow older. Brothers, we that are seated around you, believe that what you say is true. I have given up drinking whiskey a long time ago, and think about other things. I think about God, and feel that I have religion in me. We believe that your religion is a good one, and your talk and your feelings towards the Indians is good and right. A long time ago, your old men talked to us about your religion, and we told them about our religion; and they told us, that though your religion was different from our religion, yet if the heart was right, we could travel together through this world, and be saved at last.

"Brothers, you say that you have come a long way to see your Indian brothers, and now you see we are in a bad condition, (alluding to their head chief who was present in a state of intoxication,) like some of our Indian brothers whom you have been to see. We cannot help it so long as the white men will sell whiskey to the Indians. Our Great Father can prevent it, but no one else can. We want he should stop up the barrel, and not suffer any to run out to the Indian.

"Brothers, as to the school, we cannot do much; we can talk to our people about sending their children, but if parents will not send

their children, we cannot help it. If you get along well with the children you now have, parents will see it, and become willing to send their children, as they wish them to learn to work, and read and write like white people. Brothers, we believe that all you have said to us is true, and we wish you to carry this talk of our's home with you, and tell our friends, the Quakers, all about what you have seen among your Shawnee friends; that many of them have good farms, raise stock, viz., horses, cows, sheep, and hogs, and many of them do not drink whiskey, but have good houses, good furniture, and live comfortably. Brothers, that is all I have to say."

"The Shawnee nation numbered about twelve hundred. They are situated on the east side of the Kansas river, and west of the state of Missouri. They have a beautiful tract of country, one hundred miles long and twenty-five broad."

(To be continued.)

For "The Friend."

TO A FRIEND, DURING TRIAL.

"In the time of trouble he shall hide me in his pavilion."
Ps. xlvii. 5.
"Thou shalt keep them secretly in a pavilion from the strife of tongues." xxxi. 20.

Far from the noisy million,
The jarring scenes of life,
Hide me in thy pavilion,
From bitter tongues of strife;
Oh, safely hide!

Let me, by Grace aided,
In duty's pathway run;
Drain every cup appointed;
No suffering dare to shun,
Thou may'st provide.

Cast where thou wilt, my dwelling,—
My way is in thy hand,—
But oh, 'mid Jordan's swelling,
Point, point the promised land;
My soul sustain.

Give me, for beauty, ashes,—
For joy the mourning dress,—
But when the tempest dashes,
Oh, let me nearer press,
Thy side to gain.

Yes, let my very weakness,
A tower of safety be,
When, pride subdued, in meekness
I find my strength in thee,
My all in all!

Bowed lowly in submission,
Beneath constricting power,
To thee flows the petition,
Oh, keep me in this hour,
Save, or I fall!

Father! from all commotion,
In thy pavilion hide;
Still every wild emotion,
Of the tumultuous tide,
Or—Be given,

To know that every billow,
Still urges to that shore,
Where weary heads may pillow
On Him, whose cross they bore,
At rest, in heaven!

The close of the year has often been compared to the close of life. As either approaches, it behoves us to get upon Pisgah, that we may look backward and forward.

For "The Friend."

LAURENCE STEEL.

(Continued from page 102.)

Laurence was sensible that for want of a continual striving against sin, in faith of witnessing an overcoming, life and spirituality had decayed, and were decaying, amongst them. Earthly-mindedness, he observed, had increased to a great height in professors, who were too much fashioning themselves according to this world, and had departed from a true testimony for God. Under these impressions, he felt constrained, the first time he had a public opportunity in London, to address them seriously and searchingly on the condition of things amongst them. In doing this, he took for a text, "All seek their own, not the things which are Jesus Christ's." Again, at the time of a fast, he delivered a sharp testimony, commenting on that passage in Jeremiah: "Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth." As Laurence set forth their wickedness, their declension from the life and power of Truth, it may well be supposed, that he did not thus speak to please men. He laboured as one who felt an awful necessity of discharging a conscientious duty in the sight of God. It was indeed a great grief of heart to him, to behold those who made profession of having obtained salvation and redemption by Christ Jesus, and yet were not to be distinguished in conduct and conversation, in their every-day walk and demeanor amongst men, from those who made no such profession.

Having thus sought in vain amongst the highest professors for that life and purity, that spirituality and victory over sin, which he wished to find in the people whom he was joined to in religious communion, he refused various public employments as a stated preacher, which were offered him, and accepted the station of private tutor in a family in Dorsetshire. Here he was to instruct the children, and to pray and preach in the family; for which services he was to be allowed a yearly stipend. He had taken no pay for his preaching, when he had previously laboured in London, and we shall find that when his salary became due in this family, he was not easy to receive compensation for any religious services performed with them. In this household there were many of a seeking, inquiring spirit, amongst whom he kept up family worship. He also held a meeting in the house on the First-day of the week, unto which many people came. One day he spoke on these words, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder the joints and the marrow." After the communication was over, he retired to his chamber, and there endeavouring to gather his mind into true quietness, he was sensible of condemnation, and was brought under sorrow by the reproofs of the unflattering witness, the Spirit of Truth, the Light of Christ in the conscience. He felt that he had been ministering in the strength of his own intellect, and according to his own will and wisdom; and with the assur-

ance that his labour had been in vain, came also the feeling, that because thereof the rebuke of his Master was upon him. In the secret of his heart there arose a language thus; "Bring no more vain oblations before me, but wait upon the motions of my Spirit, to bring forth that sacrifice which is accepted with me." Laurence was now reminded, how he had formerly experienced the quickness and sharpness of the Word of God within him, to cut him off from his vain pleasures and pastimes; and he saw that the same Word was now manifested, to cut him off from his vain oblations,—from those offerings made in his own will and manner, by which the Spirit of God was quenched, and its puttings forth neglected and restrained. He was instructed also, that this was come upon him, to bring him to that which was more pure and spiritual. It very clearly was opened upon his understanding, that no offerings in the way of ministry or prayer, had been commanded by the blessed Saviour or his apostles, or would be accepted of God, which were not the fruit of the motions of his holy Spirit. He now felt that if he resisted these convictions, refused obedience to their openings on his mind, and did not walk in conformity thereto, he would be again cast into that depth of horror and despair, from which he had been in mercy redeemed.

He now dared not take counsel of his fears, but in submission to apprehended duty, he desired the heads of the family in which he lived, no longer to cause the prayer-bell to ring for him, seeing he could no more in his own will and time, pretend to approach unto God. He reminded them how he had preached of the Word of God quick and powerful, and told them he had now found it a sword to cut him off from all his vain oblations. There was within a sorrowful struggling, a painful resistance to the operations of this living Word; but, as with a steady, resigned mind, he walked in obedience thereto, he day by day witnessed a coming out of all religious practices which he had taken up by tradition, or by imitation of any. He testifies, that what he did "was not out of any disrespect to that spiritual prayer and supplication which was exhorted unto in the Scriptures, which I did the more earnestly watch unto; but for fear of offending God by offering that which was become sin and iniquity to me."

Thus he was led into those spiritual views of prayer, which the early members of the Society of Friends were at that very time upholding to a persecuting world. Yet although he was brought into unity of belief with them, it was not through any influence exerted by them, for he says he had kept himself from any conversation with them, and was not acquainted with any. Through fear of spiritual infection, he had refrained from reading their books or attending their meetings. Not only had he declined going amongst them himself, but he had also used his influence to prevent others from the practice.

Having, as he reverently believed, been instructed as to the will of his heavenly Father, the reasoning and opposition of others could not shake his confidence therein; and perse-

cution seemed but to enlarge his perception of its truth. In humility, and yet with firm faith, he waited in patience for the further unfoldings of that will, holding himself ready to follow as the Lord might lead him. In this state of inward waiting, his aspirations were, that the Lord would show him the way, the people, and the foundation he would establish in the room of those he had pulled down. After a season, he had an opening on his mind in respect to these things; and he believed it right for him to declare it publicly in the family in which he resided. The opening was connected with the following passages from the second chapter of Isaiah. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." In meditating on these verses, it was made manifest to him, that the Lord Jesus had come to establish the spiritual mountain of his house; that which he had set up in the days of his flesh over the mountains of Samaria and Jerusalem. Now in renovated power and beauty, it was to be exalted above all the mountains and hills which had been raised up in the apostasy, in which the enemy of the Prince of Righteousness and of Peace, had his dwelling. To this, the mountain of the Lord's house, all nations should at last flow, and thus all other mountains should eventually become desolate as without inhabitants. He was instructed that in the establishment and exaltation of the Lord's house, man in his might and wisdom should have none of the glory, which was due and should be given to the God of Jacob alone, who, by a people poor and despised as Jacob, had come forth to supplant and overturn the loftiest mountains and hills. He saw that the people of the Lord, who had the high message to call others to the mountain and house of the Lord, should invite them not to listen to man, but to the teachings of the God of Jacob; to walk in no other paths, to tread in no other ways, than he should open before them. These could not go back to any mountain or hill where the Lord had not his dwelling, for instruction or knowledge, for they had come to that mountain, that spiritual Jerusalem, from whence went forth the law and the word of the Lord. Laurence was further enabled to perceive, that the Lord by this people whom he had chosen, would pour out his rebukes against those, who with swords and spears, the powers and contrivances of man, would endeavour to force others to those mountains and hills where the Lord's house

was not exalted. The true hill of Zion, the habitation of blessedness and peace, needed no carnal weapons to establish it, no outward force to cause the nations to flow into it. The peaceable nature of the gospel dispensation was unfolded to him, in perceiving that the nations under its dominion were to learn war no more. The very weapons of destruction through it were to become instruments of good. The sword, no longer tarnished with blood, should be beaten into a ploughshare, and the sharp-threatening spear into a pruning-hook. The too-frequent producers of death and adversity should be changed into sources of life and prosperity. And through the unfolding of gospel truths, the Lord's people should be a blessing to the nations among whom they dwelt, as Jacob and his seed ever were. He saw that this people were to proclaim the Lord's mountain, until all nations, parties and persuasions, should be brought down, and cease from rising up against each other; until their concord should become so great, that war should be no more learned, but all should learn the use of ploughshares and pruning-hooks, as of things which were to abide, when the sword, and all the trade and traffic of the mountain that was for war, should cease and come to an end.

As the verses were one by one opened to Laurence, he understood that the people with whom he should join, were to be of the house and family of the worm Jacob, the Supplanter. That as Jacob did, they also were to supplant with the most unlikely ways and means. Not by roughness as Esau, but by smoothness and gentleness; not by policy and cunning, but by plainness and simplicity; not by going from home and toiling abroad, as Esau the hunter, but by quietly abiding in their tents and habitations; not by might nor force of outward weapons, in the guise of which Jacob was singular from his predecessors, but by strength of prayer and spiritual wrestlings; not by the dictates or example of men, but by following the guidance of the quickening Word and Spirit of God, which had led him through all his trials and the opposition of men, unto Bethel, the place of acceptable worship and sacrifice unto God. He had a sight not only of the general doctrines and practices of this people, but also of the principle by which they should walk, and from which they should receive power to supplant and overturn—the Light of the Lord! This Light they were commissioned to call the people to. "O house of Jacob, come ye and let us walk in the light of the Lord." A light not emanating from man's dictates or example, but the light of the God of Jacob; that by which Jacob walked and overcame. A light, which like the mountain of the Lord's house, was to be established and exalted on the top of all the foundations, rules, and principles of those who walked by tradition.

(To be continued.)

"Though all sorts of professors generally own Christ as the Rock in words, yet most miss of the thing; and the subtle enemy hath made use of a notion, or apprehension of the

thing in the carnal mind, to deceive, and to keep them from feeling the eternal virtue, the living power of life in the heart, which is the arm of God's salvation, whereby Christ draws man's lost soul and spirit out of the grave of sin and corruption, up to the Father. But oh, how are poor hearts deceived! who think, by a believing of what Christ did, of a satisfaction he made for them while he was here on earth, though they lie in the pit all their days; though they carry the body of sin about with them to the very last of their time here, and have not felt the arm of God's power breaking down their spiritual enemies, their lusts, their corruptions, and redeeming them from them; yet hope to be saved in the end, and to be presented without spot or wrinkle to God. Christ had the name Jesus given him, because he was to save his people from their sins; and no man can truly and livingly know the name Jesus, *farther than he feels the saving virtue of it*. But he that effectually feels the virtue, he *indeed knows the name, and can bow at the name*, feeling his lusts and enemies bowed under by the power thereof, and that raised up in him, which can worship the Father in the Spirit and in the Truth. Oh, that the sons of men knew, oh, that the teachers and professors of this age knew, what they have so long reviled and trampled upon! Surely they would mourn bitterly, kiss the Son, and escape the wrath."

For "The Friend."

THE "INDIAN WALK."

The following particulars respecting the great "Indian Walk," are taken from Trego's Geography of Pennsylvania, a work replete with statistical and other information respecting our state.

"The great 'Indian Walk' makes a conspicuous figure in the history of this county (Bucks.) We are indebted to the reminiscences of the venerable Samuel Preston, as published by him in the Bucks County Patriot in 1826, for the following account of it:—

"It appears that in 1732, Thomas Penn, son of William Penn, came over as proprietary, and remained about two years. He contracted with Tudyuscung, a noted and pretended chief, for the Indian title to all the land to be taken off by a parallel of latitude, from any point as far as the best of three men could walk in a day, between sun-rise and sunset, from a certain chesnut tree, at or near Bristol, in a north-west course. (Other traditional accounts say, this tree was near Wrightstown, which is more probable.) Great care was taken to select the most capable men for such a walk. The reward was five pounds in money, and five hundred acres of land any where in the purchase. The choice fell upon James Yeates, Solomon Jennings, and Edward Marshall. This Marshall was a native of Bucks, a stout athletic man, famous as a hunter, chain carrier, &c. One of the longest days in the summer of 1733 was appointed, and the champions notified. The people collected at what they thought the first twenty miles on the Durham road, to see them pass. First came Yeates, stepping

lightly, accompanied by Thomas Penn, and attendants on horseback. After him, but out of sight, came Jennings, with a strong and steady step, and yet farther behind, Edward Marshall, apparently careless, swinging a hatchet, and eating a dry biscuit: bets ran in favour of Yeates. Marshall carried the hatchet to swing in his hands alternately, that the action in his arms should balance that of his legs. He was determined to win or die in the attempt. Yeates gave out near Durham creek. Marshall kept on, and before he reached the Leligh, he overtook and passed Jennings—waded that river at Bethlehem, and hurried on, by the spot where Nazareth now stands, to the Wind Gap. That was as far as the path had been marked for them to walk on, and there was waiting the last collection of people, to see if any of the walkers would reach it by sun-set. Marshall only halted for the surveyor to give him a pocket compass, and started on again. Three Indian runners were sent after him, to see that he walked fairly, and how far he went. He then passed to the right of Pocono mountain, till he reached Still-water. There he marked a tree, witnessed by three Indians. The distance he had walked, between sun-rise and sun-set, not being on a straight line, and about thirty miles of it through the woods, was estimated at about one hundred and ten miles. Yeates died in three days afterwards. Jennings' health was so much impaired that he died in a few years; but Marshall lived to the age of ninety years, at his residence on Marshall's Island, in the Delaware, opposite Tinicum."

"S. Preston states, that he received this account from the lips of Marshall himself. A parallel of latitude from Still-water would have cut off all the valuable possessions of the Indians to the westward, and they becoming alarmed, denied the right of Tudyuscung to enter into such a contract. It created great uneasiness, and they threatened war, before they would consent to such a bargain. In the midst of these perplexities, Thomas Penn returned to England, and his elder brother John Penn came over, who, on becoming acquainted with the facts of the case, revoked the contract. This was wounding to the pride of Tudyuscung, who thus had gained nothing in the transaction, and being a man of treacherous, cruel, and malicious disposition, he created a hostile feeling among the Indians towards the whites. Marshall never obtained the promised reward for his great exploit, and his family was the first to feel the Indians' vengeance. Thus the "Indian Walk" may be considered as the prime cause of rupture in the harmony which had so long subsisted between Penn's colony and the natives."

For "The Friend."

ON DEATH.

In selecting a serious topic, I have no wish, unnecessarily, to damp the animation of the social circle, but I have often believed that we do not, with sufficient frequency, permit our thoughts to dwell on that solemn hour which must forever fix our unchangeable condition.

It is natural to fear death; the feeling is

instinctive, independent of the awful disclosures which revelation makes of the after-scenes of misery for the finally impenitent. Religious minds do not wholly escape this feeling; the perfect purity of the Most High, the entire renovation of heart required by the gospel of his Son, and their sense of the strength of natural corruption, frequently occasion to these deep trembling of spirit, lest, through unwatchfulness, they should fall short of Divine acceptance at last. Yet there are other seasons in which they are animated with hope, and delivered from all their fears. But very different is the ground on which they are enabled, with calm composure, to look on death, from that boldness which the irreligious sometimes boast of in the prospect of meeting the last enemy. With these it is either fool-hardiness, recklessness of life, of consequences, of every thing, but present misery; or else there is secretly cherished a Sadducean spirit of unbelief, admitting no resurrection, neither angel nor spirit, and consigning the immaterial part in man to utter extinction. That this apparent firmness is often assumed, I have no doubt; men secretly fear death, but have a greater fear of the ridicule of the world; hence the duellist and the soldier frequently rush on to destruction, actuated by cowardice.

The case of Dr. Johnson has often been adverted to; he was, though a man of pious sentiments, remarkable for his dread of death; but the solution appears to be easy: he did not live according to the sentiments he approved; he appears to have been deficient in taking up the cross; his associates were too generally men whose society was unfriendly to the attainment of evangelical purity. But we may be permitted to hope Divine mercy followed him, and that the forgiveness of his sins was experienced, taking away the sting of death, and calming his last hours.

It is not pleasant to me to hear persons boasting that they do not fear death; that they care not whether, when they close their eyes in sleep, they ever open them again in this world; this proceeds from a sad delusion. I would rather perceive a humble consciousness of our own demerits, a willingness to suffer, according to the Divine will, if at last we may but be favoured to know an entrance where there shall be no more death, neither sorrow nor crying. I believe if we were more habitually, more seriously attentive to this subject, that though it would check lightness and frivolity, it would not destroy innocent cheerfulness. On the contrary, feeling that "not by works of righteousness which we have done," but by Divine mercy we have been delivered from the terrifying fears of that awful judgment which awaits the wicked, gratitude and love to our Deliverer would prompt us patiently and cheerfully to bear our allotted portions of the ills of life, knowing that death will be to us but the passport to eternal life, the termination of suffering and privation, the commencement of never-ending felicity. May such anticipations be the experience of us all!

T.

The fall of mankind, in our first father, by whose transgression "sin entered into the world, and death by sin," and our restoration by the second Adam, "the Lord from heaven," the "quickening Spirit," "the Resurrection and the life," these surely are the fundamental doctrines of religion; and if these are not admitted amongst its important truths, I am sure, for my part, I can see no foundation in the nature of things for any religion at all; certainly there can be none for the religion of the gospel, by which we are every where called to self-denial, and a renunciation of this world. "Except a man be born again," said our blessed Saviour, "he cannot see the kingdom of God." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Agreeably to this, is the doctrine of the apostle, "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." To this purport is all the doctrine of Christ and his apostles; how strangely then must they have read the declarations of the gospel; and how little must they be acquainted with the book of all books—their own hearts,—who can believe that they are not by nature in a fallen, very corrupt, and degenerate state!—*J. Thorp.*

All endeavours to make the terms or conditions of church-membership amongst us more extensive, broad and easy, so as to admit a greater latitude and variety of sentiment and conduct, will always be in vain. They who stand upon the sure foundation, and whose principal care it is to act in the church, under the direction of its Holy Head, will always have to bear their testimony against, and endeavour to preserve the church clean from those stains, defilements and impurities, which spring from "the lust of the flesh, the lust of the eye, and the pride of life;" all of which, in their endless diversity and operation, prevent us from entering in "at the strait gate," and persevering in that "narrow way which leadeth unto life."—*Ibid.*

Horrors of the Slave-Trade.—The following short account of the Brazilian slaver *Progresso*, captured in the Mozambique channel, and sent into Simon's bay, in June last, is taken from a foreign paper:—*N. Y. paper.*

"No person who has not actually seen it, could form, it is creditably affirmed, any conception of the internal state of the *Progresso*, when fallen in with on the 12th of April last, in latitude 17 25, south longitude 85 42, east, having been out one week. She was miserably rigged, not having sufficient canvass to show in a strong breeze, a sail borrowed from the *Cleopatra*, being the means of her coming to port in safety. The foulness of the air, and the diseased and wretched state of the slaves were productive of much mortality. On her being boarded and taken possession of, the

slaves rushed up the hatchways, and made for the galley, seizing upon every thing in the shape of food or drink, they could lay their hands upon, and their skeleton-looking frames passing blood as they crawled along the deck. During the nights these wretched creatures cried and screeched, it having been common for the older ones to bite and crush the younger ones, while closeness, stench, and disease were productive of unquenchable thirst, and of extraordinary, incessant, and painful, though vain, efforts to procure water.

"The *Progresso* is schooner-rigged, supposed not to exceed one hundred and seventy tons, and of the following dimensions between the decks:—

"Length of slave deck, forty-seven feet. Breadth, twenty-three feet, six inches. Height, three feet, six inches.

"In this confined space, actually not capable of stowing away more than three hundred, were found, wedged in, four hundred and forty-seven human beings. The first night after being taken, (which is always the worst,) for fear that their excitement might cause them to rise, necessity obliged the captors to put them under hatches, which, on being opened on the following morning, sixty-five were found to have expired during the night, from over excess, disease, and the too crowded state of the vessel, notwithstanding the utmost care, and previous removal of fifty negroes on board *H. M. S. Cleopatra*; and from that time, until her arrival, and landing them in Simon's Bay, June 1st, one hundred and ten more perished, leaving only two hundred and twenty-two alive, all more or less in a sickly, emaciated state; thus reducing their number one-half, during their confinement on board."

Education.—Every boy should have his head, his heart, and his hand educated: let this truth never be forgotten.

By the proper education of his head, he will be taught what is good, and what is evil; what is wise, and what is foolish; what is right and what is wrong. By the proper education of his heart, he will be taught to love what is good, wise, and right; and to avoid what is evil, foolish and wrong; and by the proper education of his hand, he will be enabled to supply his wants, and add to his comforts, and to assist those that are around him.—*Ibid.*

Junction of the Atlantic and Pacific Oceans.

—The contract entered into by the Barings, with the republic of New Granada, for the construction of a ship canal across the Isthmus of Darien, provides for ceding to the company the line for the projected work, with eighty thousand acres of land in the interior. These princely merchants do not appear in this transaction as the agents of the British government officially, but as British subjects protected by the government; and doubtless many advantages will be secured to Great Britain, both political and commercial, by the completion of the vast work here projected.

The completion of the ship canal between the two oceans, as projected, will mark an era in the world's age. The event will stand forth to give a distinctive character to the century. It is to be a five years' work—to endure forever! The whole aspect of commerce will be changed by it. It will accelerate the revolution now going on in China more rapidly and more thoroughly than all the force of British armaments; and not only there will it work changes, but in all Polynesia, and the western coasts of South America, which are now reached by doubling Cape Horn.—*Late paper.*

For "The Friend."

TO ———

ON THE CLOSE OF THE YEAR 1843.

Come from thy cash and bank accounts,
Debts and credits come;

Count not thy eddy's loved amonies,

By thrill so dearly won—

Time—the stage driver—is at hand

To bear thee to an unknown land!

Come, and look o'er the map, 'twill show

How perilsous thy way;

There is no time to idle now,

Far spent with thee is day;

The evening shades are closing fast,

The vigour of thy life is past!

Come and recruit thy weary strength,

Ah, do not, dare not, wait;

The moment will arrive at length—

May it not find thee late,—

When the shrill blast blown at thy door

Will tell all preparation's o'er!

Come, come!—here is the closing year;

A few short days,—and then

An endless one will swift appear,

To all the sons of men;

Then, in the Resurrection-book,

How will our final balance look?

Speed for thy journey!—have thy wealth

Thy silver, jewels, gold,—

Secure beyond the robber's stealth,

In bags that wax not old;—

Deposit riches in the skies,

The heart is where the treasure lies!

Close thy old books—and open now

A journal to be read,

When an assembled world shall bow,

And hear the sentence said,

"Well do ye!"—oh list the rapturous foe!

"Depart ye!"—hark! the wail of woe!

With the new year may we begin,

A new-born life to lead,

Leave all the hindering ways of sin,

And in that path proceed,

That leads to Zion's holy hill,

Where rapturous notes the ransomed thrill.

N. L., Twelfth mo., 1843.

"Religious growth does not consist in writing and speaking on religious subjects: it consists in the *Divine life preading in our minds*. Poverty of spirit, is the plain, decent, every-day clothing, which properly belongs to, and becomes the Christian man. This clothing makes us appear comely in the sight of the Lord, and of spiritual men. When his followers patiently wear this garment, and keep it unspotted from the world, their good Master will, in his own time, array them

with robes of righteousness, and garments of praise."

"What more is to be expected by any of us in this life, than an alternation of agreeable and disagreeable occurrences? Winds and tempests purify the atmosphere; snow and frost fructify the land. Let us then, in the day of adversity, adopt the language of the Psalmist, ch. lvii. v. 1, and in the intervals of tranquillity, with which our merciful Creator is pleased to favour us, let us make good use of the present quiet and composure allotted, to cultivate, to renew, to strengthen our acquaintance with the omnipotent Author of all that is good; so shall prosperity, as well as adversity, be sanctified to us, and equally contribute to the consolidating of our present peace, and ensuring of our future happiness."

"Whether ye eat, or drink, or whatever ye do, do all to the glory of God. 1 Cor. x. ch. 31. There is scarcely a more efficacious means of honouring the Deity, than the observing a constant Christian *manner* of conducting our intercourse with men. He who habitually maintains his allegiance to religion and to purity, who is moderate and chastened in all his pursuits, and who always makes the prospects of the *future*, predominate over the temptations of the *present*, is one of the most efficacious recommenders of goodness,—one of the most impressive preachers of righteousness,—and, consequently, one of the most efficient promoters of the glory of God."

"The work of the Spirit of Christ in the heart is an inward work, and doth not consist in outward times and seasons, but in spiritual degrees and seasons; which, when they are finished, the heart renewed, the spirit changed, the work wrought out, then the glory of the Father is revealed, the entrance into the everlasting kingdom ministered; and then there is a sitting down in the everlasting mansion, even with Christ in the heavenly place which he has prepared; where they that are redeemed, and purged, and sanctified, sit together with him; and as the body cannot hinder his entering into the spirits of his saints, and his dwelling in them, no more can it hinder their entering into him, and dwelling in him."

Cincinnati is becoming emphatically the greatest provision market in the world. Six packing-houses have begun this season to put up beef, both smoked and salted, in the very best style, for both the English and Atlantic markets. The weekly receipts of cheese, it is stated, average upwards of 110,000 pounds. A steam-boat left Cincinnati lately, for New Orleans, with upwards of 2000 barrels of provisions of all kinds. She had also on board a large invoice of Western Reserve Cheese, and nearly ten thousand flavor pots.—*Late paper.*

Lime spots on woollen clothes, may be completely removed by strong vinegar. The vinegar effectually neutralizes the lime, but does not generally affect the colour of the cloth. Dark cloth, the colour of which has been completely destroyed in spots six inches square, has thus had its original colour completely restored.

THE FRIEND.

TWELTH MONTH, 30, 1843.

"Memorials of Deceased Members of the Society of Friends." This is the title of an 18mo. of 360 pages, which has just been reprinted in this city from an English edition. It contains notices of forty-three members of our Society, several of them of this country. In the preface it is said, "Amongst the number here selected, the reader will find notices of individuals who were conspicuously engaged in advocating the cause of the blessed Redeemer; and the remembrance of them, and of their labours, is precious to many. Others, perhaps not less subjected to the sanctifying influence of the Spirit of Truth, were led in a more hidden path; and the fullness of their light did not diffuse itself, until the day was about to close, when the brightness of the Sun of righteousness shone around them, and gilded the dark valley of the shadow of death."

It may be obtained, neatly done up in muslin and lettered, of Nathan Kite, and probably other booksellers.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second-day evening, the 1st of First month, 1844, at the usual place.

JOSEPH KITE, Clerk.

AGENT APPOINTED.

Benajah Buffum, P. M., North Berwick, Maine.

MARRIED, on Fourth-day, the 15th of Eleventh mo. at Friends' Meeting-house, Buckingham, Bucks county, OLIVER BALDERTON, of Solsbury, to MARY SWAN, of the former place.

—, at Friends' Meeting-house, Goose Creek, Loudon county, Va. on the 16th of the Eleventh mo. last, JOHN PUGH, of Hopewell, Va., to RUTH JANNEY, of the former place.

DIED, at her residence, Fairfield, Wayne county, Indiana, on Third-day, the 21st ult., in the 30th year of her age, NANCY M. STRATTAN, wife of Joseph E. Strattan. Possessing a susceptible mind, united with an amiable disposition, she was greatly endeared to a numerous circle of relatives and friends, who mourn her early exit—yet, not as "those having no hope."

—, in this city, on the 13th instant, at the residence of her brother, Jesse Thomson, ANNA THOMSON, in the 82d year of her age; a member of the Northern District Monthly Meeting.

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PHILADELPHIA.

For "The Friend."

On the Recognition of Friends in another World.

In these days of sentimental religion, much has been said on the subject of renewing our acquaintance in the other world, with those we have loved while here, and ardent minds have dwelt with delight on the joy anticipated from such a reunion. Some suppose it will form no immaterial part of the perfect happiness of heaven, while others think that happiness can scarcely be complete without it. It is in this faith, they say, that we are made willing to part with the object of our affections here—this is the secret of Christian resignation, that in reliance on the loving-kindness of a merciful Father, we can whisper to the departing spirit, "we shall meet again in heaven." There is something so beautifully consoling in the sentiment, that it seems almost a pity to disturb a hope whose influence, it is thought, must be of the most salutary kind, tending so evidently to foster love towards God and our fellow-men. But is it truth? Does the opinion possess that sanction of reason and religion which could entitle it to be an object of true Christian faith? Nothing less than a special revelation can acquaint us with the fact, which has doubtless in wisdom been withheld, but whatever be the nature of that happiness, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man," we know that it will be without alloy, and this should be sufficient to stimulate our desires after that purity of heart, which, through faith in the Redeemer, is the only means of gaining so glorious a reward.

Although this question cannot be determined by the light of unassisted reason, nor yet by the letter of the Scriptures, an approximation to the truth may not be without advantage, as tending to withdraw the heart from an undue attachment to the things of time and sense, and elevate the mind to a contemplation of that exalted Being who alone is worthy of our supreme affection.

God is love. It is the united testimony of all those favoured servants, who have been admitted into close communion with the Most

High, that there is no pleasure this world affords, at all to be compared with the joy they experience when the love of God is shed abroad in the heart. The spiritual eye is opened to perceive the nothingness of all earthly things, contrasted with that true riches whose real value only the awakened mind can rightly appreciate, and the ear, as it were, unsealed to catch the distant accents of those anthems which are perpetually ascending to the praise of Him who sitteth on the throne. And if while yet in the shackles of mortality, the soul can be so wrought upon by the influence of this marvellous love—can even here enjoy a "peace which passeth all understanding," what must be its raptures when, freed from the dross of flesh, it is ushered into the immediate presence, and strengthened to behold the dazzling perfections of that Being, "whom to know is life eternal." Love towards God then becomes an overpowering impulse, and taking full possession of the soul in all its unutterable riches, it imparts a happiness as inconceivable to mortals, as those Divine attributes which are its object and its cause. Heaven need give no greater happiness than a perfect love, and that required. Nor can we imagine a deeper anguish than that of a soul, in which such love is kindled to an inextinguishable flame, yet thrust out from the Divine presence, and doomed to the misery of everlasting separation.

As a foretaste of the love of heaven is occasionally granted during this earthly pilgrimage, when the soul is, in some degree, awakened to a sense of the Divine goodness, let us now consider to what part of our nature this is manifested—whether to the intellectual powers, the natural affections, or the immortal spirit.

Concerning the intellect, it is written, that "the world by wisdom knew not God." It is true, we may look abroad throughout the works of nature, and discover abundant evidence of the wisdom and power of the Creator, if the mind has previously received a right direction;—in the words of a Christian poet—

"The mind indeed enlightened from above,
Views Him in all; ascribes to the grand cause
The grand effect; acknowledges with joy
His manner, and with rapture tastes his style."

But numerous and lamentable have been the instances in which the finest talents have been prostituted to a far different purpose, even to denying the very existence of a great First Cause, or ridiculing the only means we are acquainted with of arriving at a true and saving knowledge of Him. Did any advantage arise from the endless discussions of an edu-

cated clergy, who, for centuries, made polemics their religion? none. It was not until the holy office was a second time taken from the "scribe, the disputer," and given to such as the fishermen of Galilee, that spiritual Christianity revived. The difference between natural and revealed religion is beautifully illustrated in Job, when he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore, I abhor myself, and repent in dust and ashes."

In regard to the natural affections, we read that "they that are Christ's, have crucified the flesh with the affections and lusts." And again, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple;" from which it is fair to infer, that these are not the medium through which we are to be made acquainted with the Father—that the affections which are subservient to the purposes of this life, are not those which are actuated by the love of God.

But what may be said of the immortal spirit? "The spirit searcheth all things, yea, the deep things of God;" meaning the spiritual part of man quickened by the Holy Spirit, for this hath no need to search, already knowing all things. The natural mind would also search all things, endeavouring to "scale the heavens by strides of human wisdom;" but "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." That the parental love of the Heavenly Father is made known to us through our spiritual perceptions, is proved by the declaration, "The Spirit itself beareth witness with our spirit, that we are the children of God." This is the experience of the true Christian, who is well aware that it is only in the silence of all flesh—only when every thought and imagination is brought into captivity, that he "receives the spirit of adoption, whereby he cries, Abba, Father."

If then celestial happiness consists of a perfect and reciprocal love between God and the purified spirit, there appears a reasonable ground to doubt the immortality of any part of man, saying that which is alone susceptible to an enjoyment of such a nature—the spirit, as a distinct and separate existence from the intellect and affections. A man may be thoroughly convinced of the truth of Christianity, because it carries with it such abundant evidence, both internal and external, which appears directly to the rational part by the force of demonstration, and yet he may be very far from possessing that vital faith which is essential to salvation. Such an one goes to a

place of worship, and hears set forth the nature of true religion, and the necessity of regeneration, and he fully approves of the doctrines, for he knows they are in accordance with the inspired writings. But there is in the same assembly another, on whom the words of the preacher produce a very different effect. Impressed with a new sense of the awful importance of what he hears, he is constrained to look within, and, by degrees, as he dwells under these feelings, is enabled to see his lost and undone condition, and to cry aloud for mercy and deliverance. Here is another illustration of the difference between a religion of the intellect and that of the spirit—a difference so great as to lead many to suppose these to be entirely distinct in their natures, and that the latter may continue to exist, though the former be destroyed.

Certain indications of mind are to be observed in the lower animals, and though not developed to the same extent as in man, there is sufficient reason to conclude, that the nature of the faculty is the same in both. Instinct is an impulse which teaches the brute to provide for the necessities common to its species, but the faculty here referred to, is that which prompts it to act with apparent judgment, in circumstances peculiar to the individual. We see in brutes a striking development of the affections also; not only the parental and filial, such as are necessary to fulfil the objects of nature, but instances have not been rare of something very similar to a sentimental attachment, between animals of the same or different kinds, and sometimes of so remarkable a character as to merit, though we do not allow it the name, of real friendship. What can surpass the devoted love of a dog for his master, the grief evinced at parting with him, and the extravagant expressions of joy on his return. And when that master is laid low in the grave, life has no longer any pleasure for his disconsolate friend. Keeping his constant vigils over the fresh mound of earth, he refuses the kindest offices of sympathy, and at last rests in death on the bosom of his beloved.

If then we discover in the "brutes that perish," faculties and sentiments of the same character as are found in man, it matters not how inferior in degree, are we not justified in concluding, that these are peculiar to the animal part? They are more conspicuous in man, because in him subservient to higher purposes. He occupies the first rank in the order of physical life; a rank involving numerous and intricate relations, entirely unknown to inferior beings. Besides this, he possesses an indestructible spirit—his noblest endowment, and its connection with the external world is through the medium of the intellect. Altogether, there appears abundant reason for the superiority of man, without ascribing more than a temporal existence, to whatever he may have in common with the brute.

The immortal soul, distinct and separate from the intellect and affections, being, as inferred above, the only part which survives the destruction of the physical organism, it is clear that all impressions belonging to our

lower nature must partake of its mortality, and perish in the grave. Of this character is the greater part of the attachments of the world, having their foundation in a flowing wit, an elevated mind, or an amiable disposition. But there is another friendship of a more exalted kind, which a few are privileged to enjoy—a spiritual bond of union, such as we may suppose existed in the apostles and holy men of old, and is found among true believers at the present day. These love one another, because each loves Christ. Their love is not based on outward qualifications, but has its foundation deep in the sanctified spirit, or that part over which the first and second death have no power. If there be a friendship which survives the grave, we find it here; if there are friends who may confidently hope to recognize each other in another world, these are surely they.

In the foregoing observations, it has been suggested—that the love of God is the material of the happiness of heaven;—that the spiritual is the only part of man capable of appreciating that love, and, therefore, the only part necessary for its enjoyment; and hence it is inferred, that it is the only immortal part—that friendships founded in any other than the spiritual nature are perishable—that the mutual love of true Christians is the only enduring kind. If there be truth in these suggestions, how important it becomes to guard our affections with a jealous care, and to press after a place amongst the pure in heart, who, though they be not permitted to renew their acquaintance with those they have loved on earth, have yet received the promise that they shall see God, and He will most assuredly be unto them an affectionate Father—an ever-faithful Friend.

BY A FRIEND.

Tribes of Indians West of the Mississippi.

(Continued from page 108.)

THE KICKAPOO TRIBE OF INDIANS.

"After spending some time with the Shawnees, we hired horses and an Indian guide, and rode up the Missouri river, about fifty miles to the Kickapoo, a small tribe of about four hundred, situated above Fort Leavenworth, on the Missouri. They are nearly all agriculturists, raising a sufficiency of corn for themselves, and some to sell. They also raise some wheat, potatoes and other vegetables, and keep horses, cattle and hogs; some of them live pretty comfortably. Their cabins generally are filthy, and some of them exceedingly so. There is no school in this tribe. A number of them belong to the society of Methodists; others are the followers of an Indian man, whom they call the Prophet, a man of some talent, but said to be an arch deceiver. The greatest number still adhere to their old traditions. The general appearance of these Indians was filthy; many are much given to dissipation and other vices, especially those of them residing near the Fort. The Methodists have a missionary in this tribe.

"We held a council with them, and endeavoured to lay before them what appeared

proper, persuading them to leave their bad practices, and become sober and virtuous. There were present at this council about thirty of their chiefs and principal men. They heard what we said to them very attentively, but not being ready to reply, requested another interview. Accordingly a number of them met us in the evening, and after consulting a time among themselves, made the following reply, through one of their number, who understood English:—

"Our brothers, we understood what you had to say to-day to us, and this is what our chiefs say to you. We are glad you are come to see us; we believe what you have said to us to-day is true. We were once bad, but now try to do better, and hope you will help us. We remember what you said about the Great Spirit, and we know what you said about the Great Spirit to be true. We are very glad you have come to talk with us about these things. We believe the Christian way is the best, and what you have told us about it is true.

"We are glad to hear what you have said to us about building houses, and schooling our children. We cannot do much; we want you to tell our great father at Washington to help us. We heard his talk to us about whiskey and other matters. We don't make whiskey ourselves, and we tell our young men not to drink it; but we cannot help it, so long as white men sell it to them. We don't know how to make the white men take the whiskey away, but the great men at Washington do. We hope they will help us."

"They then informed us how glad they were we were come to see them, and wished us to tell the men at Washington of their wants. They said they were poor, and had no wagons to gather their corn in, and carry it to market; they had no ploughs; their mills were out of repair, and their young men had to go to mill near the whiskey shops, and they would get drunk. They said these things were due to them by treaty stipulation; and their great father had promised to attend to these things, but had not. They wished us to go and see him, and let him know what they said. After this talk, they took us by the hand, and parted with us in a very friendly manner.

"The next morning, the third of Eleventh month, 1842, we returned back as far as the Stockbridge tribe; a small remnant of a once numerous tribe of Indians, but at this time numbering only seventy-seven. They were originally from New England. We reached the house of the principal chief, Thomas T. Kendrick, about eleven o'clock A. M.; having previously made an arrangement for meeting with them. The chief had a long trumpet which he made use of to collect the tribe, which being sounded, they soon came together, men, women and children. They all sat down in an orderly manner, and we had a religious opportunity with them, greatly to our peace and comfort; and as they nearly all understood some English, we spoke to them without an interpreter, it being the first instance of our addressing a company of Indians in this manner. The greater part of the adults of this tribe are professors of Christianity.

The principal chief is a sober, sensible man. After we had relieved our minds to them, he spake some time to his people in the Indian tongue, referring, as we understood, to what had been said. One of their number, a young man that had received an education at one of the schools in Connecticut, was requested by the chief to say to us, that they understood all we had said to them, and that it was all true; and he hoped they might often think of it, and improve from it.

"They said they considered it a great favour from God that he had sent us to see them, and give them such good advice. The Quakers had always been friends to the Indians, and had never wronged them. They had heard much about the Quakers, and considered them their friends. They said they noticed our advice to them, to endeavour to forget the injuries done them by the whites, and he hoped they might practice it. They said they were a very little company, but they had long resolved to improve, and live like good white men; they had given up hunting, and drinking whiskey, and were trying to live by farming. They wished us to tell our friends at the east that they were going to build a school-house, and have a school for their children. They appeared to be very sincere in their remarks, and we were encouraged to hope, that they would continue in their improvements. They were farther advanced in civilization than any of the tribes we had previously visited. The chief, Thomas T. Kendrick, had quite a library of books, and could write tolerably well.

"They complained that they had not received their portion of the money due them for the lands sold to the government at Green Bay; that they were promised this money at the time of their removal, but have not yet had it, and that they needed it in carrying on their farming operations, and were now suffering for want of it; that they were poor, and not able to go to Washington; but desired that Friends would lend them some assistance in getting their just dues. We accidentally met with an aged female Indian, residing not far from this settlement of Stockbridges, who appeared perfectly bright, although she had lived to the advanced age of seventy-four years. She was living in a small log-cabin; her name is Catharine Everett. She told us, when a child, she lived at Evesham, New Jersey, and that she was well acquainted with Friends; and said she knew that dear old Friend, Joshua Evans, the man who wore a long beard. She said she thought him the best man in the world, he was so very good to the poor Indians; and she always loved the Quakers from her childhood, and thought a good deal about her good friends in the east, and she believed they prayed both for her and the Indians in the west, and that their prayers were heard and answered; and that she rejoiced that the Lord had remembered them, and sent the Quakers to see them and encourage them, for they needed it. She knew she was a poor ignorant old creature, but sometimes she hoped to be permitted to meet her Saviour in that mansion which Christ had gone to prepare for his followers; where there

is no difference between the white man and the red man; for she thought there would be but one place for the good white man and the good red man; and one place for the bad white man and the bad Indian. She desired that we and our friends would remember the poor Indian in the west. Sometimes when she awoke in the morning, her soul was filled with love to God and all mankind; to a great many she never saw in this world. She said she knew she was a poor old woman, and had been very wicked, but hoped the Lord would forgive her; and she was sometimes comforted in remembering that Christ said, that cometh to Him, he will in no wise cast off. She said, she wanted we should give her love to our brethren in the east, and desired us and them to pray for her, for she was a poor creature. 'The fervent prayer of a righteous man,' said she, 'prevails much.' Sometimes she was very sick, and thought she should die; and at those times she thought she should be happy, for her soul was filled with love to God and every body; she wanted to think of God all the time, it made her so well in the heart (putting her hand to her breast.) When we were about parting with her, she appeared much affected, so that the tears rolled down her furrowed cheeks. She observed, we might never meet again in this world, for it was but a little time that we had to stay here, but we should meet again in another world, where there would be no more trouble. 'I am,' said she, 'a poor old creature, and don't know much, but I feel to love God, who has done so much for me through Christ.'

"We next visited the Delawares. They are situated on the west side of the Kansas river, opposite the Shawnees, and number about one thousand souls. They have an excellent country, calculated to support a large population. About one half of this tribe are in an improving condition, cultivating corn and vegetables. They keep horses, cattle and hogs, and an abundance of fowls; most of them live in comfortable log or timber houses, and are advancing slowly in civilization. Some of them have cast off the blanket, and are adopting the dress and manners of the whites. These have given up drinking whiskey, and send their children to school. A large portion of them, however, yet remain in an uncivilized state, wear the blanket, hunt some, and manifest no disposition to improve in any thing good. They drink whiskey, fight, and are addicted to all the vices common to the Indian in the savage state. Some of these are celebrated hunters, and warriors, and often fight their way through the wild tribes quite to the Rocky Mountains. They kill the buffalo, and bring home the skins, and barter them away with the traders for whiskey and other articles, such as beads, wampum, &c. Their near location to the line of Missouri, and the whiskey sellers, and other traders who settle on and near the line, operates as a great hindrance to their improvement, and will continue to be a bar in the way of their advancement, while these unprincipled traders are suffered to carry on a traffic with them. Every advantage appears to be

taken of their ignorance, as well as their natural thirst for strong drink.

"We met with two of their principal chiefs, and some of their head men at the Baptist missionary's house, and rendered them such advice as appeared to us proper, upon subjects relating to their welfare; all of which they appeared to receive kindly, according to their reply. They referred to the friendship that had long existed between the Quakers and the Delawares, and said that this friendship had never been broken; and after speaking of the wrongs that had been practised upon them by some of the whites, they said that the Quakers had never injured them, that they had never opened their veins, nor so much as scratched them. They were pleased that we had thought so much about them, as to come so great a distance to see them; they hoped they should mind what we had said to them, and try to improve. The chief said that he was sorry that there were no more of his people present on this occasion, but hoped we should not be discouraged, for it was a pity for any one to begin to do good and then give it up.

"There are quite a number of war chiefs belonging to this tribe, who refused to meet with their brethren on this occasion, having at a previous time met and heard some remarks intended for their improvement and preservation, with which they were not well pleased, and were decidedly opposed to meeting again on such an occasion. We did not, however, feel satisfied to leave without seeking an opportunity with them, and accordingly appointed a time when we would like to meet them at one of their own houses; and when the time came, we met some ten or fifteen of them, and addressed them on subjects relating to their moral and religious welfare; to all of which they expressed their satisfaction, saying, they were glad to hear us talk, and hoped they should mind what had been said to them. Although these fierce looking warriors had previously made some severe threats against the first man that should name these subjects to them, they offered no violence or unkind treatment to us, but appeared very attentive, and willing to hear us speak with freedom on all the subjects relating to their welfare; and then they addressed us in a kind manner; the head chief saying, he was glad to see his dear brothers, and hear them talk, and hoped they should mind what was said to them. We then parted with them, feeling much relieved, and they manifesting much affectionate feeling towards us."

(To be continued.)

From the Boston Recorder.

The Expensiveness of War Methods.—Some Illustrations of Dr. Franklin's Views.—The views of Franklin on this point I quoted lately; and I will now subjoin some recent illustrations from our own history.

Our last war cost us nearly \$150,000,000; and if we reckon all the injury it done to the business and property of the nation, the sum total could not be much, if at all, less than \$500,000,000! And what did we gain by all

this? Not so much as we might have secured by spending a single million in pacific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our north-eastern boundary. Maine, in a fever of excitement, raised the war-cry, rallied her own forces upon the disputed territory, and summoned the whole nation to the contest. The nation came not,—and her own war-phrenzy soon died away;—but that brief and feeble movement cost us between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required in the way of negotiating or reference, to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political, and moral, are obvious enough.

Glance at the war in Florida. We wished the Seminoles to remove; they refused or hesitated; and instead of persuading them to the measure by kind treatment, and offers of satisfactory remuneration, we went to fighting them. And what was the result? Why, besides the everlasting disgrace with which we covered ourselves by our efforts to hunt down and butcher a few hundred peaceable, inoffensive Indians, we spent in the contest some \$50,000,000; fifty or a hundred times as much as it would probably have cost to buy out the whole tribe! And this is the economy of war, the wisdom of war-making statesmen, the patriotism of demagogues!!

Who gets the money wasted in war?—When Maine was mustering her forces for the border conflict, she sent a man to Boston for the purchase of provisions, which he bought, as a premium on his vanity in vaunting himself as the agent of a state on the eve of war, at a large advance on the market price, and then charged nearly seven hundred dollars for services which occupied about one week!

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this, and it was asserted even in administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on!

IRONICUS.

Selected for "The Friend."

THE SEARCH AFTER REST.

By S. CUNNINGHAM.

When first the Dove, afar and wide,
Skimm'd the dark waters o'er,
To seek, beyond the heaving tide,
A green and peaceful shore—

No leaf, nor bough, nor life-like thing,
Rose 'mid the swelling main—
The lone bird sought with faltering wing,
The hallowed Ark again.

And ever thus Man's heart hath traced
A lone and weary round;
But never yet, amid Earth's waste,
A resting-place hath found.

The peace for which his spirit yearns,
Is ever sought in vain,
Till like the Dove it homeward turns,
And finds its God again.

Seventh Annual Report of the Association (City of New York) for the Benefit of Coloured Orphans.

The managers of the Coloured Orphan Association experience more than ordinary pleasure, in communicating to the Friends and supporters of the Institution, the incidents and results of another year. Notwithstanding the obstacles, which prejudice and timidity at first placed in their path, and which sometimes made them almost ready to falter, on the threshold of their undertaking, they have arrived at a point when their efforts have assumed a permanent and substantial form, and when argument in their defence, seems to have become almost superfluous. Grateful they may well be, and so far as their feelings as a body can be known or expressed, they trust that they do unite in thankfulness and praise to Him, who, if his providences be intelligible, would seem to have set the seal of his blessing, on the work in which they are associated. They hope, by its happy progress so far, to be encouraged without being elated; and that in all the future circumstances of their history, whether prosperous or adverse, they may act in that spirit of trustful dependence upon Divine wisdom and goodness, which is in itself a blessing, were there none promised to the prayerful, persevering efforts which it inspires.

The statistics of the Institution are as follows:—

Admitted since the opening of the Asylum, (150.)	
Number of children at date of last report,	50
Admitted during the present year,	32
	<hr/>
Total,	82
	<hr/>
Present number,	74
Indentured,	2
Returned to surviving parents,	3
Deaths,	3
	<hr/>
Total,	82
	<hr/>

On the first of Fifth mo. (May) last, the children were removed into their new residence, and the general health of the establishment, since that period, has been almost uninterrupted. The managers cannot but consider this fact, an emphatic commentary on the influence of pure air, and well ventilated apartments. Of the autumnal fevers, which it was thought scarcely possible to escape, there has not been a single case. Little necessity has of course been felt for medical treatment during that period, but the board are indebted to Drs. James Fitch and J. McCune Smith, for their regular attendance at the house, though it has frequently been only to register their testimony, to its healthful and satisfactory condition.

The managers would ask to be indulged in the expression of what seems to them a just complacency, in the possession of their present commodious building. Its plan and arrangements have been approved by those who have inspected them, and have certainly

been found experimentally to be peculiarly well adapted to the purposes for which they were designed. It is proper to make these statements as an acknowledgment to their excellent Advisers, who have so freely given, not only their counsel, but their personal superintendance in its construction. It is situated on the very eligible piece of ground given for the purpose by the corporation of the city, consisting of twenty lots, lying on the Fifth Avenue, between Forty-third and Forty-fourth streets, and near the Croton Reservoir, at Forty-second street. The building is one hundred and forty feet in front, varying from forty-two to fifty feet in depth. The cellar or basement, which, at the north end is level with the ground, has two fine play rooms, beside ample space for coal, vegetables, &c. On the first floor are the kitchen, laundry, dining-room, bathing-room, and two infirmaries: the latter may be entirely cut off from communication with the rest of the house. The second story has a large, airy and cheerful school-room in each wing, beside an infant school-room in the main building. The want of adequate means has only permitted the managers to furnish one of the school-rooms, though the admission of the whole number (150) which the house is calculated to accommodate, will make it necessary to use both. They have endeavoured to fit up those now occupied, in the manner best calculated to contribute to the health and comfort of the children, and to facilitate their instruction and government. The third story is appropriated to sleeping apartments, each wing forming a large dormitory, allotted to the children of either sex, and in which ventilation has been very carefully and successfully studied. The dining-room, one of the infirmaries, and the school-rooms now in use, are heated by the circulation of hot water in iron pipes. The managers trust that in the promotion of objects, which, though important, are merely of physical and temporal utility, they may not be led to neglect those that are of infinite value. It is peculiarly gratifying to be able to say, that the present establishment, in addition to its external comforts and conveniences, presents the delightful spectacle of a household, pervaded by that spirit of order, industry, obedience and love, which indicates the prevalence of practical Christian principles. The managers believe, that the efforts of the superintendent and matron, as well as the teachers, are studiously and religiously devoted to the highest interests of the children in this life, as introductory to that nobler stage of being, where the germ of moral good or evil implanted here, will be perfected and perpetuated. The managers cannot but express their sense of obligation, to the friends who have so long shared with them, this most serious responsibility, and whose efforts have not, as they trust, been unattended by those influences, without which, no real or permanent impression of religious truth upon the heart, can be made or expected.

They have now begun to witness a practical, though, of course, only a partial demonstration of the efficiency of the moral training of their charge. Most of the children who

have been bound out, have been placed on farms, and are heard from annually. They are generally performing the duties of their respective stations with fidelity and cheerfulness. It is hoped, that when they go forth from the families to which they have been committed, they will be found to be furnished with motives and principles, which will make them more happy and useful in their condition in life, whatever it may be; and will better qualify them to endure the trials, and overcome the difficulties of their peculiar lot. It ought not to be forgotten, that the situation of the children placed in the Coloured Orphan Asylum, has more than ordinary disadvantages. Most of them would inevitably become burdens to society, and some perhaps would swell the catalogue of its delinquents and convicts. There is evidently abroad an increasing spirit of compassion and kindness, towards the more depressed classes of men; and no one, whose heart has been touched by these generous impulses, can consistently deny that these children, as well as others, have capacities for good or evil, which admit of being most beneficially or most fearfully developed. Sincerely public safety and economy, as well as public justice, require the promotion of every measure which acts as a preventive to pauperism and crime. The managers cannot but feel that they have assumed larger responsibilities, and that the Institution, with the superior advantages it now enjoys, may be reasonably expected, to make manifest progress in effective usefulness. They would not forget that they are accountable to the public for the disbursement of considerable sums of money during the past year, and they hope, it will be found to have been made in accordance with the dictates of a judicious benevolence. It cannot be expected that the period will ever arrive, which will release the managers of the Institution from care and exertion in its behalf, but it would greatly facilitate their efforts, and preclude much present and future anxiety, if an income, bearing a larger proportion to the necessities of such a household, could be permanently secured. The present subscription list is entirely inadequate to that end; and an uncertain, fluctuating income, must operate very disadvantageously, on the mode of expenditure necessary in such an establishment. The current expenses of the Institution have this year exceeded its receipts, by about \$1450. The building itself, as the board are happily enabled to say, has been paid for, although an outlay of several hundred dollars is still required in the completion of final and necessary arrangements. When these expenditures shall have been made, every addition to the funds of the Institution, will have a direct tendency to enlarge the sphere of its usefulness. The managers wish to bring it in this respect, as near as possible, to the highest standard, and trust that they may be led to the adoption of the plans and measures best calculated to produce such a result. In the history of their enterprise, they have sometimes thought they could discern the irresistible progress of a righteous cause. Would that they could communicate to every mind their own convictions

of the identity of wisdom, with justice and benevolence, and their confidence in the ultimate prevalence towards the coloured race, of a spirit of kindness and liberality, as the genuine and necessary result of the widening influences of the gospel of truth and love!

New York, Eleventh mo. (Nov.) 24, 1843.

ACCUMULATION OF WEALTH.

To insist upon diminishing the amount of a man's property, *for the sake of his family and himself*, may present to some men new ideas; and to some men the doctrine may be paradoxical.

Large possessions are, in a great majority of instances, injurious to the possessor,—that is to say, those who hold them are generally less excellent, both as citizens and as men, than those who do not. The truth appears to be established by the concurrent judgment of mankind. Lord Bacon says, "Certainly great riches have sold more men than they have bought out. As baggage is to an army, so are riches to virtue. It hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. It is to be feared that the general tendency of rank, and especially of riches, is to withdraw the heart from *spiritual exercises*." The middle rank contains most virtue and abilities.

"Wealth heaped on wealth, nor truth nor safety buys,
The dangers gather, as the treasures rise."

There is no greater calamity than that of leaving children an affluent independence. A writer once remarked of the English, as a people, "That they were like their butts of beer, froth at top, dregs at bottom,—in the middle, excellent." The most rational, the wisest, the best portion of mankind, belong to that class who possess "neither poverty nor riches." Let the reader look around him; let him observe who are the persons that contribute most to the moral and physical amelioration of mankind; who they are that exhibit the worthiest examples of intellectual exertion; who they are to whom he would himself apply, if he needed to avail himself of a manly and discriminating judgment. That they are the poor is not to be expected; we will appeal to himself, whether they are the wealthy. Who then would make his son a rich man? Who would remove his child out of that station in society which is thus peculiarly favourable to intellectual and moral excellence? It is admirable to observe, with what exactness the precepts of Christianity are adapted to that conduct which the experience of life recommends. "The care of this world, and the deceitfulness of riches choke the word;"—"choked with cares and riches, and pleasures of this life, and bring no fruit to perfection." "How hardly shall they that have riches enter into the kingdom of God!" "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Not that riches necessarily lead to these consequences, but that such is their tendency; a tendency so uniform and powerful

that it is to be feared these are their very frequent results. Now this language of the Christian Scriptures does not contain merely statements of facts,—it imposes duties; and whatever may be the precise mode of regarding those duties, one point is perfectly clear,—that he who sets no other limits to his possessions, or accumulations, than inability or indisposition to obtain more, does not conform to the will of God. Assuredly, if any specified thing is declared by Christianity to be highly likely to obstruct our advancement in goodness, and to endanger our final felicity, against that thing, whatever it is, it is imperative upon us to guard with wakeful solicitude. Let a man refer to the motives which induce him to acquire great property, or to retain it. The motives are generally impure; the desire of splendour, or the ambition of eminence, or the love of personal indulgence. Are these motives fit to be brought into competition with the probable welfare, the virtue, the usefulness, and the happiness of his family and himself? Yet such is the competition, and to such unworthy objects, duty, and reason, and affection are sacrificed.

It will be said, that a man should provide for his family, and make them, if he can, independent. That he should provide for his family is true; that he should make them independent,—at any rate, that he should give them an affluent independence,—forms no part of his duty, and is frequently a violation of it. As it respects almost all men, he will best improve himself a wise and a kind parent, who leaves to his sons so much only as may enable them, by moderate engagements, to enjoy the conveniences and comforts of life; and to his daughters a sufficiency to possess similar comforts; but not a sufficiency to shine amongst the great, or to mingle with the votaries of expensive dissipation.—*Dymond*.

From a late Foreign Journal.

In Austria and France, says — Slaney, there is scarcely a single town without a commodious public walk, shaded by trees, and furnished with benches. Throughout Switzerland the same remark applies; there the situation chosen is frequently very picturesque, and the promenade is kept with that neatness for which the Swiss are remarkable. The most beautiful are the Cascine on the banks of the Arno, at Florence; the China walk at Naples, possessing one of the most magnificent views in the world; the promenade below the Stradello del Po in Turin, (whence the Alps, clothed in snow, are seen rising in a vast semicircle to the north and west,) and the terrace commanding the lakes and the mountains of Savoy and Chablais, at Lausanne. But Zurich, Berne, Geneva, Basle, Milan, Parma, Modena, Lucca, Padua, and other Swiss and Italian towns, have each their public walks and gardens. Many of their walks have been formed, and dedicated to the public by the munificence of individuals; and it seems extraordinary that our wealthy and generous nation, where popularity is of value, and leads to power, should be excelled in these respects even by those who care little for the people, and have to part or lot with them.

For "The Friend."

LAURENCE STEEL.

(Continued from page 110.)

Having thus received a Divine opening as to the character of the people he should join himself to, and the doctrine they should preach, he concluded once more to resume his efforts to find them. The Society of Friends, which he had before despised and passed by without regard, now claimed his attention; and he received an inward intimation to go to the house of one of his acquaintance, and desire him to send for a member of this community, with whom he might converse. In the obedience of faith he went; and having unfolded his errand, his friend told him, "there were in that village but three or four families of Quakers, who were poor, inconsiderable people, and mean in natural ability: that the men were at harvest, but their wives were at home." Laurence sent for one of the women; and when she came took strict notice of her demeanor and words. He spoke to her of the Light of Christ, which the Quakers professed to be led by; and queried with her what benefit they reaped by walking in it; what strength for the overcoming of their spiritual enemies, and ability in working out their salvation? Her answers corresponded with the openings the Lord had made to him, and her gravity, and the spiritual savour of her language, took deep hold of his mind. She bade him mind the Truth in him, which would yet lead him further, as he kept low and obedient to the cross of Christ Jesus; for the Lord had more work in due time to do in him, and by him.

Laurence felt that her advice was good; and confessed to the wisdom by which she had been guided in her counsel, which he esteemed all the more highly because of her outward meanness and plainness. He afterwards conversed with her husband, when he returned from his labour in the field, and found him a plain unpretending character.—Laurence says, "From him I found, that their whole stay and support was on the Spirit of the Lord, whose teachings and leadings they waited for at all times, to guide them out of all evil thoughts, words and works, into all truth, in which God alone is worshipped. This testimony best reached my conscience, and answered the Spirit of Truth in my heart; the manner of whose stirrings and movings from a child, and of its being quenched, and coming to be raised again, I have before declared of. I never met with any that testified so feelingly and experimentally of the inward work of redemption and regeneration by Christ Jesus; in a sense of which my heart was upon the first meeting firmly united to them. From that time I did not look back unto any of those things the Lord had called me out of, but resolved to take up my lot with them. This I signified to my relations. When I returned in the evening from this plain people, and came in before the counsellor and his wife, with my usual language and deportment, which was out of the cross of Christ, and unlike to the plain language of the Scriptures, and the behaviour of Christ and his apostles, I was soon reproved for respect of persons,

and lost my peace, and the life that was raised up in me. So I went to my bed under judgment, crying unto the Lord not to withhold his peace and comfort from me, nor to let this put any stop to what he intended further to make known unto me, promising to obey him, if he would spare me to the morning. When I was risen, and had sent myself, the counsellor's wife, whom I well esteemed and respected, came into the chamber, unto whom, because of the fear of the Lord, I used the plain language and deportment, which I was convinced of. In this, though it may seem as a small thing, I had great joy and peace. When I was asked the occasion of that change and alteration that was in me, I told her to this effect; that I was now confirmed by converse, that the people which I preached of to be the house of Jacob the plain man, were come,—the way of whose supplanting should be by that which seemed foolishness and simplicity unto the nation. After this it went forth into the family and country, that I was become a Quaker. The next Friday, being alone at home, I was required to go to the place where I first spoke with the woman, and seek out their meeting. When I came, I found a few people met together in a serious manner, waiting upon the Lord; among whom, though few, if any, words were uttered, I felt that presence and power of God, in which I had more satisfaction than in my own preaching and praying; and such a room and place this people had with me, as still they have, that I thought no time too long which I spent with them, or pains too much to go to their meeting, which was far distant from that place. The more I was acquainted with them, the more I was united to them; especially after I heard their testimonies and declarations, and was a witness of the life and power that accompanied mean, illiterate persons, such as the first I heard were. I was the more joined to them whose prayers and supplications were more prevalent to bring me unto, and keep me in the Light, than all the prayers and fasts of those that deny its guidance were to keep me from it."

The first, or one of the first ministers of the Society of Friends, heard by Laurence in the exercise of his gift, was Henry Macy, of Freshford, near Bath, in Somersetshire. An honest-hearted labourer in the gospel of Christ Jesus,—who maintained his integrity and faithfulness to the end of his days.

Laurence remained about two weeks after this in the counsellor's family, bearing in his demeanor a silent testimony to the Truth. In that time he felt a gradual increase of freedom from his soul's enemies, and an inward drawing into watchfulness over his thoughts, words and actions, that nothing ought arise or work in his heart, but that which was of God, who, by his Holy Spirit, was manifesting himself within, judging down every evil thought and inclination in the first motion and rise of it. So that although there was an abatement of external religious bodily observances, which profit not, there was an increase of inward exercise to keep a conscience void of offence towards man, who judgeth by the outward

appearance, and towards God who looketh on the heart.

He was treated in the family in which he resided with much forbearance and tenderness. Not that they believed in the principle he now professed, or respected the people he had joined himself to, both of which they regarded as mean and low, but they esteemed him as an upright man, and as one honest and conscientious in what he had done. When the time came for his leaving them, the parting was sorrowful for all, because of the true love they felt for each other. But he must needs go from them, for he felt that Christ Jesus, who had come to dwell in him, and walk in him, and to make his heart a temple for the Holy Spirit, was calling him from every thing of a defiling nature, which he now knew that all preaching and praying in man's will and time would ever prove. They told him that they desired no other chaplain, if he could but consent to perform that office. This he could not do; so they counted out to him the sum due him for his services, according to the original agreement with him. This salary had been settled in consideration of his being tutor to the children, and preaching in the family. Here a difficulty arose. A fair compensation for teaching the children he was free to take, but he could receive nothing for his services as chaplain. It was in vain that his employer urged it upon him, he could not, he dared not receive that, which he believed the Lord commanded him not to touch. He clearly saw that the ministry of the gospel was to be without money and without price;—and that every religious act must be performed in obedience to the Lord, and not for any pecuniary compensation. As he would not receive that which they had bound themselves to pay him; the members of the family desired him to give them a certificate, stating that they had not willingly withheld it from him. He says, "I consented upon the first motion thereof, to leave a certificate, signifying to all that might be concerned, that I left the family only upon the account of some higher discoveries of Truth on my part, not apprehending it to be the will of the Lord to be worshipped any otherwise than in Spirit and Truth, and that as to outward encouragements, they rather exceeded than came short of my expectation."

"Thus," he continues, "in pure love and desires of the spiritual welfare of every one, I left that family, which, next to my own relations, were dear to me, who had a full sight and experience of my conversation, as to the work and dealings of the Lord with me in that day. This was about the Seventh month of the year 1673. After which I came forward to my relations, among whom I knew not one that was inclined to the Truth, who might stand with me in a testimony for it; but all opposed it, and joined with their teachers against it. With whom, notwithstanding, as I stood innocently in the counsel of God, which led me to yield true submission and honour to them next to himself, I found way made for my reception. Also the hearts of his people were opened to me, to whom I was a stranger, only as the Lord gave them a

sense of that upright desire of Truth and righteousness, which brought me among them. In their meetings, I waited as one of the meanest and lowest of them, for about twelve months, sitting under the droppings and distillings of that life and power, which the Lord was pleased to fill others with in the meeting, and seeking to grow more and more, as it is daily my endeavour, in the inward experience of the redeeming, purifying, and quickening virtue of the Truth; which (in a sense of the love of God in bringing me among this people to eat the Bread of Life, when so many wise and prudent were left behind feeding upon husks) often broke my heart, and caused desires in me, that I might never more appear out of the living stirrings and movings of the Spirit and Life of Christ, nor stay behind it when it did move. Afterwards it pleased the Lord, in his own time, according to my own, and others' travail and supplication, to cause his life to break forth in me, sometimes in a few words of prayer, and sometimes of exhortation, in which he gave me power and faithfulness to relieve myself, and my words returned not to me again, but had entrance. As I kept low and humble, giving honour and glory to Christ alone in his appearance, so I felt the increase of that authority and life, which made way in the hearts of them to whom I was sent; in whose consciences it is my desire to stand recommended, and to be felt of them who are near the Life, as a savour of life unto life."

(To be concluded.)

From the British Friend.

On the Idolatrous Veneration paid to sacred edifices, as they are usually called.

The late Dr. I. Watts, in a sermon on this subject, which he preached on occasion of opening a new meeting house, has this sentiment:—"Since the great God has been pleased to put down and abolish the holy and anointed places of his own appointment, I cannot find one text wherein he has given to men any order or authority to pretend to make other places holy. Mortal men can never put holiness into ground or buildings, where God has not put it. No pompous ceremonies, no solemn forms, no magnificent appearances, no gaudy or golden solemnities, can sanctify any place unto God and his worship, or make it more holy than it was before; and whatsoever fooleries and ridiculous rites or notions are to be found, I cannot believe them to be of any value or importance, in order to make the worship more acceptable to God."—Upon the same subject, the present Archbishop of Dublin, on laying the first stone of a new "Episcopal Church" in that neighbourhood, expressed himself after the following manner:—"He commenced by saying, that he would not read the form of prayer generally made use of on such occasions, for a reason which he would afterwards explain. He wished those assembled on that, as well as on every similar occasion, to remember, that the churches erected by Christians heretofore, and at the present time, were not intended to correspond to the temple built by Solomon.

Particular care was taken by the sacred writers to do away with this erroneous idea. It was not the sacred edifices, which correspond to the temple of Solomon, but the Christians who worshipped the Lord in spirit and in truth. All Christians were the stones of His temple. It should ever be borne in mind, that the Lord had said—"Where two or three are gathered together in my name, there will I be in the midst of them." It was also written, "your bodies are the temples of the Holy Ghost." "Grieve not the Holy Spirit of God." "Whosoever defileth the temple of God, him will God destroy." This, he said, was his reason for not reading the form of prayer made use of on such occasions, lest any persons present, or elsewhere, should be under the mistake he had mentioned, which might arise from the word "Temple," in the usual form of prayer, being misunderstood—some persons applying the word literally to the edifice, and not to Christians, who alone compose the temple of the living God.

On another occasion, the same Archbishop said, that "the Apostles preached a religion without any temple, except the collected congregation of the worshippers themselves."—How widely opposed are the sentiments of these two enlightened men to the prevailing taste for empty ceremonies and formal appendages to the several ways of worship, both in and out of the Establishment,—in the latter it seems of late to be without bounds. "The Cambridge Camden Society," which numbers amongst its members the chief officers of that University, besides two Archbishops, and fourteen Bishops, has for its avowed object, "The intrinsic holiness of a church, and the duty of building temples to God in some sort worthy of his presence!" In one of the tracts issued by this Society, entitled "A few words to Church builders," are recommendations worthy of the times of Popery in its darkest period. "There are," say they, "two parts, and only two parts, which are absolutely essential to a Church—chancel and nave. In this division is recognized an emblem of the holy catholic church; as this consists of two parts, the church militant, and the church triumphant, so does this earthly structure also consist of two parts, the chancel and the nave—the church militant being typified by the latter, and the church triumphant by the former." Again:—"A Cross, is, of course, the most beautiful form in which a church can be built: the symbol conveyed by the Cross is certainly better adapted than any other for a Christian place of worship; yet that of a Ship is by no means unsuitable, in reference to our Saviour walking on the sea." Again:—"The orientation, that is, the precise degree of inclination of the church towards the east is the next point. Some churches are, however, built north and south, in total defiance of the universal custom of the Church in all ages, and some out of pure perverseness, though they stand east and west, have the altar at the west!"—Then we have arguments for the adoption of a Patron Saint—the most suitable form and size of the altar—the position and dimensions of the pulpit and reading pew. On the subject of the altar-

cloth, which is prescribed by the rubric, to be, "a fair white linen cloth;" these reformers (or rather returners) assert that needlework and embroidery are needful for the altar cloth; corporas, or napkin to be laid over the elements; altar carpet, the antependium of the foldstool and pulpit cushion. "We may be allowed to ask," say they, "would not the time and ingenuity spent on 'worsted work, satin-stitch, bead-work, and the like frivolities, be better employed if it were occupied in preparing an offering to God, for the adornment of His holy dwelling places!!!"

How pitiable that the votaries of the Establishment should be content to have such doctrine as this propounded to them at the present day by their well-paid Teachers! How abundantly more consistent with the nature of the Christian dispensation, were the views of the *unpaid* Paul, the *tentmaker*, when he declared to the learned Athenians, that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things," &c. Acts xvii. 24, 25.

J. P.

Tapioca.—Starch is often combined with poisonous substances; and many anxious mothers will be surprised to hear that the mild, bland, demulcent tapioca, is obtained from the root of the jatropha manihot, a plant indigenous to the Brazils, Guiana, and the West India Islands, which is one of the most active poisons known, causing death in a few minutes after it has been swallowed. The roots of this plant, which contain a great quantity of sap, are peeled and subjected to pressure in bags made of rushes. The juice thus forced out is so deadly a poison, that it is employed by the Indians as a poison for their arrows. On being allowed to stand, however, it soon deposits a white starch, which, when properly washed, is quite innocent; this starch is then dried in smoke, and afterwards passed through a sieve; and is the substance from which tapioca and the cassava bread of the Indians is prepared. The discovery of the process for separating this powder from the jatropha manihot has been of the greatest importance to the human race, since it enables us to make a most valuable article of food from a plant that is of a highly poisonous nature, but which contains an enormous quantity of nutritious matter; for it is asserted, that one acre of manihot will afford nourishment for more persons than six acres of wheat.—*Dr. Truman on Food.*

Eastern method of measuring time.—The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time.

Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, "How long my shadow is in coming?" "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job, we find it written, "As a servant earnestly desireth his shadow."—*Robert's Illustrations.*

The following verses were recited by some of the children of the Coloured Orphan Asylum (New York) at their recent anniversary held Twelfth mo. 11th.

CHARACTERS OF CHIRIST.

TREE OF LIFE. Rev. 2d c. 5th v.

He is a tree; the world receives
Salvation from his healing leaves;
That righteous branch, that fruitful bough,
Is David's root and offspring too.

A ROSE. Song of Solomon. 2d c. 1st v.

He is a rose; not Sharon yields
Such fragrance in all her fields;
Or if the lily he assume,
The valleys bless the rich perfume.

A VINE. John 15th c. 5th v.

He is a vine; his heavenly root
Supplies the boughs with life and fruit:
O let a lasting union join
My soul the branch, to Christ the vine!

THE HEAD. Ephes. 5th c. 23d v.

He is the Head; each member lives,
And owns the vital power he gives;
The saints below, the saints above,
Joined by his Spirit and his love.

A FOUNTAIN. Zech. 13th c. 1st v.

He is a fountain; there I bathe,
And heal the plagues of sin and death;
These waters, all of my soul renew,
And cleanse my spotted garments too.

A FIRE. Mal. 3d c. 2d v.

He is a fire; he'll purge my dross,
But the true gold sustains no loss;
Like a refiner, shall he sit,
And tread the refuse with his feet.

A ROCK. 1 Cor. 10th c. 4th v.

He is a Rock; how firm he proves,
The Rock of Ages never moves;
Yet the sweet streams, that from him flow,
Attend us, all the desert through.

A WAY. John 14th c. 6th v.

He is a way; He leads to God,
The path is drawn in lines of blood;
There would I walk with hope and zeal,
Till I arrive at Zion's hill.

A DOOR. John 10th c. 9th v.

He is a door; I'll enter in;
Behold the pastures large and green,
A paradise divinely fair,
None but the sheep have freedom there.

A CORNER-STONE. 1 Peter 2d c. 6th v.

He is designed a corner-stone,
For men to build their hopes upon;
I'll make him my foundation too,
Nor fear the plots of hell below.

A TEMPLE. Eph. 2d c. 21st v.

He is a temple; I adore
The indwelling majesty and power,
And still to this most holy place,
Whene'er I pray, I'll turn my face.

A STAR. Rev. 22d c. 16th v.

He is a star; he breaks the night,
Piercing the shades with dawning light;

I know his glories from afar,
I know the bright and morning star.

A SUN. Mal. 4th c. 2d v.

He is a sun; his beams are grace,
His course is joy and righteousness;
Nations rejoice, when he appears
To chase their clouds, and dry their tears.

ALL IN ALL. Col. 3d c. 11th v.

Not earth, nor seas, nor sun, nor stars,
Nor heaven, his full resemblance bears;
His beauties, we can never trace,
Till we behold him face to face.

Use of Gorse, or Furze.—In the neighbourhood of Birmingham there are several large dairy establishments in which gorse is used as an article of food. There is a small steam-engine attached to each, by which the gorse is crushed to a pulp, and in that state it is given to cows, which soon become very fond of it.—*Penny Mag.*

THE FRIEND.

FIRST MONTH, 6, 1844.

We have received a communication respecting the notice, in the account of the Indiana Separation, of the sentiments of the Anti-slavery Yearly Meeting, upon the necessity of abstaining from the use of slave-labour produce. We are authorized to state, that our friend has misconstrued the writer, in supposing that he meant to imply that the abstinence from these articles pertains exclusively to the members of the new society, or that they are the first to call them prize goods. In saying that the sentiments contained in their minutes on this subject, and the objection to the use of an affirmation in courts of law clearly distinguished them from Friends, he meant to apply it to them as a society, for the Yearly Meetings of Friends have never so designated the products of slavery, as far as the writer has heard, or come to a similar conclusion respecting an affirmation.

He is not ignorant that individual members of these meetings have believed it to be their duty to abstain from the consumption of slave-labour produce; and some of them may have regarded that produce as prize goods, but Friends, as a body, do not so designate them, nor forbid their members to use them. While they have been tender of the scruples of individuals, and left them to their own choice and liberty, they have carefully avoided any official decision upon the subject.

There is a wide difference between the undoubted right of every individual to entertain and carry out his own conscientious scruples, with regard to the use of articles raised by slave-labour, which is fully admitted in the Essay alluded to, and the attempt to bring such articles within the meaning of the term "prize goods," which would be making every Friend who uses them an offender against the discipline of the Society; and to the latter only, and not to the former, the remarks of the writer on "the Recent Separation in Indiana," appear designed to apply.

SPREADING FRIENDS' BOOKS.

The following extract of a letter, dated "London, Fifth mo. 1st, 1700," sets forth primitive zeal in the circulation of Friends' books; and is worthy of imitation in this day.

"Friends are zealous here for the spreading of Truth in this nation; and as a testimony thereof, did last Yearly Meeting bring up subscriptions for about 7000 of R. Barclay's Apology, to be printed and spread gratis about the nation, or lent, as Friends see meet, to those of the higher rank of men, for their information into our principles. The Yearly Meeting has agreed to be at charge of translating the said Apology into the French tongue, and forthwith to print 1500, for the present, of the same, for information of strangers here, and in foreign parts."

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—William Hilles, Frankford; Joel Woolman, near Frankford; John Elliott, No. 242 Race street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

AGENTS APPOINTED.

Robert S. Halloway, P. M., Smyrna, Harrison co., Ohio.

Isaac Collins, Richmond, Rhode Island.
John Hunt, P. M. Martinsville, Clinton co., Ohio.

MANAID, at Friends' Meeting-house, North Sixth street, on Third day, the second instant, REEMAN PAXSON, Jr., to MARY, daughter of Elisha Pickering, all of Philadelphia.

DIED, on the fourth day of Tenth mo, 1843, HANNA, wife of Thomas Roberts, of Highland county, Ohio, formerly of Bucks county, Pa., aged 65 years 11 months and 29 days.

—, at Burlington, N. J., on the morning of the 28th ult., MARY RICHWAY, widow of the late William Ridgway, of that place, in the seventy-seventh year of her age.

—, at West Town Boarding School, on First day, the 17th ultimo, EDWARD H., son of Joseph R. Bishop, of Northampton township, New Jersey.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Tribes of Indians West of the Mississippi.

(Continued from page 115.)

"The Moravians, Methodists and Baptists have each separate missions amongst the Delawares. The Baptists have a small school, where some ten or fifteen children are annually receiving some instruction. The Moravians are educating a large number in that portion of the tribe called Munsces. The Baptist school was not in operation when we were there. The Methodists have a missionary among them, but no school. A few of the Delaware children are receiving some education at the several schools in the Shawnee nation. The Munsce Indians consisting of about two hundred, are a branch of the Delaware nation, and formerly resided on the Lehigh river in Pennsylvania; and as we understood, these Indians are the descendants of the tribe that made the treaty with William Penn under the great elm tree.

"This memorable event has been handed down by tradition from generation to generation; and there are now a number who can give a pretty correct account of the transactions of that remote period. The Moravian brethren have extended a care towards a portion of this tribe for more than half a century. Teachers and missionaries have, during that time been employed amongst them; and at the time of our visit, there were two men and their wives engaged in giving them some literary, moral and religious instruction. They appeared to be pious persons, and honestly engaged in the discharge of their arduous duties. They received us cordially, and manifested a willingness to assist us in promoting the object of our visit. Owing to the unsettled state of these Indians, their wandering habits, and unwillingness to work on the land, and the small annuity paid them by the government, there has not been that improvement that might be reasonably looked for, when we take into account the great amount of labour bestowed upon them. Most of them have log or timber-houses, and cultivate more or less land, and raise corn for their own supply during the year. Some few cultivate wheat and potatoes. They keep horses, cat-

tle, hogs, and fowls, and have some furniture in their houses, such as poor beds, tables, chairs, some cooking utensils, &c. They all wear the blanket, and in many respects dress in a style about half way between the whites and Indians. They are great smokers, and some of them drink whiskey to excess. It is said they are a kind hearted people, and a number of them have embraced Christianity, and joined with the Moravians, Methodists or Episcopalians. The Moravians have a small meeting-house and school-house on their land.

"We met sixty or seventy of these Indians of both sexes at their meeting-house on First-day evening. They behaved with sobriety and Christian gravity, and after we had freed our minds, and our certificates had been read, one of the chiefs of the Delawares after having spoken a few words to his associate chief, (both of whom were at a previous meeting of ours,) rose and delivered the following remarks:—

"'Brothers, we are glad you have come to see us, and have given us such good advice, and to talk with us, and tell us about living better, and becoming better men and women. Brothers, I hope I shall do better myself, and that my people will do better also. Brothers, our fathers and your fathers lived together as friends and brothers; they never shed each others' blood, no, they never scratched each other. I am glad that this friendship continues even to the present time, and that the blood now runs freely in our veins.' Afterwards, one of the principal men belonging to the Munsces made a few feeling remarks, expressive of his satisfaction with the meeting, and the interview closed.

"Second-day morning, being informed by the Moravian missionary that they usually met every morning at nine o'clock for worship, and that there was liberty for us to go in and sit with them if we chose; after we had reflected upon it, we thought it might be best for us to attend the meeting; and accordingly we went in and sat with them until their services were over; after which we had some labour amongst them. One of their principal men then rose, and in a feeling and broken manner, even unto tears, made the following very affectionate and pertinent remarks:—

"'Brothers, I want to talk a little with you. I am glad to see you this morning, and glad to hear you talk about Jesus, and was glad to see you and hear you yesterday. Brothers, the Munsces are spread all about, and have now no chiefs. Some few are settled round here; some are mixed with the Stock-bridges; some with the Shawnees, and some are yet living at Green Bay. But the Mun-

sees have all forsaken their heathen customs, and the practices of their forefathers, and now live in the customs and practices of the Christians. Some of these that live round here are Moravians, and some that live in other places are Methodists and some Episcopalians; but they are Munsces, let them live where they will, and all live as the Christian people do, and do not follow the heathen practices of their fathers.

"'Brothers, I do not live in heathen practices, but believe in the one true God and in Jesus Christ. Me a poor Indian, me feel very poor, but me feel religion in me, though very poor. Poor Indian believe that God sent his son into this world, and that he died for all poor Indians, as well as white people; and I believe He is now with God in heaven, and that he comes into our hearts by his Spirit, even poor Indians', and will be there forever. Now we think what Christ say to his followers, I am going away to leave you, but I will come again in Spirit into your hearts, that I may be with you forever, be where you will. And now me feel him renewedly in my heart at this time. Brothers, I speak these things not from the tongue, but I feel what I say in my heart, though Indian a very poor creature, and like little child in these things; yet me feel the Spirit of Christ with me this morning, and feel glad to see you, and to hear the good advice you have given us, and I feel my spiritual strength renewed.

"'Brothers, your fathers, William Penn, and others of your old men, and our old men, the Munsces, lived in peace like brothers, and made the treaty under the Elm tree, and the Quakers and the Munsces have always been friends; and my heart is glad you still think about your poor Indian brethren, and come and see them; for it makes poor Indians' hearts glad when they see their Quaker brothers. Brothers, this is all I have to say now.'

THE KANSAS.

"This tribe numbers about 1600 souls. The country they claim as their own, is situated on both sides of the Kansas river, commencing sixty miles west of its mouth, in lat. thirty-eight degrees north, being thirty miles wide. The soil is fruitful, and well-watered, but sparingly timbered. It is well adapted to agriculture, and the climate is healthy.

"The Kansas spend a part of their time in hunting, a part in idleness, and a part in planting and cultivating small crops at home. They are irregular in their manner of living, and although not inclined to eat unwholesome food, yet, from necessity, they eat such as causes sickness among them. They use

ardent spirits less than many other tribes, yet they are degraded and improvident to some extent by this poison: some few of them have reformed; they are more ready to receive instruction than they were formerly; but most of them are strongly inclined to hold on to their savage habits and superstitious worship. The main difficulties in teaching these Indians, are their wandering habits, and their fondness for war with other tribes. They are at home only about four months in the year. They have a smith and a teacher of agriculture furnished them by treaty, who are to continue with them five years, and then all their stipulations with the government will end.

"At the time of our visit, the greater part of the tribe were gone on their fall hunt, and, therefore, we had an opportunity of seeing but few of them.

"After we had completed our visit to the Delawares, Munsees, Stockbridges and Kickapoos, and had seen some of the Kansas tribe, and collected such information as we deemed useful, we returned again to Friends' School in the Shawnee nation, to prepare for our visit to the more southern tribes. The Indians understanding that we were about leaving this part of the country, numbers of them came to make known their grievances, and others to take leave of us. They represented to us that there was a prospect of the Wyandots, now living in Ohio, coming to settle on a part of their land, and that a very few of the Shawnees were favourable to such a move, but that the most of them were decidedly opposed to it, and much troubled on account of it. We were not without serious apprehensions that great difficulty might yet arise from this circumstance. We rendered them such counsel as we believed might be proper for them to follow; advising them against discords, jealousies and divisions; all of which appeared to be kindly received. An aged Shawnee chief came to us and said, he wished to have a talk with us. He said when he lived in Ohio he had a good farm, and lived well, but by being removed to this country he had become poor; that he was now gaining a little, and he wanted to live where he now did, and so did all his tribe want to remain where they now are. They did not want to be moved again; but he feared they should be soon. He said he was now old and lame, and he could not go further; he wanted to die and be buried here, and not go away off and die on the prairie. It made him feel very bad to think of being moved again, for it seemed like being thrown over a bank away off west of the prairie, where they would all die. He appeared much distressed on this account, and wished to know if we had heard the men at Washington talk about removing them again, remarking, that he had heard that they had been talking about it. He wanted we and our friends should help them in getting the title to their lands fixed, so that his people might always live where they now are. He thought the white man ought to be satisfied, that the Indian had been removed far enough, and not move him any farther. He said he was an old man, and could live but a little while, and wanted to

know before he died that his people and children could never be removed again. All this was spoken in a feeling and candid manner.

"After this, a chief of the Chillicothe band remarked, that the Indians showed mercy to the white men when they first came across the great water, and were weak, and could but just get up the bank. The Indian was then like the trees, erect and strong; the white man like the grass, easily bent, and waving with the wind. The white man came to the Indian four times with his hat under his arm, and asked the Indian to have mercy on him, for he was poor and needy. White man say, when Indian is poor and needy, he would have mercy on him as long as grass grows and water runs. Indian then let him come on the land and live; he now wanted white man to remember his promise, and have mercy on the Indian, for he was poor and needy; and not remove him any further.

"Having completed our visit to the Indians in this section of the country, we took leave of our kind friends at the Shawnee school on the tenth of Eleventh month, and proceeded on our way about forty miles in a south-west direction to the sub-agency of A. L. Davis, in order to visit the several tribes in that vicinity. We arrived there in the evening of the same day, and made known our business to the sub-agent. He kindly entertained us, and offered to lend all the necessary aid in collecting the Indians, and also to furnish us with such information as he possessed respecting their state and condition. The day following there was an unusual fall of snow for the season, in consequence of which but few of the Indians came to the council; yet some of the principal men of nearly all these remnants of tribes were present. The names of the several tribes are Weas, Peankshaws, Kaskaskias, Peorias, Ottewas and Chippewas, numbering in all about five hundred and fifty. These Indians are making little improvement in agriculture or otherwise; yet most of them raise some corn and vegetables, and keep some horses, cattle, hogs and fowls. They are but poorly prepared for carrying on farming, having no ploughs, wagons, or tools of any kind, which is cause of much discouragement to them. With the exception of a few instances, they have made but little advancement in civilization. Some of them live in poor log-houses, and some in wigwams. They generally wear the blanket, and in most respects, dress like the wild Indians. They are much given to idleness, vice and dissipation; there is no school in any of these tribes. There is one missionary among the Peorias, but none in any of the others. Like many other tribes, they are fast wasting away. Some of them are professors of Christianity, but much the larger part of them still adhere to their old traditions.

"They complain of having made a bad treaty with the general government, and are solicitous of further assistance from that source; and say, that if their great father would send out some good white men to instruct and advise them, they would endeavour to improve from it. We encouraged them to

break off from their old habits of dissipation and indolence, and to become a sober and agricultural people; holding out to them the advantages that would result from such a change. They manifested much interest in what was said to them, saying they believed it all to be true, and hoped they might follow our advice. They promised that they would tell their absent brothers what had been said to them, and advise them to mind it. They were pleased that we came so far to see them, and parted with us in a friendly manner."

(To be continued.)

Means of Maintaining the Uniform Temperature of the Human Body.—The most trustworthy observations prove that in all climates, in the temperate zones, as well as at the equator and the poles, the temperature of the body in man, and in what are commonly called warm-blooded animals, is invariably the same; yet how different are the circumstances under which they live! The animal body is a heated mass, which bears the same relation to surrounding objects as any other heated mass.

It receives heat when the surrounding objects are hotter, it loses heat when they are colder than itself. We know that the rapidity of cooling increases with the difference between the temperature of the heated body, and that of the surrounding medium; that is, the colder the surrounding medium, the shorter the time required for the cooling of the heated body. How unequal, then, must be the loss of heat in a man at Palermo, where the external temperature is nearly equal to that of the body, and in the polar regions, where the external temperature is from 70° to 90° lower. Yet, notwithstanding this extremely unequal loss of heat, experience has shown that the blood of the inhabitant of the Arctic circle has a temperature as high as that of the native of the south, who lives in so different a medium. This fact, when its true significance is perceived, proves that the heat given off to the surrounding medium is restored within the body with great rapidity. This compensation takes place more rapidly in winter than in summer, at the pole than at the equator. In the animal body the food is the fuel; with a proper supply of oxygen, we obtain the heat given out during its oxidation or combustion. In winter, when we take exercise in a cold atmosphere, and when, consequently, the amount of inspired oxygen increases, the necessity for food containing carbon and hydrogen increases in the same ratio; and by gratifying the appetite thus excited, we obtain the most efficient protection against the most piercing cold. A starving man is soon frozen to death; and every one knows that the animals of prey in the Arctic regions far exceed in voracity those of the torrid zone. Our clothing is merely an equivalent for a certain amount of food. The more warmly we are clothed, the less urgent becomes the appetite for food, because the loss of heat by cooling, and consequently the amount of heat to be supplied by the food, is diminished. If we were to go naked, like certain savage tribes,

or if in hunting or fishing we were exposed to the same degree of cold as the Samoyedes, we should be able with ease to consume ten pounds of flesh, and perhaps a dozen of tallow candles in the bargain, daily, as warmly-clad travellers have related with astonishment of those people. We should then, also, be able to take the same quantity of brandy or train-oil, without bad effects, because the carbon and hydrogen of these substances would only suffice to keep up the equilibrium between the external temperature and that of our bodies. — *Liebig's Animal Chemistry.*

The cause of the Heavy Burdens of Great Britain, and of her National Debt; comprising a rapid survey of some of the great events, especially connected with the Finances of British History, during the last hundred and fifty years.—London, 1843.

It is an admitted fact, that larger sums are paid annually by the people of Great Britain and Ireland, as taxes and duties, than by any other nation in the world. The pressure and distress occasioned by these demands, are, however, probably, not greater, on the whole, than are suffered by the inhabitants of many other countries; but, on the contrary, less severe: because the wealth, intelligence, and moral condition of the British, and, consequently, their capabilities, are, generally speaking, superior to those of other nations.

Far be it from the writer of these pages to excite discontent, where grateful feelings ought rather to prevail. Yet, while thankful for the blessings we partake, let us also consider the origin of the evils we suffer. With a view to warning for the future, it is, therefore, proposed to investigate the main cause of our great pecuniary burdens, and of that overwhelming debt, which absorbs so large an annual expenditure, and presses so heavily on the resources and energies of the country.

The national debt of the United Kingdom, according to the best authorities, appears to have amounted, at the end of 1842, to about eight hundred and three millions of pounds sterling; and the sum annually required to pay the interest, the terminable annuities, and the management, to little less than twenty-nine and a half millions, being more than the whole expenses of the government besides. That the obligation to raise so vast an amount every year, operates, of necessity, as an oppressive weight on the people at large, notwithstanding other advantageous circumstances, requires no demonstration. We proceed, therefore, to take a rapid historical survey of the causes which have led to the contraction of this debt, and to the burdens thus entailed on the present and on future generations.

In the early periods of the history of Britain, as well as other nations, through the policy of the rulers, or rather through their ignorance of modern financial expedients, the public expenses were, with little exception, defrayed as they arose from year to year; without involving posterity, by the anticipation of future revenues, and the contraction of

public debts. The monarchs and their advisers were often hard-pressed to provide for their expenditure; and rough and severe were the expedients they resorted to, for the purpose of procuring money for necessary objects, as well as to gratify their inordinate desires, and to be avenged on their enemies. Still they were compelled to limit their expenses by the current means which could be raised by the people. These, in their turn, demanded concessions of more equal laws and greater liberty, as the price of their pecuniary sacrifices; hence such contentions often resulted, both in promoting peace for the time being, and in laying the foundation of greater freedom and equality for posterity.

Charles II. (1660) was the first king of Great Britain, who adopted a system of borrowing on the national credit; which he did, by granting life annuities to such as advanced him sums of money, for the indulgence of the habits of extravagance and profligacy that prevailed at his court. The debts thus incurred were mostly paid off or compromised; the remainder were comparatively trifling, and these were little, if at all, increased by his successor. At the abdication of James II. (1688) the amount is stated to have been £660,000, or rather more than half a million sterling.

It was under the government of William III. that the foundation was first laid of that permanent national debt, which has since swollen to so alarming a magnitude. To this reign we owe, indeed, the legal recognition of those great principles of religious liberty, which have been productive of so many blessings; and at the same time a firm stand was made against the introduction of Popish authority, which had threatened, under his predecessor, to become again dominant in England. But unhappily King William was a soldier; passionately fond of war, well-skilled in its tactics, and deeply interested in the intrigues and contests, which at that time involved many nations on the continent of Europe. On condition that he should be supplied with the means of prosecuting his warlike schemes abroad, and thus securing the acknowledgment of his sovereignty, he readily consented, not only to grant the various desires of his Lords and Commons, but also to mortgage the revenues of the nation, regardless of future consequences. To conciliate the landed interest, he acceded to the imposition of a considerable bounty on the exportation of British corn; by means of which, and of the hostilities between his party and that of the late king, the price of bread was greatly enhanced, to the extreme distress of the labouring classes. The land-tax and various other duties were laid on for the first time, to supply his necessities; and the amount annually drawn from the pockets of the people was vastly augmented. At his first accession to the crown it was only about two millions.

The first eight years of the reign of William III. were spent in war; with the avowed objects of compelling his acknowledgment as king of Great Britain from other European states, and of humbling the power of the Bourbons. This war, which was in a great degree

offensive, cost the nation twenty-one millions in loans, and ten millions in taxes; consequently, at the conclusion of the treaty of Ryswick, September 20, 1697, a national debt was found to have been incurred, amounting to twenty-one and a half millions. The lives of at least eighty thousand British, and one hundred and fifty thousand subjects of other nations, were sacrificed in the contest; though its objects would, in all probability, have been obtained quite as fully, and far more advantageously, by the employment of less violent means.

The crown devolved to Queen Anne in 1701, during the peace of five years, which was maintained till May 4, 1702; and in this period, five millions of the debt were discharged, leaving the amount sixteen and a half millions. But this queen, like her predecessor, evinced too great a readiness to adopt hostile measures; in which she was confirmed by the Duke of Marlborough, and other leading characters; while, on the other hand, the French king, Louis the XIV. had long been accustomed to arms. The consequence was, that of the thirteen years and a half of this reign, the very large proportion of eleven years was occupied in war on the continent of Europe. The objects were still more aggressive than before, viz., to humble the Bourbons, and to deprive Philip of the crown of Spain; but they signally failed of success. Thus were incurred fruitless expenses, exceeding thirty-seven and a half millions in loans, and six and a half more in taxes. At the establishment of peace, by the treaty of Utrecht, April 11, 1713, the national debt was ascertained to be more than tripled, and to have reached fifty-four millions. The loss of life in this destructive contest was at least one hundred thousand men on the part of the British, and two hundred and fifty thousand on that of the Continental powers. The advantages derived by England were rather those of empty glory than of substantial value, and ill compensated for so lavish a waste of men and money.

The introduction of the House of Hanover to the British throne affords a more pleasing retrospect; the reign of George I., from 1714 to 1727, being honourably distinguished by the prevalence of peace. The death of Louis XIV. of France, and the moderate dispositions of Sir Robert Walpole and Cardinal Fleury, the English and French ministers, had much influence in subduing the spirit of national animosity. The rebellion in Scotland, in 1715, excited by the young Pretender, in opposition to the reigning family, and the war declared by Spain in 1718, chiefly in the support of the same cause, were speedily terminated. These were the only exceptions to the pacific character of the reign, and both of them appear to have been principally defensive on the part of the British monarch. The public debt, however, was diminished only to the small extent of two millions; this fair and ample opportunity for its material reduction being lost, through great extravagance and corruption.

George II. succeeded to the crown in 1727, and for twelve years adhered to a system of

peace; which was thus enjoyed for a total period of twenty-six years, with scarcely any intermission. During the tranquil part of his reign, five and a half millions more were paid off to the public creditors, reducing the national debt to forty-six and a half millions.

The Spaniards, about this time, harassing the British West India colonies, an open rupture with Spain at length broke out in 1739, the ill-effects of which were very disproportionate to the occasion. It was speedily followed by a general continental war, on the question of the succession to the crown of Austria; in which Great Britain, though a remote, and by no means a necessary party, became unhappily involved, through her connection with Hanover. The contest lasted for nine years, and added thirty-one and a half millions to the British debt, while fifteen and a half millions more were raised by taxes. The total loss of life is said to have been two hundred and forty thousand men. But what was the result of all this fighting, destruction, and expense? The grand, hard-earned reward was, that all parties agreed to restore their conquests, and to resume, as nearly as possible, the positions they had occupied before hostilities began; the king of Great Britain even sending hostages, as security for his faithful performance of the contract.

The treaty of Aix-la-chapelle was concluded, April 30, 1748. Its conditions, however, were hastily adopted and ill-defined, so that the war still continued to prevail in both the Indies, with but little abatement. In Europe it was suspended for about eight years, and enabled the British government to liquidate three millions of the public debt, reducing it to seventy-five millions sterling.

In 1756, this partial peace was broken by general hostilities on the continent of Europe; the chief cause being the disputes between the different powers, about their colonies; but especially between England and France, relating to Nova Scotia; or, as it was sarcastically said, "on account of a few acres of snow." This is usually termed, from its duration, the seven years' war: and notwithstanding the trivial nature of the object, it appears to have occasioned the several belligerents the monstrous and shameful sacrifice of six hundred and fifty thousand lives. To Great Britain alone, for "such a worthy (or unworthy) cause," it was destructive of about one hundred and fifty thousand men; besides inflicting an expense of thirty-five millions in direct taxation; and nearly doubling her debt, by increasing it from seventy-five to one hundred and forty-six and a half millions. Frederick II., king of Prussia, was the active ally of England in this war: and if he merits the epithet of Great, it is rather due to him in a bad sense, as the furious disturber of Europe, than in any respect as the true benefactor of his country, or the friend of mankind.

George III. began his reign in 1760, during the continuance of this severe struggle; and soon found that England, as well as the rest of Europe, was weary of war and taxes. This general feeling led to the treaty of Paris, February 10, 1763. The whole period of

warfare in the colonies, comprising the two general contests, and the time of the peace in Europe, which did not extend to the Indies, will be found to amount to twenty-four years.

(To be continued.)

GOD'S INSTRUMENTS.

God in every age so brings forth and orders his people, that they are still offensive to the present age. The Lord fits and calls them forth to be witnesses against the evils of the present age; how can they but offend it? Can darkness choose but hate the light, which speaks against it? How can darkness in power and dominion, bear to be reproved by a mean contemptible appearance of the light, in mean and contemptible vessels? For God chooseth the "weak and foolish things of this world, and things that are not, to bring to naught things that are." Look into former ages; how did God reprove the kings and princes of Israel? Not by the eminent priests and prophets, whom they expected to be taught by, but by herdsmen, by ploughmen, by prophets whom they despised. How did he overcome the heathenish world; yea, and the Jewish corrupted state? Was it by wise learned men, (by the learned Scribes and Pharisees among the Jews, or by the wise Grecians among the heathens,) or by fishermen and publicans? And how shall the recovery out of the apostasy, and the reproof of the anti-christian world be? Shall it be by wise synods and councils of learned and orthodox men among them, (as they speak,) or shall it be by the learning of the Spirit, which such as these contemn? When God hath the rich treasure of the knowledge of his kingdom to manifest in the world, he chooses earthen vessels, weak vessels, poor contemptible persons; he appears there (where the eye of man least looks for him) that "the excellency of the power" might appear to be of him wholly, and that the vessel might rob him of none of the glory of it.

Now the Lord, in this day of the great appearance of his Spirit to the spirits of his people, hath not only chosen mean instruments, but mean things also, foolish things, weak things, the keeping on of a hat, the use of ordinary language, the appearing in mean habits, and despised gestures; yea, and in a foolish way of preaching. Indeed it is so that which hath not the savour of the virtue and power of the life in it; and how can the wisdom of man but stumble at it? Who would think that God should require such things, or appear in such things?

O living eternal Power, how is thy mighty presence and appearance veiled from all that look for it in any way of man's observation, or judge it with the eye of man's wisdom! Verily thou art a God that hast hid thyself from the earthly spirit in its utmost wisdom; yea, in its utmost search after the knowledge of, and in the midst of, the highest profession of religion! Which of the wise, which of the scribes in this age, can discern any of the paths, or so much as one of thy footsteps! O that men would fear before the Lord, and be sure to govern in that which is of God, and

then they would harm none of his, nor hazard the shaking of their government; but whatever is not of God, both within and without, must fall in the day of God's power. Oh, happy is he who is now made willing to part with that which God is determined to rend from man, that his standing may be in that which cannot be shaken. There hath been a great earthquake in this nation, both of things without and of things within; and there ye remain somewhat to be shaken, that the glory of God may have room to appear. O "kiss the Son lest he be angry;" let all such laws and customs as are not of him, fall before him; and whatever is of him, let it bow unto him, that his wrath break not forth like a fire, which none can quench; for the Lord hath mighty things to bring to pass, and he hath a mighty arm of power to effect them by, and what shall be able to stand before him, that stands in his way?—*Extract.*

Life in the "Bush" in Western Australia.

—On the banks of the Williams we here found the establishment of an out-settler, of which it would be difficult to convey an adequate idea: the house consisted of a few upright poles, one end of each resting on the ground, whilst the other met a transverse pole, to which they were tied: cross-poles then ran along these, and to complete the building, a sort of rude thatch was tied on it. It was open at both ends, and exposed to the loud wind, which, as the situation was high, found a very unpleasant visiter during the night. Here we found a very large flock of sheep in fair condition, also a well-supplied stock-yard, and cattle in beautiful order; upwards of twenty kangaroo dogs completed the establishment. These settlers were, at the time I visited the Williams, four in number, consisting of one young man, two youths, and a little boy. Four soldiers were quartered about sixteen miles from them, and there was no other European within fifty miles of the spot. The distance they had to send for all stores and necessaries was one hundred and twenty miles, and this through a country untraversed by roads, and where they were exposed to the hostility of the natives in the event of any ill-feeling arising on their part. Nothing can give a more lively notion of the difficulties and privations undergone by first settlers than the fact that, when I left this hut, they had no flour, tea, sugar, meat, or any provision whatever, except their live stock, and the milk of the cattle; their sole dependence for any other article of food being the Kangaroo dogs, and the only thing I was able to do, in order to better their situation, was to leave them some shot. All other circumstances connected with their position were on the same scale. They had but one knife, an old clasp one; there was but one small bed, for one person, the others sleeping on the ground every night, with little or no covering; they had no soap to wash themselves or their clothes, yet they submitted cheerfully to all their privations, considering them as necessary attendants upon their situation.—*Capt. Grey's Expedition of Discovery in Western Australia.*

For "The Friend."

THE GERMAN FRIENDS.

The testimony of the Friends at Germantown against slavery, sent up to the Yearly Meeting of 1688, has, within the last few days, been discovered. These Friends were Germans, and mostly from Cresheim, a town not far from Worms, in the Palatinate. They had suffered persecution in their own country, and seem to have had a very correct appreciation of the rights of others. One of them, Francis Daniel Pastorius, informs us, that he (and most probably many of his old neighbours were with him) reached Philadelphia on the 20th of Sixth month, 1683, after a passage of eight weeks. He came in the ship America, Joseph Wasey commander, which did not make the voyage without encountering various storms. Thirty years after this, Pastorius writes, "the second and twelfth of the Sixth month, our ship was covered with a multitude of huge surges, and, as it were, with mountains of terrible and astonishing waves." "I was as glad to land from the vessel every whit as Paul's shipmates were to land at Melita. Then Philadelphia consisted of three or four little cottages; and all the residue being only woods, underwoods, timber and trees; among which I several times have lost myself in travelling no farther than from the water side to the house, (now of our Friend William Hudson,) then allotted to a Dutch baker, whose name was Cornelius Bom.* What my thoughts were of such a renowned city, (I not long before having seen London, Paris, Amsterdam, &c.) is needless to rehearse unto you here. But what I think now of the same, I dare ingeniously say, viz., that God has made of a desert an enclosed garden, and the plantations about it, a fruitful field."

These German Friends settled near together, and in 1686 were joined by a number from different parts of Holland and Germany, and a meeting was soon established among them. It was attached to Dublin Monthly Meeting, which was then composed of Oxford, Poetsuing [Byberry], Dublin, and Germantown meetings. By minute of Dublin Monthly Meeting dated Twelfth month 23rd, 1685, it was concluded to hold that meeting alternately at Richard Wall's [Cheltenham], at John Hart's [Byberry], and at Oxford. Thus it continued until First month 31st, 1687, when it was agreed that it should thenceforward be held at the house of Richard Worrell, Jr. in Lower Dublin, on the last Second-day in every month.

Coming from a country where oppression on account of colour was unknown, and where buying, selling, and holding in bondage human beings, who had been legally convicted of no crime, was regarded as an act of cruelty and injustice, to be looked for from the hands of none but a Turk or barbarian, the members of this little community were shocked to see that negro slavery had taken root, and was increasing around them. It would appear from the testimony, that many of their religious friends and acquaintances, were deter-

red from coming to this land, by the report they had received of this sad stain on the character of the new settlement.

Impelled then by reproaches borne over the Atlantic, as well as by the testimony of their own consciences as to what was right, the Friends at Germantown drew up this paper. It is certainly a strong document; and whilst it bears evidence that the writers had an incompetent knowledge of the English language, it plainly demonstrates that they were well acquainted with the inalienable rights of man, and with the spirit of the gospel. We publish it as it is in the original, and doubt not that our readers will find sufficient clearness in the argument, notwithstanding some confusion in the use of prepositions.

The paper from which this is taken is the original. At the foot of the address, John Hart, the clerk of the Monthly Meeting, has made his minute, and the paper having been then forwarded to the Quarterly Meeting, has received a few lines from Anthony Morris, the clerk of that body, to introduce it to the Yearly Meeting, to which it was then directed. N.

This is to the Monthly Meeting held at Richard Worrell's.

These are the reasons why we are against the traffic of men-body, as followeth. Is there any that would be done or handled at this manner? viz. to be sold or made a slave for all the time of his life? How fearful and faint-hearted are many on sea, when they see a strange vessel,—being afraid it should be a Turk, and they should be taken, and sold for slaves into Turkey. Now what is *this* better done, than Turks do? Yea, rather is it worse for them, which say they are Christians; for we hear that the most part of such negroes are brought hither against their will and consent, and that many of them are stolen. Now, though they are black, we cannot conceive there is more liberty to have them slaves, as [than] it is to have other white ones. There is a saying, that we shall do to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? Here is liberty of conscience, which is right and reasonable; here ought to be likewise liberty of the body, except of evil-doers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience sake; and here there are those oppressed which are of a black colour. And we who know that men must not commit adultery,—some do commit adultery *in* others, separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! do consider well this thing, you who do it, if you would be done at this manner? and if it is done according to Christianity? You suppose Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear of [it], that the Quakers do here handel men as they handel

there the cattle. And for that reason some have no mind or inclination to come hither. And who shall maintain this your cause, or plead for it? Truly we cannot do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children. Being now this is not done in the manner we would be done at [by] therefore we contradict, and are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of the hands of the robbers, and set free as in Europe.* Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas the Europeans are desirous to know in what manner the Quakers do rule in their province;—and most of them do look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (which they say are so wicked and stubborn men) should join themselves,—fight for their freedom,—and handel their masters and mistresses as they did handel them before; will these masters and mistresses take the sword at hand and war against these poor slaves, like, we are able to believe, some will not refuse to do? or have these negroes not as much right to fight for their freedom, as you have to keep them slaves?

Now consider well this thing, if it is good or bad? And in case you find it to be good to handel these blacks at that manner, we desire and require you hereby lovingly, that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall [may] be satisfied in this point, and satisfy likewise our good friends and acquaintances in our native country, to whom it is a terror, or fearful thing, that men should be handled so in Pennsylvania.

This is from our meeting at Germantown, held y^e 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Richard Worrell's.

Garret henderich
derick up de graeff
Francis daniel Pastorius
Abraham jr. Den graef.

At our Monthly Meeting at Dublin, y^e 30 —2 mo., 1688, we having inspected y^e matter, above mentioned, and considered of it, we find it so weighty that we think it not expedient for us to meddle with it here, but do rather commit it to y^e consideration of y^e Quarterly Meeting; y^e tenor of it being nearly related to y^e Truth.

On behalf of y^e Monthly Meeting,
Signed, P. Jo. HART.

* Alluding probably to the abolition of the old feudal system.

* This house stood a little south-east of the corner of Third and Chestnut streets.

This, above mentioned, was read in our Quarterly Meeting at Philadelphia, the 4 of y^e 4th mo. '88, and was from thence recommended to the Yearly Meeting, and the above said Derick, and the other two* mentioned therein, to present the same to y^e above said meeting, it being a thing of too great a weight for this meeting to determine.

Signed by order of y^e meeting,

ANTHONY MORRIS.

* There were three others signed it.

For "The Friend."

LAURENCE STEEL.

(Concluded from page 119.)

When the report that Laurence had turned Quaker spread among his former associates, the pastor of the Independent congregation, to which he had belonged, addressed a letter on the subject to his mother. This letter afterwards coming into the hands of Laurence, he thus reviews it. "He hath confirmed that I have before mentioned. His words are these, 'The great stumbling-block to him hath been, our loose, low and earthly conversation.' Is not looseness, lowness and earthliness, stumbling-blocks enough, especially in them that profess to be members of Christ Jesus, and look for salvation by him, and to be gathered out of the world? He may well call it great. Who can lay a greater stumbling-block in the way of the upright, than to make so high a profession, a cloak and covering for so much sin and iniquity? Would it not be far better and more honour to Christ to cease professing of him, which doth but make them the greater stumbling-blocks, until they have departed from their iniquity? And is not this enough to acquit me for separating from such assemblies and congregations that are thus polluted. Farther, he saith, 'He is earnest to get up to more spiritualness than he sees among us.' And must I be represented in so many places as a deluded, deceived person, and one that is fallen from the faith, and apostatized to error, and a seducer of the hearts of the upright, and prayed and fasted for as such, and all for leaving such people as are loose, low and earthly, to get up to more spiritualness? Or can I look upon such as true friends to my soul, as would hinder me from so good an exchange? Further, he saith, 'Which he apprehends is to be found among this people.' Yea, I do more than apprehend it; for I have felt and experienced for some years that spiritualness to be amongst them, which keeps them that walk in it from looseness, lowness and earthliness: so that I have no desire to return to them whose conversations are so loose, &c., as he confesseth. Further, he saith, 'I am persuaded, this is that which hath carried him among them, more than any respect that he hath to their odd opinions.' Here he hath bound all with his persuasion, from that certain knowledge he had of me for many years, in which he knew my bent was after spiritualness and heavenly-mindedness, and herein he hath spoken the truth of me, viz., that it

was looseness, lowness and earthliness that stumbled, and drew me off from them; and that it was with desire of more spiritualness that I came among this people, and my desire hath been therein largely answered, to the joy and satisfaction of my soul. Further he continueth to say, 'If we gain this by his fall, to be provoked to more heavenliness and spiritualness, and to savour less of this earth, we shall be gainers by his loss.' Here he should have minded his former expression and persuasion, and have considered, whether the Lord doth suffer such to fall whose great stumbling is at looseness, lowness and earthliness, and who are earnest to get up to more spiritualness? or are they not fallen and lost, who, according to his confession, are still where they were many years ago? after all his preaching and praying, are not got up above their looseness, lowness and earthliness; whom he preseth, and indeed it is high time for them all to manifest better fruits of their profiting, and to savour less of this earth; and to get up to that spiritualness and heavenliness where they will find me, and so in this spiritualness we shall be united again. But has not the cause of this unprofitableness, or standing at a stay been for want of coming to that grace, which is sufficient to teach all that learn of it, to deny all, mark all ungodliness, and all worldly lusts, which makes them stumbling-blocks in the way of others, that so, through the dying of these, they might come to live soberly, righteously and godly, not only hereafter, but in this present evil world, and so not stumble, but gain others by their conversation, without which all verbal confessions and acknowledgments are vain and fruitless, and leaves them no better than they were before."

Of his condition at the period when he wrote his book, Laurence says: "And thus the Lord having raised me up, and spared me through much weakness and labour unto this day, to see the desire of my soul accomplished in great measure, according to my faith when I first laid down my ministry; I do still wait (in submission to the will of the Lord) for the day, when that breathing seed of God, which is yet left in the dead and lifeless professions, may become ripe for the harvest; then shall there be no want of reapers, who shall put in the sickles, and gather them into the house which God hath provided to receive all that are low and poor in their own eyes, for want of power and strength to overcome that which letteth and hindereth their perfect redemption; unto which house God hath called me, as a forerunner of thousands that are yet ungathered; unto which being come up, I cannot go back or down unto them, but can freely serve the lowest of them by living supplications to the Great Shepherd of the sheep, for the bringing them into that fold, where he makes his flocks that were wearied, and driven from mountain to hill, to rest at noon on the bosom of their Beloved; whose tents they need no longer inquire after, or go to the watchmen of the night for direction; but by the Light of the Lord are they brought up to Bethel, the house of the God of Jacob, where they desire forever to dwell, and offer unto the God of their redemption, victories and

deliverance, as I do, the sacrifice of praise and thanksgiving for evermore."

John Whiting in his memoirs gives a brief sketch of Laurence Steel, in which speaking of his appearances in the ministry, he says: "he grew and increased in his gift, till he had an eminent testimony, and was well accepted. He came afterwards and settled in Bristol, and kept school in the great meeting-house at the Friars, and was very serviceable in that city and country adjacent. He had a meeting at my house at Naylsey, after I was a prisoner, [1679.] and came once to Ivelchester with Samuel Jennings to visit us, after I was carried thither" [1680.]

Laurence Steel was deeply affected with the sufferings of his Friends in Bristol, who, in 1681, and for two years after, were subjected to a persecution which, for violence, exceeded that raging in any other part of the kingdom. The meetings were brutally disturbed, and many families were ruined as to their worldly substance, by the proceedings against them before professedly judicial tribunals. They were crowded into the prisons there, until there was no more room to receive them. There were fifty confined in a room, which was in so filthy a condition, that one of the aldermen said, if he had a dog which he loved he would not put him in there. Four of the physicians signed a certificate, that from the closeness of their confinement, and want of air, there was a danger of infection. Laurence accompanied by his friend Charles Jones, Jr., went up to London to see the king, in order to obtain, if possible, some mitigation of the general suffering. They, with George Whitehead, had an interview with Charles II., but no immediate good effects resulted from it.

In 1682 he was himself a prisoner, and again in 1683. This last imprisonment, which commenced towards the close of the year, was on the conventicle act, and he was confined for six months. The shocking barbarities committed by the goaler, Isaac Dennis, on the innocent victims, whom a cruel and persecuting spirit had placed under his control, have been often repeated in print. The sufferings they endured from confinement in rooms, in which it was not possible for all to sit, without being on one another,—in one instance, there being more than enough to cover the whole floor double,—from the beatings they received on their heads with staves, and an iron candlestick, are sickening to read of. Neither men, women, nor children were spared. But even there, in the midst of all their trials and afflictions, joy and happiness from above was apportioned to the innocent sufferers. Some amongst those confined, through the wasting effects of that they endured, found their bodily powers decay, and through the cruelty of their enemies, obtained a quicker passage to their everlasting home— that rest, prepared for the people of God, where the wicked cease from troubling. One of these was named Margaret Heal. Laurence Steel and P. Moon understanding that she was near her departure, desired much to visit her before the close. But the jailer in the perversity of his wickedness would not admit

them to her room. Some time before this, John Whiting obtained access to the prisoners, and thus describes his visit: "Taking notice to them, how full they were, Margaret Heal sitting by in a chair, answered me, 'Aye, we are full freight, ready to sail the first fair wind.' As she, and some others did, into the ocean of eternity, not long after; finishing her testimony for God, and his Truth, the 28th of the Eleventh month, [1682]; being faithful unto death, and now enjoys the crown of life. Four more, two men, and two women, died prisoners, being suffocated for want of air and room, with other conveniences."

Laurence was released from his six months confinement, with a constitution, which had not originally been strong, very much weakened and impaired. The powers of nature were too nearly exhausted, even for fresh air and liberty to recruit. He was not able to meet with his Friends in public worship, but grew gradually weaker and weaker, until the 10th of the Eighth month, 1684, when he died; in the language of J. Whiting, "laying down his head in peace with the Lord." "He was a man of a grave and solid serious deportment; of a sweet even temper and disposition; of a sedate retired life; and very exemplary in his conversation; a preacher of righteousness in that great city, in which he walked as a stranger and a pilgrim on earth; but hath finished his course, and kept the faith, and received the crown of life; and hath left a good savour behind him; of whose sincerity and integrity to God, and His Truth, I could write much, but his innocent life and testimony, is the best memorial of him, and his memory is blessed."

For "The Friend."

Memoirs of the life and Gospel Labours of Samuel Fothergill, with selections from his correspondence. Also an account of the life and travels of his father, John Fothergill; and notices of some of his descendants. By GEORGE CROSFIELD. Liverpool: Printed and published by D. Marples. London: Charles Gilpin. 1843.

In the last volume of "The Friend," a correspondent has furnished some extracts from these memoirs, which are of so interesting a character as to induce a desire that the readers of "The Friend" might be made more intimately acquainted with their contents. It is not, however, with any expectation of fully gratifying this wish, which perhaps nothing short of its republication here could satisfy, that I am induced to offer further extracts, few, and brief, from the volume before me. And as the work itself is probably accessible to but a few, some short remarks may not be unacceptable upon its general character.

As the title may imply, it opens with a sketch of the life of Samuel's father, John Fothergill, which is succeeded by similar sketches of his descendants. The bulk of the volume, however, consists chiefly of letters, occasionally interspersed with brief and lively notices of the writers. To enable the reader to form an opinion of the interest that may be expected from this source, perhaps nothing

more may be necessary than to give the names of some of the writers; among whom are Israel and James Pemberton, Catherine Peyton, Dr. Fothergill, Lydia Lancaster, Mary Piesley, Samuel Emlen and Anthony Benezet. Beside the free use which is made of this correspondence, the letters of the subject of the memoirs himself, are rich in instruction. Commencing with his conviction, and extending to near the time of his death, apart from their intrinsic merit, they are interesting and valuable, as gradually unfolding the writer's growth in the Truth, from stature to stature; for as his ministry rose higher and higher in heavenly life, wisdom and power, so a proportionate increase seemed to be witnessed in self-abasement, humility, and lowliness of mind.

Being thus strengthened to maintain the watch against the spirit that puffeth up, the charity that edifyeth became more and more the clothing of his spirit, and his crown of rejoicing in the end; so that we have not, in his case, to mourn over the fatal miscarriage which, from want of such watchfulness, sometimes overtakes the possessor of extraordinary gifts and powers, natural and divine.

Indeed his latter days seem a fitting conclusion to a life so dedicated to his bountiful Master's service. Among his closing labours is a dying testimony to his brother Doctor Fothergill, and his sister; a remarkable communication in prophetic vision, to Friends of his own meeting, and a message to the Yearly Meeting, which is given below. These clearly evince that neither "life nor death" was able to separate him from the love of Christ; being freely given up, with his failing powers, to testify the gospel of that grace which had visited him in earlier years, had been the strength of middle age, and by which he was enabled to fulfil his ministry, and finish his course with joy.

"In a solemn and affecting interview with some of his relations, who were about to set out to attend the Yearly Meeting in London, he addressed them in the following expressions, which were read in the Yearly Meeting, by Jonah Thompson:—

"Our health is no more at our command, than length of days; mine seems drawing fast towards a conclusion, I think; but I am content with every allotment of Providence, for they are all in wisdom,—unerring wisdom. There is *that*, which as an arm underneath, bears up and supports; and though the rolling, tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. Oh! seek it,—press after it,—lay fast hold of it! Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory! My soul triumphs over death, hell, and the grave. Husbands and wives, parents and children, health and riches, must all go!—*Disappointment* is another name for them!

"I should have been thankful, had I been able, to have got to the ensuing Yearly Meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted.

I shall remember *them*, and some of them will remember *me*. The Lord knows best what is best for us;—I am content, and resigned to his will. I feel the foretaste of the joy that is to come; and who would wish to change such a state of mind? I should be glad if an easy channel could be found to inform the Yearly Meeting, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed cunningly devised fables, but the pure, living, eternal substance. Let the aged be strong; let the middle-aged be animated, and the youth encouraged; for the Lord is still in Zion; the Lord will bless Zion!

"If I be now removed out of the Church militant, where I have endeavoured, in some measure, to fill up my duty, I have an *evidence* that I shall gain an admittance into his glorious church triumphant, far above the heavens. My dear love is to all them that love the Lord Jesus."

The following extract is from a letter of Doctor Fothergill; it is a comprehensive testimony to the use of "great plainness of speech."

"London, Twelfth mo. 21st, 1738.

"I had an entire satisfaction in reading thine, though I don't overlook a passage in this, as well as some others of thine, which insinuates that I expect rhetorical flourishes, and brilliant expressions, but it is not so: I love sincerity in the plainest dress; I dislike affectation of any kind, when I see it, whether in myself or others; and when, in writing to one another or speaking, we join words together with an intention of concealing our real sentiments, or to give an idea of ourselves which we are not, we forsake the plain language indeed; if this happens to have been the case in those which I have written, I acknowledge myself guilty of using a manner of speech which the Spirit of Truth has declared against, and for the future will attempt to forsake and amend."

The hints which may be gleaned from the following account of a visit of John Fothergill to America, about one hundred years ago, have probably lost nothing of their value from their age.

With this extract, I propose to conclude for the present, and may offer one or two more in another number.

"In this year, (1740,) John Fothergill, though under much bodily weakness, attended the Yearly Meeting in London, wherein, at the desire of his brethren, he gave a concise but instructive account of his late visit to America, the state of Friends, the increase of the Society in some places, and its declining state in others, with the causes which had most obviously contributed to produce this. He observed, that as the elders of the people were preserved in freshness and zeal, under a diligent care for the growth of spiritual religion, truth increased, good order was preserved, the discipline kept up, and the youth, in many places, tender and hopeful. On the contrary, where those who were of the first rank, both in respect to age and situation in life, declined in their religious care; where

the spirit of this world suppressed the tender desires after riches of a durable nature; there, weakness, disorder, and unfaithfulness were too obvious, and a daily decay of real piety, as well as of numbers, prevailed, to the grief of the honest-hearted, and the loss of those who unhappily suffered this corrupting spirit to take place. He pointed out, in a clear manner, some parts where these effects appeared, and the deep sorrow which attended him when amongst those whose conduct occasioned these consequences."

Communicated for "The Friend."

Remarkable Longevity.—There are belonging to, and attending the meeting of the Society of Friends in Lynn, Mass., fifty individuals, whose ages average over seventy years. All these, except four, are members of the Society, and most of them constant attenders of meetings. Yet the Society of Friends is one of the smallest religious Societies, if not the smallest Society in Lynn.

W. B. O.

MORNING.

BY JOHN C. PRINCE.

'Tis morn, but yet the full and cloudless moon
Pours from her starry urn a chastened light:
'Tis but a little space beyond the noon—

The still, delicious noon of Summer's night:
Forth from my home I take an early flight.

Down the fane vale pursue my devious way;
Bound o'er the meadows with a keen delight,
Brush from the forest leaves the dewy spray,
And seal the wholesome steep to watch the kindling day.

The lark is up, disdainful of the earth,
Exulting in his airy realm on high,
His song, profuse in melody and mirth,
Makes vocal all the region of the sky;

The startled moor-cock, with a sudden cry,
Starts from beneath my feet; and as I pass,
The sheep regard me with an earnest eye,
Ceasing to nibble at the scanty grass.

And scent the barren waste on one tumultuous mass.

But lo, the stars are waning, and the dawn
Flushes and burns athwart the east—behold,
The early sun behind the upland lawn,
Looks o'er the summit with a front of gold,
Back from his beaming brow the mists are rolled,

And as he climbs the crystal tower of morn,
Rocks, woods, and glens, their shadowy depths unfold;
The trembling dews grow brighter on the thorn,
And Nature smiles as fresh as if newly born.

God of the boundless Universe! I come
To hold communion with myself and Thee!
And though excess of beauty makes me dumb,
My thoughts are eloquent with all I see;

My foot is on the mountains—I am free,
And buoyant as the winds that round me blow!
My dreams are sunny as yon pleasant lake,
And tranquil as the pool that sleeps below:

While, circling round my heart, a poet's raptures glow.

A River of Vinegar.—At a short distance from Popayan, in South America, it is to be seen a stream, called by the inhabitants in its vicinity, Rio Vinegre. The stream has its fount among ridges of elevated mountains, and after making what is supposed a circuitous and subterranean passage of many miles, it re-appears at a considerably reduced elevation, and forms a magnificent and picturesque cas-

cade, not less than three hundred and ten feet in height. A person who attempts to stand for a moment at the bottom, and within the influence of the spray, is immediately compelled to abandon his position; his eyes being too much affected by the acetous qualities of its waters.—*Late paper.*

THE FRIEND.

FIRST MONTH, 13, 1841.

Through the kindness of a friend, we have been enabled to place before our readers the contents of a small pamphlet, published in London in the course of the past year, on the cause of the National Debt, which, while incidentally exhibiting a vigorous outline of an interesting period of British history, places in a strong light the horrors and the cost of war. A debt of eight hundred and three millions—in dollars about four thousand millions!—interest thereon twenty-nine and a half millions—in dollars equal to about one hundred and forty-five millions! Well may the author of the pamphlet thus emphatically comment upon the astounding facts exhibited—"What has been the cause of the pecuniary burdens which oppress Great Britain? The answer must be given in this one word—War! Expensive, sanguinary, impolitic, foolish war!"

The Tract Association of Friends have for sale at their Depository, No. 50 North Fourth Street, up stairs, a number of sets of Tracts, half bound, in two volumes, at the low price of twenty cents per volume. It is rare that such a variety of valuable reading matter can be purchased at so cheap a rate.

NOTICE.

Any Friend wishing to engage in a small Boarding and Day-school, for either girls or boys, can obtain the premises, formerly occupied by Amy Eastlack, on reasonable terms. The house, which is built of brick, is commodious, and conveniently planned for the purpose, having nine comfortable and airy lodging rooms, two parlours with folding doors, a large entry, with an open stair-case in it, a school-room, the size of the two parlours, with two out-doors, and four large windows, two private stair-cases, one in the school-room, and one in the dining-room, which is a two-storied frame building, fifteen feet square, with a small kitchen attached; a well of excellent water near the door. The lot, which is about three-quarters of an acre in size, is nicely divided into school and family yards, a vegetable lot, ground for stables, wood-house, &c., all well fenced, and having convenient avenues to each. The premises, above alluded to, are nearly new, and in good order, and very pleasantly situated on the main street in the village of Haddonfield, six miles from Camden, New Jersey. Application may be made to the subscriber, residing in Haddonfield, N. J.

AMY EASTLACK.

WANTED,

A situation as clerk, for a boy from the country, who has had some experience in a store with his father, and is near fifteen years of age. Apply at the office of "The Friend."

MARRIED, in New York, on Fourth-day, Twelfth mo. 13th, at Friends' Meeting-house, on Orchard street, SAMUEL H. COLTON, of Worcester, Massachusetts, to ANN KING, daughter of the late John King, of New York.

DIED, at his residence, near Rahway, New Jersey, on Sixth-day, the first of last month, ROBERT H. BOWEN, formerly of the city of New York, aged sixty-seven years.

—, of consumption, after a long and protracted illness, at her residence in Clinton county, Ohio, SEANNAH, wife of Josiah McMillan, on the 15th of the Twelfth mo, 1841, in her forty-third year; a member and overseer of Centre Monthly and Chester Particular Meeting. She was a diligent attender of our religious meetings when health permitted; was an affectionate wife, and a tender and loving Mother. The last week of her life she suffered very much from a difficulty of breathing, and having to set up on account of her cough. Some coming in to see her, on being asked how she was, she said, "Very poorly;" and desired them to pray for her, that she might bear her afflictions with patience. She afterwards said, "I have given up all in this world; I have done my work; I have not left it to my late period." She frequently appeared to be in supplication; and at one time said, "Sweet Jesus, please come." In answer to her husband's remark, that it would be very agreeable could they live together a little longer, she said, "Yes; but the Lord's time was the best time, and she saw nothing in her way." The night before she died, she told all to set down and be still. She frequently desired an easy and speedy assuage, which was mercifully granted her, she departing as it were into a sweet sleep.

—, on Sixth-day, the 23d of Twelfth mo., at the house of her son-in-law, Nathan Evans, of Willstown, Chester county, Ann Maria, relict of Benjamin Morgan, late of Radnor, in the eighty-sixth year of her age. She was an exemplary elder, having been placed in that station early in life. Through all the trials that have been permitted to assail the Society, she was preserved firm in faith in the atonement, mediation, and intercession of our Lord and Saviour Jesus Christ. Meekness and quietness were the governing of her spirit, though for many years deprived of her sight. She maintained her patience to the end, which was peace.

And on Third-day, the 26th of the Twelfth mo., after a short but severe illness, her daughter, ZILLAH, wife of Nathan Evans, in the fifty-eight year of her age; a valuable member of Goshen Monthly and Willstown Particular Meeting. Her end, like that of her aged mother, was calm and peaceful. She was firmly attached to the principles and testimonies of the Society, which she supported through many trials. Her bereaved family have the consolation to believe, that she has entered into rest.

—, on the 25th of Twelfth mo., 1841, at his residence, near Mooreville, Morgan county, Indiana, in the forty-ninth year of his age, with inflammatory fever, JAMES HADLEY, a minister and member of White Lick Monthly and Particular Meetings of Friends. This dear Friend continued to the end, firm in the faith of our Lord and Saviour Jesus Christ; and laboured much for the support of that faith, and the ancient order and testimonies of the Society of Friends.

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PHILADELPHIA.

Tribes of Indians West of the Mississippi.

(Continued from page 122.)

"After collecting the foregoing account respecting these small tribes, we left for the Potawatomie nation, situated on Potawatomie creek, about sixty miles from the Shawnee school, and eighteen miles from A. L. Davis's agency. We arrived at the house of a man named Simmerwell, a smith employed by the general government in repairing the Indian guns, &c. The day being too far spent for a council with them that evening, we thought it most advisable to have notice given for a meeting with them in the morning. The smith has been for many years engaged among the Indians in repairing their guns, and otherwise assisting them; we believe him sincerely devoted to their welfare. He lamented their deplorable condition; and, from his own personal knowledge of the facts, attributed most of their misery to the avarice and wickedness of the traders, and other corrupt white men, who, ever since his acquaintance, have been prowling about them, like the beast for his prey. Agreeably to our previous appointment, we met a number of the chiefs and head men of the nation, at the house of the blacksmith. We endeavoured to impress upon their minds the importance of a change in all their habits and modes of living, and to adopt the manners and habits of good white men. They listened attentively to what was communicated to them, and expressed their gratitude towards the Society of Friends, that they had thought so much of them as to send persons so far to look into their condition. One of their chiefs remarked, that their great father, the president, had promised to send them many things; but, said he, they have not yet got along.

"The person that interpreted for us is a full blood Indian, educated at Hamilton school in the state of New York, and speaks and writes the English language well. He also converses freely in the Potawatomie tongue, and may be reckoned among the most intelligent Indians of the west. He is married to a half breed woman, and possessed very considerable property. The Potawatomes are divi-

ded into three bands, viz., Potawatomes of St. Josephs, Potawatomes of the Wabash, and Potawatomes of the Prairie. The St. Joseph's band formerly received some assistance from the Baptist missionaries while they were located on the St. Joseph's river. This band live principally by cultivating the soil, and what they receive from the government by way of annuities. They are poor, and making very little advancement in civilization. They have no school nor missionary, and some of them live in poor log-cabins, others in wigwams. Most of them keep cattle, horses, and hogs; nearly all of them drink whiskey, and pass much of their time in idleness and dissipation. They spend their annuities soon after receiving them, for whiskey, and articles of no real value to them. The manners, dress and general appearance of these Indians, do not materially differ from those small tribes located near them. They wear the blanket as the principal article of dress, and hunt some on their own lands, and in the adjacent state of Missouri, but do not go on the long hunt to the west.

"Our next visit was to the Wabash band, located about twelve miles from the gunsmith's. There are about six hundred of this tribe, comprising about one-third of the nation, and are principally settled in one neighbourhood. They are under the direction and control of the Roman Catholics, and have three Jesuit priests amongst them, who are educating forty or fifty Indian children. Their school is divided into two departments; one for boys, and the other for girls. The one for girls is said to be doing some good, the other is in a languishing state. This band are building comfortable log-houses, and cultivating the land, keeping some cattle, horses, hogs, &c.; but their location is said to be unhealthy, and they are addicted to all the vices and immoralities common to the Indians, and are fast wasting away. Their numbers have greatly diminished within the last few years.

"The Prairie band is interspersed among the other two bands, and live much after the same manner. The whiskey sellers, and other traders, practice the same impositions upon these Indians that they do upon all the other tribes within their reach.

OSAGE NATION OF INDIANS.

"Understanding that these Indians were out on their fall hunt, and that we should not have an opportunity of seeing many of them, and their principal village being distant about forty miles from the Potawatomes, we did not visit them, but had an opportunity of seeing a few of the tribe, and from good authority, gathered the following account respecting them.—This tribe is located about one hun-

dred miles south of the Shawnee nation, bordering on the state of Missouri. They once were very numerous, but at this time number only about five thousand, and are fast diminishing in consequence of their roving and intemperate habits. They are more like the wild Indians of the Rocky Mountains than any other tribe on the frontiers; they are great hunters of buffaloes and furs, and the fur traders depend more upon them for buffalo robes and furs than upon any other tribe of the south-western frontier. This circumstance operates as one of the principal causes of their small advancement in civilization.

"Much labour has been bestowed within twenty years by the Presbyterian missionaries from New York and Boston to improve their condition, but it was attended with little success, owing, as it is said, to the prejudices against the missionaries in the minds of the Indians, arising from the influence of the fur traders. This influence remains to the present day; and there appears to be no prospect of improvement among them while this state of things exists. The traders discourage them from following agricultural pursuits, telling them they do not want to buy corn or cattle, but buffalo skins and furs; thus prompting them to keep up the chase. They also advise them not to have schools, or any religious instruction among them; hence there are no schools or missionaries among them at this time. We were informed by apparently good authority, that the Indian agents combine with the agents of the Fur company, and control the manner of paying out the annuities to the Indians, by which the agents of the company are enabled to monopolize the whole trade with them. It is said, they first take all their annuity money, and deduct their charges against the Indians, and for the balance give to each man as many cents, with a particular mark upon them, as there were dollars due them, promising to pay him as many dollars in goods as he had cents; thus compelling the Indian to purchase all his goods of them at an exorbitant price. There was recently a large amount of appropriation paid this tribe in cattle, swine, and agricultural implements. The Indians not being acquainted with the use of them, and having no one furnished to teach them, soon sold and gave away all their ploughs, killed the cattle and swine, and the whole plan was frustrated.

"The Osages are a stately race; the men are exceedingly large and tall; but the women are short, and like the females of the Winnebago tribe, appear dejected. They dress altogether like the wild Indians.

"After leaving the Osage nation, we travelled south towards the Cherokees and visit-

ed, on our way, the united tribe of the Seneca and Shawnee Indians. We lodged with one Jackson, a half breed. In the morning, after our arrival, he sent for some of the principal men to meet us at his house; with whom we held a council. We gave them such advice as in our opinion was needful. They appeared friendly, and listened attentively to what we had to say to them. We spoke to them through Jackson, who interpreted for us. They made no reply to us, as he was not sufficiently acquainted with our language to render their's into it. We learned that the greater part of these Indians were raising some corn and domestic animals, and have pretty comfortable log-cabins; and some few of them are adopting the habits of the whites in various respects, such as laying aside the blanket as an article of dress, putting on pantaloons, instead of leggins, &c. They have no schools among them, and none of their children are receiving an education out of the nation, excepting two of Jackson's.

"After visiting the Senecas and Shawnees, we rode sixteen miles to the house of Daniel Adams, a Mohawk Indian, residing in the Seneca nation. The tribe located at this place, is styled the Sandusky Senecas. Daniel Adams is a man of tolerable education, and speaks and writes both the English and the Indian language. He is married to a Stockbridge woman, formerly from the state of New York. She informed us, that when a girl, she spent four years on Long Island, where she was educated at a Friends' school. She retains a grateful remembrance of the many kindnesses that were shown her by Friends in those parts, the names of some of whom she mentioned. Her appearance was greatly superior to any Indian woman we saw while on our journey; her whole conduct and conversation were dignified. She was easy in her manners, and conversed understandingly upon a variety of subjects, but more especially upon what related to her friends, the Indians in New York state. She manifested a deep interest in the treaty lately made with the Seneca Indians there. This woman and her husband are both professors of the Christian religion, and from appearances, were honestly engaged in the discharge of their social, moral, and religious duties. They had a family of three small children, who were clothed in the style of the whites, and taught in the English language altogether. They reside in a good frame house, newly built, and well furnished. Their manner of living was superior to that of the generality of whites in the west. They spoke freely of the low state and condition of their people, and the strong prejudices existing in their minds against the whites, and of the difficulty of overcoming these prejudices, in consequence of the ill-treatment they had in too many instances received from them.

"There is at this time no school nor religious institution in this tribe. A few of them profess the Christian religion, and have joined themselves to some of the different religious sects; but the greater part of them still adhere to their former views and superstitious worship. Nearly all of them are engaged in

agricultural pursuits in a small way, and keep various kinds of domestic animals. We did not learn that any of this small tribe keep sheep, or manufacture cloth of any kind. Their principal food is pork and deer, wild fowl, corn-bread, potatoes, and other vegetables. Some of them have laid aside the blanket as an article of dress; but the greater part attire themselves in the Indian style, and in no important particular differ from the other tribes that have been removed from the east. They are said to be very immoral in their conduct among the neighbouring whites. They are unwilling to receive white men among them as teachers; but would not object to having their children instructed in English by persons of their own cast, if those suitably qualified could be procured. They are located upon a small tract of land west of the state of Missouri, on the Niosho river, bordering on the Cherokee nation, and numbering at the time of their removal two hundred and fifty-one, but have since diminished.

THE CHEROKEE INDIANS.

"This large tribe is settled on lands lying west of the state of Arkansas, and bordering on the Arkansas river, and numbered about twenty thousand souls. It is thought they have diminished in numbers since their removal west. The history of this nation is generally known to the public; therefore, it may not be expected that we should be so particular in our account of them. We entered upon the north-east corner of their lands, and travelled south to their council-ground, near Park Hill. Some of their lands bordering on the west line of Arkansas are hilly, and well-watered and timbered, but not well adapted to agriculture; in other parts it is level and fertile. The Cherokees live principally by farming. They raise neat cattle, horses, and other domestic animals, and keep an abundance of poultry. Some of the nation are extensive farmers and planters. Cotton is grown in the southern part of the nation, where most, if not all, who are able to keep slaves to cultivate the land, do the work in the houses, &c. The manners and customs of this portion of their community do not differ materially from those of the white planters in the south and west. Their style of dress and mode of living are also very similar. A few of the Cherokees are large slave-holders. Their laws for the government of their slaves are similar to those in the slave states. The slaves frequently desert their masters, and run away. Some cotton and woollen goods are manufactured by the Cherokees for domestic use. We saw a number of good dwelling-houses as we passed through their country; but most of them reside in small log-cabins. They have more generally adopted the manners of the whites than any other tribe we met with. While passing along, we frequently saw white men who were married to Indian women, and in some instances an Indian man was connected by marriage to a white woman. There is less similarity in the general appearance of the Cherokees than in that of any other tribe. They are divided into three distinct classes.

First; those that are pretty well civilized, and appear intelligent. Second; those who may be reckoned among the half-civilized or apprentices in civilization. Third; those that have made but little improvement in their dress and manners; the last class is most numerous. They are cultivators of the soil, and have generally given up hunting, but are dissipated.

"The Cherokees have a number of missionaries and native preachers among them and about two hundred profess the Christian religion, and have joined themselves either to the Presbyterian, Baptist, or Methodist societies. They have thirteen schools in the nation, where all the children attending them are taught in the English language. These schools are represented to be in a flourishing condition, and in their general features are similar to our district schools in New England. Many of this tribe manifest an interest for the welfare of their children and the rising generation, and have recently made very considerable appropriations in order to extend more generally the benefits of education and civilization among them. They have a printing-press in the nation, where they have their laws and public documents printed both in English and in the Cherokee language."

(To be continued.)

The cause of the Heavy Burdens of Great Britain, and of her National Debt; comprising a rapid survey of some of the great events, especially connected with the Finances of British History, during the last hundred and fifty years.—London, 1843.

(Concluded from page 124.)

Great Britain now enjoyed a respite of peace for twelve years; which, if devoid of the events of war, was free also from its calamities, and conducted largely in various ways to the public welfare. In this interval the government was enabled to pay off ten and a half millions of the debt.

At length jealousies gradually arose between the mother country and the North American colonies. The imposition of taxes on the Americans was attempted by the British government, and being strenuously resisted, mutual animosities were kindled, which, in 1775, kindled the American war. This contest had much of an offensive character, and being between parties naturally and closely connected, was an extremely painful one; it was, also, the most expensive in which, hitherto, Great Britain had ever engaged. Her exertions were vast, but ill advised, and utterly unsuccessful; and within the eight years of the struggle, she added one hundred and three millions to her debt; besides expending on the war forty-eight millions, raised by taxes. On the part of the English, nearly two hundred thousand lives are supposed to have been sacrificed, and half that number on the side of the Americans, to say nothing of the French and other parties. In the end, the British government, finding its troops defeated, its means exhausted, and its expectations completely frustrated, was ob-

liged to accept humiliating terms, and to acknowledge the full independence of the North American states.

Peace was restored by the treaty of Versailles or Paris, September 3, 1783, and the loss of colonial territory was soon compensated by the beneficial restoration of commercial intercourse, with the countries it had been vainly and absurdly attempting to subdue. An interruption of harmony was threatened by disputes with Spain and Russia; but both were at length amicably settled. In India war broke out between the East India company and Tipoo Saib,—a powerful native prince,—for whose subjugation hostilities were resorted to; and, after two years of unequal contest, he was compelled to submit to superior might, with the loss of half his territories, and the forfeiture of a large sum. With this exception, Great Britain remained at peace with all the world for nine years and a half. The government, however, did not effect any great reduction of the debt in this interval of rest from arms; for, owing to a general want of economy, and to arrears of expenses on account of the late war in so remote a country, only five millions were paid off, the total amount being still two hundred and thirty-four millions.

The seeds of independence and equality which had sprung up and become successful beyond the Atlantic, were quickly transplanted to Europe by the French officers who had enlisted in the cause of America, and taking deep root in the discontent excited in France by the oppression and superstition prevailing there, the powerful influence soon openly developed itself; and, at length, in 1789, originated the French revolution. The king of Great Britain did not long delay to unite with the other European sovereigns, in opposing the anti-monarchical principles which were avowed by the revolutionists, and which had been merely confirmed by the attempts to suppress them. The consequence was, that on the 1st of February, 1793, war with England was declared by the republic of France. The exertions now made by Great Britain, not to resist, but to prevent aggressions, surpassed all former example. Great forces were equipped and set in motion, by sea and land, and large subsidies were made to foreign powers, to stimulate their efforts. In the nine years of hostilities, one hundred and eighty millions were drawn from the people by direct taxation, while two hundred and ninety-two millions were added to the debt, which was thus even more than doubled. France, however, successfully withstood the combined monarchs. Her people were animated by one common apprehension of injuries sustained and threatened, and by an enthusiastic resolution to maintain their entire independence. After dreadful sufferings, in the violent struggles between despotism and anarchy, superstition and infidelity, the supreme power became finally vested in Napoleon Bonaparte; who, being chafed by denunciations and opposition, wielded it with astonishing effect. The continent was thus overawed, and the invasion of Ireland attempted.

With him, at length, after a loss of seven hundred thousand men among all the belligerents, the British government concluded a peace, known as the treaty of Amiens, and ratified March 25, 1802. It was a short suspension, not a termination of hostilities; and instead of burying their former animosities in oblivion, both parties meditated only fresh contests, and prepared for renewed combat. The national debt of England, at the declaration of peace, had reached five hundred and twenty-six millions, and in the following year, three millions were added to it. With such a debt, Great Britain again determined on war. Her government beheld Bonaparte exerting every nerve in military preparations, and refused to comply with one condition of the treaty, that she should surrender Malta. Mutual recriminations and aggressions followed; and, according to the customary phrase, war broke out, May 18, 1803.

This was now directed chiefly against Napoleon, who was always denounced as an usurper; and whose ambition, becoming every year more insatiable, by degrees united against him all the continental powers. The invasion of Britain was seriously menaced, and a large force, entitled the army of England, was arrayed on the shores of France. The efforts, made under George III. and the Regency, were prodigious; and unprecedented, either in the history of the British empire, or in that of any other nation. The people contributed, at one time, not less than seventy-two millions sterling in annual taxes and duties, while every able-bodied man was liable to serve as a soldier. The necessaries of life were raised to amazing prices; and the specie of the country was barely sufficient for the foreign subsidies. Attacks were made upon the French Emperor from all sides. The British forces harassed him successfully in Spain and Portugal, while his extravagant and wild attempt to subdue Russia brought dreadful defeat and destruction upon him in the north. The allied forces followed close upon his retreat; and, at length, from within the walls of Paris, dictated to him a humiliating peace. Deprived of power, he was sent to Elba, but speedily returned; and through treachery, and the powerful influence of his name, he again obtained the supreme authority. The final and bloody contest for the empire of France and of Europe, was fought at Waterloo, June 18, 1814. Napoleon sustained an entire defeat, surrendered himself a prisoner to England, and was, at length, hopelessly banished to St. Helena.

Within this period, a contest had also arisen between Great Britain and the United States of North America; in which, much injury was committed by the British forces on the American coast, and again by the Americans on British commerce. A termination was put to these hostilities in 1814, after they had continued for about two years.

The overthrow of Bonaparte had been purchased by a war expenditure of not less than five hundred and eighty-six millions; of which three hundred and thirty-six millions were raised by loans, and increased the national debt to the enormous amount of eight

hundred and sixty-five millions, being the highest point it has ever reached. The vast sacrifice of lives among all the powers was little less than a *million and a half*. It is very probable that, if the war had not drawn out the abilities of Napoleon, and brought them into action, he would never have disturbed the quiet of mankind.

General peace throughout Europe and the world was now happily settled, November 20, 1815, by the treaty of Paris; and the period of repose, as regards Great Britain, in this quarter of the globe, has already been in this twenty-seven years' duration. There have, however, been exceptions abroad, in the attack on Algiers in 1816, the war with the Ashantees in 1824, that with the Burmese in 1826, and the reproachful contests with the Afghans and Chinese in 1842. To the many innocent natives of those countries, these conflicts have, doubtless, been productive of great sufferings; but by us such deeds of destruction are, alas! too little regarded, on account of their remoteness from our actual observation, and their small perceptible effect on our immediate interests.

During the pacific reigns of George IV. and William IV., which commenced respectively in 1820, and in 1830, a reduction of the debt, to the amount of eighty-seven millions, was effected, down to 1835. In that year, about twenty millions more were borrowed, to compensate the planters for the emancipation of the slaves in the British colonies—the only loan which can be looked back upon with satisfaction as to its appropriation. Since that time, the public expenditure having often exceeded the income, about five millions have been added, making the whole amount of the national debt, funded and unfunded, about eight hundred and three millions sterling at the end of 1842. It is almost needless to add, that under Queen Victoria, the general continuance of peace in Europe has afforded a great stimulus to commerce; furnished ample opportunity for revising various points of domestic legislation; and fostered many scientific inventions, and philanthropic institutions, for diminishing the sum of human ignorance and sorrow.

Earnestly it is to be desired, that such a season of repose from the evils of war may long be perpetuated, as one of the greatest blessings which can be enjoyed, and necessary to the full relish of every other. And may the influence of Britain, under the conviction of past imprudence and folly, be, for the future, more wisely exerted, and her example have a powerful tendency, towards the diffusion and maintenance of tranquillity throughout the globe!

But to conclude,—We now ask every candid reader, what has been the cause of the pecuniary burdens which oppress Great Britain? The answer must be given in this one word—*War!* Expensive, sanguinary, impolitic, foolish War! It is unnecessary to enter into argument on the facts stated in the foregoing pages. Independently of higher considerations, and of the question of Christian duty, they speak loudly and distinctly for themselves, and show how the national debt has been gradually

created and increased, by one contest after another, until at length a prodigious revenue has become necessary to be raised, for the payment of its interest alone. What astonishing, happy, and truly glorious effects might have been produced, had only one half the amount been expended on objects of utility and benevolence? Whenever we suffer through the privation of means, required for the payment of taxes, or absorbed in the higher prices occasioned by indirect taxation, let us reflect that the great cause of this is war; that the chief amount has been expended in the destruction of our fellow-men, in wasting their fields, and in spoiling their property; and all this without any adequate good, to console us for the suffering it has produced.

During the period which we have thus surveyed, Great Britain has been permitted to escape, from being the immediate seat of the dreadful work of destruction and death. It may, however, if the same system be persevered in, hereafter become our turn, and our beloved country may have to taste those horrors, which we have so often and so largely contributed to inflict upon others. But even to us, remote as we have been from scenes of blood, these facts amply prove the impolicy of war. They show us that its general and fatal tendency, even under favourable circumstances, is to spill the blood of the innocent, to exhaust the resources of empires, and to embarrass individuals of future generations. Nothing has been said of the indirect, but far more injurious consequences of a state of warfare, on national industry and comfort, on science, morals, and religion. We have here surveyed the question chiefly on the ground of pecuniary loss and inexpediency; with the anxious desire that every motive, which even policy supplies, may be brought to bear against a system, so inimical to the interests and happiness of man.

The debt has been sometimes estimated at an eighth or a tenth of the whole property of the nation; and if not more vigorously dealt with, and more boldly reduced, portends to effect at a future day, the abasement of Britain, and the destruction of her noble empire! A calamity, which may Divine mercy condescend yet to avert!

Sufferings of the Party composing Captain Grey's Expedition of Discovery in Western Australia.

[On page 337 of the last volume of "The Friend" was an interesting account of the sufferings of Captain Grey's party in Western Australia, taken from a foreign paper—the conclusion, which we have recently met with, is subjoined.]

On the morning of the 15th the whole party felt stronger, but were still exceedingly feeble. This day they reached a river which abounded with fresh-water mussels, and they were again refreshed. The night was stormy and intensely cold, and in their present condition all suffered severely. Captain Grey had lost the power of moving his extremities when the morning came, and the rheumatism at-

tacked him in the hip, where he had received a wound from a native spear in an attack made upon him and two others by a party of the natives before the boats were wrecked.

On the 19th they tasted no food, and travelled twenty-one miles. The night was again stormy and cold.

20th. All rose crippled and stiff from cold and wet, Captain Grey states that from weakness and weariness he "had much the same inclination to sink into the sleep of death that one feels to take a second slumber in the morning after great fatigue." But he roused his energies, and the party set out. At noon they had only advanced at the rate of a mile and a quarter an hour, when they came upon a party of natives, one of whom, named Imbat, Captain Grey had befriended at Perth. The wretched wanderers were now regaled with frogs, roasted by-yu nuts, Captain Grey being treated with a fresh-water tortoise. Imbat reported that one of the colonists was at a hut about seven miles off, where he had provisions, and Captain Grey started with Imbat for the spot as soon as he was slightly refreshed, but the hut was deserted. Imbat again put his culinary talents into exercise for the captain's benefit, rallying him for the apparently profitless task which he had undertaken. "What for do you," said Imbat, "who have plenty to eat, and much money, walk so far away in the bush? You are thin, your shanks are long, your belly is small—you had plenty to eat at home, why did you not stop there?" inquired Imbat. The Captain replied: "Imbat, you comprehend nothing, you know nothing." "I know nothing!" answered he; "I know how to keep myself fat: the young women look at me and say, Imbat is very handsome; he is fat. They will look at you and say, he not good—long legs—what do you know? where is your fat? what for do you know so much if you can't keep fat? I know how to stay at home, and not to walk too far in the bush: where is your fat?" "You know how to talk, long tongue," was the Captain's reply: on which Imbat laughed immoderately, saying, "And I know how to make you fat," suiting the action to the word by stuffing his host with frogs and by-yu nuts. The remainder of the party reached the hut, where they all slept, and thus were in some degree sheltered from the rain. Some tea was discovered, which, with the frogs, furnished a grateful entertainment.

April 21.—An hour and a half before day-break Captain Grey was on his road to Perth, accompanied by Imbat, having appointed a place where he would send provisions for the others. Arriving at the cottage of a colonist, named Williams, who resided farthest north from Perth, and where he had often obtained a glass of milk, he was taken for a crazy Malay who was in the habit of calling at the cottage. "Why, Magic, what's the matter with you?" said Mrs. Williams. Matters being explained, water was put on to boil, and Captain Grey enjoyed a comfortable breakfast, and soon afterwards the remainder of the party came up, and he proceeded onward, not without suffering greatly from too profuse a meal. He next reached the house of a friend,

who did not know him, and having taken a tea-spoonful of brandy, again went on, and soon reached Perth, and had an immediate interview with the governor, who "could scarcely credit his sight when he beheld the miserable object that stood before him. Some of Captain Grey's friends, to whom he went up and offered his hand, drew back, and said, "I beg your pardon; who are you?" He now enjoyed the luxury of a bed, after having for nearly three consecutive months slept on the ground in the open air, and before he had retired to rest the remainder of the men composing the advanced party arrived, and thus six individuals were preserved.

Not an instant was lost in sending a party in search of the men from whom Captain Grey had parted on the 10th, but we have not space for an account of their proceedings. One man was found asleep on a part of the coast, but the party returned to Perth on the 6th of May, without having discovered the five others. A fresh party was then sent after them, and two days afterwards Mr. Walter, the surgeon, reached Perth alone. On the 16th of May, three of the others were discovered by the exploring party in a dreadful condition. They had been three days without water, and their canteens contained only urine. Ten minutes before, one of the men had been on his knees supplicating Providence for their preservation; and they certainly could not have survived more than another night. Mr. Frederick Smith, a young gentleman, aged eighteen, grandson of Mr. Smith, formerly member for Norwich, was now the only person missing. He was found dead, and his grave was dug on the spot where he had expired.

Praise-worthy.—A female, named Dix, of Boston, passed through Utica last week on her return home, after having visited all the poor houses, and many of the jails, in the state of New York, with a view of ascertaining, by personal examination, the condition of the insane in the jails and poor houses. She has visited every county in the state, has travelled over three thousand miles by night and day, alone and unattended, defraying her expenses entirely from her own property, accumulated while an instructress at Boston. Last year she made a similar tour through Massachusetts, and presented to the legislature that state a memorial, in relation to the condition of the insane confined "in cages, closets, cellars, stalls, pens, chained, naked, beaten with rods, and lashed into obedience." The Utica Democrat says, that her visits to the poor and alms-houses, in the state of New York, have presented cases of as great suffering and comfortlessness as she found in Massachusetts, and that she intends to lay before the public or the legislature, a statement of facts which have come under observation during her tour.

Tombs in the Air.—Many of the mountain tribes of Indians, in the north-west, especially the Sioux, bind their dead up in buffalo robes, and lash them upon high scaffolds in the air.

WILLIAM TYLER BARLING.

Memor. of William Tyler Barling, Witham, Essex, Eng. Died 24th of Tenth month, 1839; aged ten years and eleven months.

This dear child was naturally of an affectionate and tractable disposition; and though before his illness not remarkably serious, he showed at times much tenderness of conscience. When between five and six years of age, on returning one evening from a visit, his mother observed him appear dejected, and asked him if he had been good. He said, "No, mamma; please take me to —, (naming a friend.) I am so unhappy, I met with an accident, and did not tell her: I cannot go to bed." His mother went with him, and he directly told the friend what he had done, and asked her to excuse him. When he returned home and was put to bed, he told his mother he was very sorry, and hoped he should not make her unhappy any more. May those little children who read this account, be induced to follow his example.

A short time before he was confined to his couch, he lost a dear little friend to whom he had been much attached; and whose illness and death made a deep and lasting impression upon his mind. At about seven years of age, he was visited by severe illness; it was succeeded by a spine complaint, which, with little exception, confined him for nearly four years to his bed or couch. During this period his sufferings were at times very great; but it pleased his Heavenly Father to render this affliction the means of his becoming a remarkable instance of early piety. He was made willing to bear his privations with cheerful patience; and many who visited him can bear testimony to the sweetness of his spirit, and to the sufficiency of that grace which could enable him, while yet a little child, to love his Saviour; and by his meek and quiet submission to pain and suffering, to be a striking example to those around him. He passed the greater part of his long confinement in pursuing different branches of study, and he was particularly interested with books of geography, or of voyages and travels. Those of a trifling and unedifying nature he invariably declined, having no relish for such. But his favourite occupation was reading the Holy Scriptures, which was his constant daily practice as long as he had strength to do so. He would have his Bible by his bed-side, and read a portion to himself, the first thing after he awoke in the morning, unless he was interrupted by others being in the room; in which case he would wait until he was left alone. It was with difficulty he could manage to write, yet he occasionally penned memorandums, a few of which are here inserted.

"Eighth month, 1836.—I have now begun to read the Scriptures regularly. I trust Providence will enable me to understand what I read."

"Eleventh month 26th.—I am eight years old to-day. O God! I should very much like to be a better boy, and more patient and good than I now am: be pleased to help me, oh Heavenly Father."

"Third month, 1837.—I was born in Ken-

sington, in the year 1825, on the 26th of the Eleventh month. I lost my father when I was about two years old. Some months after he died we went to Witham, and from thence to Colchester, where we now reside. I have one brother; and my dear mother keeps a school. I have been more than a year in bed; I am very happy."

"Eighth mo. 1st.—What is life? 'tis but a vapour, soon it vanishes away."

"Eleventh mo. 26th.—I am nine years old to-day; I feel stronger than I did last year, for which I hope I am thankful. I trust it will please Providence to make me a good boy; and willing patiently to bear and suffer what he thinks right."

"Second month, 1838.—Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you."

"Eleventh month 25th.—First-day; tomorrow will be my birth-day. Providence has been pleased to add many favours and mercies during the past year, for which I hope to be thankful; and I hope my Heavenly Father will enable me to resist the temptations of the evil one, and also to spend this year better than the one which is past; and may myself, and my dear mother, and brother, and every body, increase in all good things spoken of in the Bible. And may it please thee, Oh Heavenly Father, to protect and direct me, in the way thou would'st wish me to go, now and ever."

"Twenty-seventh.—Our Saviour Jesus Christ said, 'Suffer little children to come unto me;' I hope I am one of those that come to him."

For some weeks prior to this, he had spent most of his time upon a prone couch, instead of lying on his back; owing to this change his health had derived decided benefit, and he was able to read and write with greater ease. It was about this time that, one morning, finding himself alone, this beloved child requested his mother and the servant to lead him to the side of the bed, and leave him a short time, which they did. On going again into the room, his mother found him on his knees in tears. He directly said, "Dear mother, I am sorry to make a display of what I have been doing, but I am too weak to rise from my knees without assistance; and I felt so overcome with the goodness of the Almighty in restoring me thus far, that I dared not go down stairs until I had thanked him on my knees for all his blessings." His health now so much improved, that his fond mother ventured to indulge the hope of seeing him restored to his natural strength, but Divine Providence had ordered otherwise; and having made him meet for a better world, was pleased to call him early to enjoy his everlasting inheritance. Many expressions of his own showed that the dear child himself anticipated that his time in this world would be short. It was whilst staying by the sea-side at Walton, that his brother and himself were seized with scarlet fever. The dear child, at the commencement of his illness, expressed his belief, that he should not recover. For the first six days he was almost constantly deli-

rious; but even then the innocency and sweetness of his mind were apparent from his remarks. After this time he was generally sensible; and though at times suffering most severe pain from the violence of the complaint, as well as from the means used to subdue it, yet he evinced an exemplary patience and submission.

About a week before his decease, on his mother asking him if he thought he should recover, he said, "No, dear mother! I believe I am going to heaven." On again being asked if he wished to live, he said, "He had hoped to be a support to his mother, and to do good, but for nothing else." Soon after, he told his mother to whom to give all his books; and then said, "To thee, dear mother, I give my Bible; I love that, and I love thee more than I can tell thee." Many times, when sensible, he tried to read his Bible, but could not; and when thus unable, from weakness, would request his mother to read to him. Although the complaint rendered him very drowsy, those about him frequently heard him praying for patience; and he several times said, "Don't grieve, dear mother, there are many more ill than me." When suffering such extreme pain that he could hardly keep a limb still, if his mother sat down and read a chapter from the Bible to him, he was enabled to be calm and quiet; so strikingly did Divine grace, in this interesting child, triumph over his bodily sufferings. On First-day night, the 20th instant, on being asked if he felt comfortable, he said, "O yes! I have nothing to do: I have long thought my time in this world would be short; don't, oh please don't grieve. God will comfort thee; he makes me feel so happy." On Second-day, he said sweetly, "No more tears, no more sorrow, no more crying,—all bliss." Soon after, on being turned round, he looked at his mother with an imploring expression, and said, "Dear mother, let me go where angels go; oh let me go where angels go," three times. In the night he repeated the hymn, "Go when the morning shineth," &c. During Third-day he was drowsy; at night he asked his mother to sit on the bed, and read to him, which she did. Between one and two o'clock, he became worse, and requested his brother to be brought in, of whom he took a most affectionate leave, as he did of his mother and an attendant.

On Fourth-day afternoon, the 23d, the pain was as violent as nature seemed able to bear: yet through all he continued patient, and requested those about him to be still. When the pain was a little subsided, he called out: "Oh, mother, mother!" On her going to him, he said very faintly, "better now;" and soon after added, "I am ready; oh, let me go where angels are. Oh, please, Heavenly Father, take me now!" In a little while, with his eyes turned upwards, he said with much earnestness, "Oh, yes, dear Joseph, I am coming; it will soon, soon be over." About seven o'clock, on being told the servant was come to take leave of him, he put out his hand, and said, "Farewell, Mary, I am going; be a good girl; think of me: read the Bible: and oh! really pray."

The difficulty of breathing now increased; he scarcely spoke till about twelve, when he exclaimed, "Farewell all; I am going to glory, glory, glory; please heavenly Father take me now!" For some time, those about him could only tell what he said, by watching the movement of his lips. At last he exclaimed, "It is all over—victory! victory! victory! Oh, holy!" Then his happy spirit, freed from all pain and sorrow, ascended to be forever with his Lord and Saviour, who had so remarkably, in the case of this beloved child, exemplified the blessed effects resulting from obedience to his gracious invitation, "Suffer little children to come unto me, and forbid them not." His remains were interred at Colchester, on the 27th, in the same grave that contained his former little friend, Joseph John Cross.

For "The Friend."

Memoirs of Samuel Fothergill.

(Continued from page 128.)

The annexed letter of John Fothergill to a mourner in Zion, breathes the language of consolation, and of encouragement to trust in Him whose covenant is not less with the *night* that with the day.

There is a hidden remnant who go mourning on their way; whose soul's secret language sometimes is, "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour;" and who, finding few or none to sympathize with them, in the depths of their trial, are ready to say, Surely no sorrow is like unto my sorrow, and there is no man careth for my soul.

Should this meet the eye of any of these, may it prove a word in season to their weary souls. May they be encouraged hereby, resting in the assurance, that no *new* thing hath happened unto them, no temptation but such as is common to man.

To such a state as this, how seasonable and pertinent is the remark as to being "still and somewhat cheerful," agreeing with our Lord's direction to his followers: "But thou when thou fastest anoint thine head, and wash thy face that thou appear not unto men to fast;" how blessed is the reward promised of their "Father in heaven" to these hidden, exercised ones!

"Frances Henshaw, afterwards Frances Dodson, was born near Leek, in the year 1714. Her parents possessed a considerable estate; she received an education according to her station in society, and was of good understanding. About the twentieth year of her age, she was convinced of the principles of Truth as held by the Society of Friends, with whom she was received into religious membership. So full and powerful was the conviction, that even in the many deeply trying seasons through which she had to pass during the course of her life, the foundation of these principles in her mind, as she often expressed, could never be shaken. Soon after her conviction, she was called to the work of the ministry; she laboured much in the exercise of this gift, and travelled extensively. She had to pass through many afflictions, both

spiritually and temporally. She lived to an advanced age, and died in the Eighth month, 1793."

JOHN FOTHERGILL TO FRANCES HENSHAW.

"Darley, First month 12th, 1743.

"I had thee so much in remembrance, in a loving care and sympathy, that I had thought of writing to thee again before I received thine, which may truly be called a lamentation, and would render thy case very lamentable, but that I am fully persuaded Almighty and merciful care and succouring regard, from the infinite Being of goodness and mercy, is nearer and more regardful of thee, to stay and protect thee, than thou at present seems to apprehend; which revives my hope, if thou canst but labour with some diligence to be quiet and reverently resigned, and endeavour to overlook the too much teasing thyself about false accusations, by which the enemy would deject and destroy thee, I still hope, with much quietness, that the day of salvation will by little and little dawn, and light and life spring up to thee again; for I cannot think there is so much wrath and judgment upon thee from the God of mercy as thou would, as it were, pull upon thyself in thy tender fear, and the evil disturber would work thy sinking temper, in this time of trial, to fear and conclude: this is my real and steady hope and thought about thee, though I know it is hard to be quiet, and to retain any lively hope in the truly loving soul, when the Beloved hides himself indeed; but the clouds of witnesses bear testimony to the abundant mercy to humble seekers, and even to the loathness of Goodness to forsake poor man, but still more contrary to his gracious goodness, to cast off one that hath been and is desirous to follow him with full purpose of heart, as I believe is truly thy case; and if thou be but kept reasonably still, and somewhat cheerful (as very much otherwise would not be of service, but might rather offend),—for in the most stillness we can get to, is help and strength from the mighty Helper experienced,—I say, if thou so labour to be kept, no reproach will attend it, but what will in due time, by best wisdom, be removed.

"With respect to going to Grace Chambers's, I am pleased with the invitation, and think thy being there awhile may be of advantage both to thy health and otherwise, for she is good and wise company: all that I hesitate about is, lest thy being there should be a means of exposing the case, to thy future detriment, further than one could wish, because all people are not wise; but I seem not to fear but thou may live to see clear weather, and the light of Divine life upon thee again; but reverend stillness in mind, as at the foot-stool of the great Knower of all our thoughts, as well as words and actions, I cannot but beg for thee as much as ever thou canst for thyself. And although I should be pleased to see thee, I see little probability of its being useful, nor can I ride much without great difficulty; but whether I see thee or not, my very soul steadily longs for and bears with thee, and almost believes I may live to see thee cheerful in the Lord, or at least that

thou wilt live to be so, by the help of that eternal, most gracious Power which ever brings into a right mind: thus mayest thou be regarded and helped! and so farewell, my friend, beloved for the Father's sake.

"Thy sincerely affectionate Friend,
— JOHN FOTHERGILL."

As appropriate to be read in connection with the above letter of John Fothergill, are offered the following from "Pennington's Letters" edited by John Barclay.

Counsel to one tossed as with tempests.

"DEAR FRIEND,

"Thy condition cannot but be weak and dark, until the light of life arise in thee, and the power of the Lord overcome and subdue the power of darkness, which strives to keep the seed of life in the grave and bonds of death.

"It is the Lord's mercy, to give thee breathings after life, and cries unto him against that which oppresseth thee; and happy wilt thou be, when he shall fill thy soul with that, which he hath given thee to breathe after. Only, let thy heart wait for strength to trust him with the season; for, his long tarrying is thy salvation, and the destruction of those enemies, which, while any strength remains in them, will never suffer thee and thy God to dwell uninterruptedly together. Therefore, they must needs die, and He who hath the power to kill them, knows the way; which, to the appearing of thy sense, will be as if he meant to kill the life of *thy soul*, and not of *them*. But, lie still under his hand, and be content to be unable to judge concerning his ways and workings in thy heart; and thou shalt at times feel an inward leaven of life from his Holy Spirit, whereby he will change and transform thy spirit into his likeness, in some measure, for the present. And, though it be quickly gone again, and the whole land so overspread with enemies, that there is no sight of redemption or the Redeemer left, but the soul in a worse condition than before; yet, be not troubled: for, if troubles abound, and there be tossing, and storms, and tempests, and no peace, nor any thing visible left to support; yet, lie still, and sink beneath, till a secret hope stir, which will stay the heart in the midst of all these: until the Lord administer comfort, who knows how and what relief to give to the weary traveller, that knows not where it is, nor which way to look, nor where to expect a path.

"How shall I speak to thee, how shall I mourn over thee? O that thou mayest be upheld to the day of God's mercy to thy soul! and be gathered, out of all such knowledge, as thou canst comprehend or contain in what is natural, into the feeling of life; that thou mayest know the difference, between living upon somewhat received from God, and, having God live with thee, and administer life to thee at his pleasure; thou being kept in the nothingness, emptiness, poverty, and perfect resignation of spirit.

"This counsel is to thee, through a poor, weak vessel,
I. P."

Encouragement under trials incident to bearing the cross of Christ.

"Who is able to undergo the crosses and afflictions, either inward or outward, which befall those, whom God draws out of the spirit of this world and path of destruction, into the way of eternal rest and peace? Yet, the Lord is able to uphold that which feels its weakness, and daily waits on him for support, under the heaviness of the cross.

"I know, dear heart, thy outward trials cannot but be sharp and bitter; and I know also that the Lord is able to sustain thee under them, and cause thee to stand thy ground; that thou give not advantage to that spirit, which hereby would draw from the Lord, and from the way of life and happiness. O that thou couldst dwell in the knowledge and sense of this! even, that the Lord beholds thy sufferings with an eye of pity; and is able, not only to uphold thee under them, but also to thee good by them; and to bring forth that life and wisdom in thee by means thereof, to which he will give dominion over that spirit which grieves and afflicts thee, in his due season. Therefore, grieve not at thy lot, be not discontented, look not out at the hardness of thy condition; but, when the storm and matters of vexation are sharp, look up to Him who can give meekness and patience, can lift up thy head over all, and cause thy life to grow, and be a gainer by all. If the Lord God did not help us by his mighty arm, how often should we fall and perish! and, if the Lord God help thee proportionably to thy condition of affliction and distress, thou wilt have no cause to complain, but to bless his name. He is exceedingly good, and gracious, and tender-hearted, and doth not despise the afflictions of the afflicted, for his name's sake, in any kind.

"This is in tender love towards thee, with breathings to my Father, that his pleasant plant may not be crushed in thee, by the foot of pride and violence; but may overgrow it, and flourish the more because of it.

"From thy truly loving friend in the Truth, and for the Truth's sake,

"I. P."

Prayer.—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." God, by the breath of his Spirit, begets a man out of the spirit and likeness of this world, into his own image and likeness. He that is thus begotten wants nourishment; he wants the divine warmth, the breasts of consolation, the clothing of the Spirit, the garment of salvation. He wants the bread of life to feed on, the water of life to drink, strength against the enemy's assaults, wisdom against his snares and temptations, and the arm of the Deliverer to preserve and carry on the work of redemption daily. He wants faith to deny the fleshly wisdom, that so he may trust, and feel the virtue of the arm of the Deliverer. He wants hope, patience, meekness, a clear guidance, an upright heart to follow after the Lord; yea, very many are

the daily wants of that which is begotten by the breath of God, in its state of weakness, until it be drawn up into the unity of the body, where the full communion with the life is felt, the heart is satisfied, and the wants drowned.

Now the breathing of this child to the Father from the sense of these wants for his supply, is prayer. Though it be but a groan or sigh, which cannot be uttered or expressed, yet that is prayer, true prayer which hath an acceptance with the Lord, and receives a gracious answer from him. He that begets the child teaches him to pray, even by the same Spirit which beget him. In watching daily to the Spirit, the child is kept sensible of the will of the Father, and in his light he sees the way wherein he is to walk; he sees also the enemy when he is coming, and the snares he is privily laying, and he feels his own weakness to withstand or escape. In this sense his heart cries to the Father for preservation, to stand by him, and to step in, in the needful time, in the season of distress. Thus watching to the Spirit, the life of a Christian is a continual course of prayer: he prays continually. This is the living prayer of the living child, which consists not in a form of words, either read out of a book, or conceived in the mind; but in feeling the breath of its nature issuing out from the principle of life in it to the living spring; which is the Father of it; who, by causing his virtue to spring up in it, nourishes it to everlasting life.—*Extract.*

For "The Friend."

Relics of the Past.—No. 1.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

It is really refreshing in this day of excitement, of eloquent speaking, and of abundance of profession on the subject of slavery, to be able to look back to the past century, and to witness the calmness, the sweetness, the dedication of spirit which characterized the labours of those *practical friends* of the slave, the Woolmans, the Benetzets, and the Millins; three men, who having bowed to the cross of our Lord Jesus Christ, did what they did for the slave, in obedience to what they believed their Master required at their hands. Perhaps the publication of some of the relics of such worthies may be of advantage in the present day, inciting others to a similar faithfulness to apprehended duty. Of Warner Mifflin much has been written; and some of the incidents of his life have perhaps been embellished by a slight touch of fiction, yet his faithfulness to his religious testimonies, and his fervent zeal for the cause of the slave, are unquestioned. The following letter from him, addressed to a worthy elder in Philadelphia, seems to me well deserving of preservation.

Kent, 16 of Tenth mo. 1778.

RESPECTED FRIEND:

I, with others, having been appointed by our Quarterly Meeting to labour for the spi-

ritual and temporal good of such of the negroes, as have been, or may be, released from a state of slavery within its verge, I found, on the meeting of the committee, many things to rise in my way, and as it were to shut me up from service, believing that justice had not been fully done by me to this people. Notwithstanding I had discharged all I had held, and for the most part had made restitution to them for the time I had kept them over age, yet other things that I had many times thought of, or rather had had some distant glimpse of, I now found came very close. I did not find any way to do, but to make known my feelings in the committee, which brought some unexpected things to light with others, and seemed to open our way much. After this, I was not easy till I gave a bond, setting forth the particular matters that bore weight on my mind, and submitting the same to a committee of the Monthly Meeting, binding my estate to pay in every case what they judged it ought, if it were not done by me in my time. One thing was the hiring negroes years back, and paying the wages to the masters, which was in justice the property of the negroes. I could not find how I could be clear, without making them restitution, if their masters would not do it. One of them is my relative Stephen Maxwell of your Monthly Meeting; who, to my great satisfaction, is disposed on this wise, and has agreed to submit to the determination of thyself and Charles West, to pay to the negroes what you shall adjudge he ought.

In very great haste, I am forced to draw to a conclusion, and remain, with sincere love to thyself, wife, and family, thy well wishing friend.

WARNER MIFFLIN.

A Candid Clergyman.

S—C—, (a member of our religious Society,) was travelling in a coach, with three fellow passengers, one an elderly man who proved to be a minister of the Establishment, and the others, two young collegians from Oxford. The latter engaged earnestly in conversation on the attempt which they alleged was making to introduce popery into the university. After some time the clergyman remarked, "Oh, young man, I believe if it had not been for the Society of Friends, the church would have been in popery long since." "How, sir: what can you mean?" "Why, I mean, that I believe the fact of a society maintaining the principle of the uselessness and undesirability of all forms in the worship of the Almighty, has prevented us from going the lengths to which we might otherwise have gone; and I farther believe, the day is coming when our altars, and our crossiers, and our robes, and our surplices, and much more of our paraphernalia will go to Babylon whence they came." The collegians were much surprised; and one of them said, "Sir, if your bishop knew what you have said to us, you would in all probability be ungodned." "Ah!" young men," replied the clergyman, "my bishop knows much more than I have told you: he knows, for one thing, that it is long

since I have dared to administer infant baptism as required by our church." Then turning to S. C., he said, "Madam, I can easily see the way from us to you; but I cannot see the way that some of you are finding, from you to us."—*British Friend.*

Height of Clouds.—Owing to its rarefaction, the air beyond a certain height is incapable of sustaining clouds. The principal masses of clouds are sustained in the air at a height between 4500 and 7600 feet, the average being rather more than a mile.

Shoals and Rocks of the Atlantic.—In a letter to a friend, the surgeon of her majesty's schooner, the Cockatrice, relates a singular incident to which he was witness. It occurred on their way from Rio Janeiro to the river Platte, and deserves to be known, that others may be on their guard, and also as it may possibly serve to explain why the Atlantic is laid down in various charts with so many shoals and rocks of uncertain bearing. Vessels of less firm texture and of more imperfect equipment than the Cockatrice may have met with similar encounters without surviving to tell the tale, or especially if they occurred in the dark, may have been disabled without ascertaining from what formidable antagonist they received the blow. "A very curious circumstance," says the writer, "occurred as we were coming down, with a whale. I observed a shoal of them sporting nearly ahead, and went forward and sealed myself on the cat-head, in order to observe them better. I had scarcely done so when we were in the middle of them; and a huge monster with its back out of the water, coming a little oblique to our course, received the whole momentum of the vessel on his forehead. This must have been stunning, as we were going at the rate of about nine miles an hour, and the vessel felt as if she had struck on a mud-bank. This, however, did not intimidate him, for he immediately dived, and gave a tremendous lash with his tail across our bow and cut-water that made every timber in the vessel quiver. Every soul in the vessel rushed on deck alarmed and wondering; but the spirit of their dream was changed when the cause of it was explained, and they saw the water in our wake red with blood. This occurrence ought to be published; and, I dare say, could account for the numerous shoals and rocks with which the Atlantic is dotted."—*Scottsman.*

Selected for "The Friend."

TELL NOT THY GRIEF.

"The heart knoweth its own bitterness."

Tell not thy secret grief—

It may be that thy brother's heart can feel,
Sorrow for suffering that thy words reveal,
And give thy heart relief;

But soon his ear will weary of a tale
Too oft repeated; then of no avail
The lengthened story of thy secret ill;
—Bear on in silence—suffer, and be still.

Yes, we must bear alone:
Hard lesson this for the young heart to learn,
Seeking for sympathy in every turn,

In every friendly tone;
But when the task is learned, although with tears
The heart gives up the hopes of early years,
Though anguish may its very life-cords wring,
Still gains it strength by its own suffering.

It is the common lot:
None knows the hidden soul, save He whose eye
Looks through each dark recess—forever nigh,
Though we behold Him not;
And it was by his own, his holy will,
That wants too deep for human love to fill,
Should to our thirsting spirits here be given,
That we the living stream might seek in heaven.

New Volcano.—There is a mountain in Rabun county, near the North Carolina line, that is now throwing out large quantities of very black dense smoke, and manifests the appearance of being volcanic. Those who have visited this mountain, say that the smoke issues through fissures in the rocks, and that there is a continued rumbling sound like low distant thunder, constantly heard in the bowels of the mountain. There is no doubt of this fact, as a gentleman of this place has recently visited the mountain, and from him I have obtained the information. The mountain itself is very difficult to ascend, and is the highest in that region.—*Athens (Ga.) Banner.*

"If enough has been given to condemn me,
enough has been given to save me."

THE FRIEND.

FIRST MONTH, 20, 1844.

It gives us pleasure to know, as appears by the following announcements, that those excellent establishments, the soup-houses, are in operation for the season. The means of their support should be amply furnished, remembering "he that watereth shall be watered also himself."

WESTERN SOUP SOCIETY.

The Western Soup Society opened their house, S. E. corner of George and Schuylkill Sixth streets, on the 8th inst., for the gratuitous delivery of soup daily during this winter, excepting First-days, between the hours of 11 A.M. and 1 P.M.

Those interested in the society are informed, that by the records kept during the past season, (1842 and '43,) it appears, that 25,156 quarts of soup, and 6,785 loaves of bread were distributed to 395 applicants; the greater number of whom were members of indigent families, composed of several individuals, to whom, it is believed, from various causes, the relief thus afforded was peculiarly seasonable.

Donations in money will be gratefully received by Charles Peirce, President, No. 366 Chesnut, above 13th street; William Biddle, Treasurer, N. W. corner of Arch and 11th streets; Samuel Bettle, jr., No. 73 north 10th street; Marmaduke C. Cope, No. 286 Filbert, above 13th st.; James R. Greeves, Schuyl. 8th, below George st.; M. L. Dawson, N. W.

corner of 10th and Filbert sts.; or at the Soup House during the hours of delivery; where at any time contributions in provisions will also be acceptable.

Philad. First mo. 1844.

SOUP HOUSE.

The Southern Soup House, in Green's court, between Spruce and Pine streets, is now open for supplying the poor with soup, on the recommendation of any respectable person.

The benevolent are respectfully solicited to aid in carrying on this work of charity, by contributions of meat, flour, rice, vegetables, or money, which may be sent to the house, No. 16, Green's court; to Thomas Evans, No. 129, south 3d st.; John Thompson, Walnut st. near Front, or Joseph Scattergood, Minor street.

First mo. 1844.

MARRIED, at Friends' Meeting-house, West Grove, Chester county, Pa., on the 16th of Eleventh month last, ABIA PASSMORE to SARAH CONRAD.

—, in Friends' Meeting-house at Wilmington, Del., on the 4th inst., WILLIAM P. WOODWARD, of West Bradford, Chester County, Pa., to RACHEL, daughter of Thomas England, of the former place.

DIED, suddenly, on the 29th ult., THOMAS C. CARPENTER, an esteemed member of Purchase Monthly Meeting of Friends, New York; aged about seventy years.—He was warmly attached to the Religious Society of Friends, and sound in his views of Christian doctrine. He was remarkable for his hospitality—his house and his heart being open for the reception of his Friends, of whom he generously entertained very many. To those travelling in the ministry, he was peculiarly attentive and feeling. The poor had in Thomas Carpenter a kind and firm friend, disposed to minister to their necessities. By this class, as well as by his friends generally, this bereavement will be long and sensibly felt. By a mysterious dispensation of Divine Providence, the transition from life and health, to death and eternity, was so immediate, as strikingly and solemnly to say to the living, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

—, on the 5th inst., a member of the same meeting, our valued young Friend JOSEPH HAVILAND, in the twenty-first year of his age; great bodily suffering, whose death was noticed in "The Friend" a few months since.

—, at his residence in Isle of Wight county, Va., on the morning of the 2d inst., ROBERT WHITE, Sr., an elder of the Western Branch particular and monthly meeting, in the sixty-third year of his age. This dear Friend was mostly an invalid for several of the last months of his precious life. The disorder assumed an alarming appearance a few days before his death, so that it left no hope to his medical attendants or his friends, of his surviving many days, which he was also sensible of himself. He was favoured with a peaceful state of mind, though under great bodily suffering, till the spirit took its flight to him that gave it. The loss of this dear friend will long be felt by his beloved family, as well as society at large, of which he was a useful member. Though it is our loss, we trust it is his eternal gain.

—, at Westfield, New Jersey, on Fourth-day, the third instant, after a short illness, RUTH, wife of Samuel Leeds, late of Leedsport, in the 59th year of her age.

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PHILADELPHIA.

Tribes of Indians West of the Mississippi.

(Concluded from page 130.)

We arrived at the council ground at a time when their national council was in session. Their government is divided into three departments, viz. the executive, legislative, and judicial. They style the head of the executive department, principal chief. Their legislative department is divided into a committee and council. The judiciary is composed of a superior court and inferior or circuit court. John Ross is now, and has been for many years, the head chief of the nation. Their committee and council consist of fifteen members each elected by the people. All laws are enacted by the legislature and signed by the principal chief. Their supreme court is composed of five judges. At the head of this court is Jesse Bushyhead, an interesting and intelligent man, a half blood Indian and a Baptist preacher.

We were introduced to all the members of the several departments of government, from whom we received many kind attentions; and had an opportunity of witnessing their manner of transacting business, which, although simple and plain, was nevertheless very much to the point. The whole nation, or at least as many as wished to assemble, were one day while we were there, collected together, to hear the annual message of the principal chief, and the report of the delegation that were sent to Washington the last winter to transact some business with the general government. The report embraced all their correspondence with the president and secretary of war; and that and the message were drawn up with ability.

We witnessed nothing like a spirit of hostility on the part of these Indians towards the government of the United States; and yet they have not forgotten the wrongs that have been practised upon them by the whites. It affords them some relief when they can meet with persons who are willing to sympathize with them in the sad tale of their sufferings and miseries. By accounts from persons of unimpeachable veracity who were eye-witnesses of some of the horrid scenes which

occurred before and at the time of their removal, we were led to think the half had never met the public eye. They treated us with kindness and much attention while we were in the nation; and although they have not had much acquaintance with members of our own religious Society until recently, yet they looked upon them as their friends, and spoke with grateful hearts of the benevolent and Christian interposition of Friends in a great many instances on behalf of the red man. Much might be said respecting the advancement of this tribe in civilization, &c., but we will conclude by saying that our hearts were made to feel deeply for them, and to put up our feeble petitions to the Father of all our sure mercies, that he might yet smile upon this stripped and peeled people, and awaken them under a sense of the mercies extended to them, to a feeling of their own obligation to deal justly and show mercy and kindness to those poor descendants of the African race who are held in bondage among them.

A band of the Seminole Indians, lately from Florida, were temporarily settled upon the Cherokees' land, near the council-ground, at the head of which were two chiefs by the names of Wildcat and Alligator, who were noted men in the late Florida war. We held two councils with these chiefs, at one of which came about twenty of their principal men. Wildcat and Alligator made many bitter complaints of the ill-treatment of the white men, both before and since their removal. We feared there might be an outbreak by Wildcat and his party, in their present excited state. It was expected that the agents would soon remove them from the Cherokee country to lands provided for them by the general government, in the Creek nation; at which Wildcat and Alligator appeared much offended. We conversed with several of the agents and officers of the general government, and desired them to consider their peculiar dispositions, and use all conciliatory means in their power in the removal of these unhappy beings. We also endeavoured to persuade these Indians to live peaceably with their neighbours, and to break off from their old habits and become farmers, like the Cherokees and other Indians around them. They are much given to drunkenness, stealing, and other vices, and live like wild Indians. They formerly belonged to the Creek nation, and now speak the Creek language. Some of them hold slaves, who serve for interpreters and servants to them.

We next visited the Creek nation. They are situated south of the Cherokees, on lands bordering on the Verdigris river, and number about fifteen thousand Indians, and three or four thousand slaves. We had an interview

with Benjamin Marshall, a very intelligent man, and one of the most wealthy and influential men in the nation. He informed us that every family in the Creek nation would raise produce enough the present season to supply their wants throughout the year. They are fast improving in agriculture and domestic manufactures, and in their manner of living. They expect soon to manufacture all the material for their own clothing. Many of them live in comfortable houses and dress like the white people; but others still wear the blanket, and are much given to dissipation. They have of late become anxious that their children should be educated, provided it could be done in their own nation; but are generally averse to sending them abroad for this purpose. They have made application to our government for their school fund to be appropriated to education in their nation, instead of being spent at the Choctaw Academy, as heretofore. They have at this time but one school, and that is continued throughout the year.

They have lately passed severe laws to prohibit the vending of ardent spirits among them, which took effect about six months ago; and those who had been opposed to the law have seen the good effects of it, and become satisfied. Many of the slaves and Indians appear sober and religious. Some of the slaves are approved preachers, and hold meetings regularly on First-days. We attended one of these meetings which was conducted in a moderate and becoming manner. It was composed of Indians, slaves and their masters; their minister was an uneducated slave. All seemed interested in the meeting, and several much affected, even to tears. A slave-holder told us that he was willing his slaves should go to these meetings, for it made them better men and women. The Creeks have long been slave-holders, and appear insensible on the subject of this great evil. Their laws respecting their slaves, and the government of their tribe, are similar to those of the Cherokees and Choctaws. Their country is good for agriculture, well watered and timbered, and we believe this nation would soon become a prosperous and flourishing people, were it not for the injustice and destructive influence of slavery within and around their borders. A few days previous to our arriving there, about two hundred slaves ran away from their masters. They belonged in the Creek and Cherokee nations. This caused much excitement, and a posse was sent after them from both nations. Both church and state seemed aroused on account of these desertions, and ready to make every possible effort to recover them at all hazards, and in future to enact more rigid laws for the government of their

slaves, and for binding their chains more strongly upon them.

THE CHOCTAW INDIANS.

Fifth-day of the week, and first of Twelfth month, 1842. After having finished our visit to the Cherokees, Creeks and Seminoles, we hired a private conveyance to Fort Smith, on the border of the Choctaw nation. We then took horses, and rode fifteen miles to the Choctaw agency, the greater part of the way through a dense cane swamp, and put up at a tavern kept by an Indian woman. In the evening we had some conversation with a young Indian who had been educated at the Choctaw Academy in Kentucky. He was at this time engaged as a clerk in a store, and appeared intelligent and bright. The account he gave of the academy was not very flattering. We learned while in the nation, that at the council lately held on Red river, the Choctaws resolved not to have any thing more to do with that school. Their annual council was in session near Red river, where the greater part of the Choctaws reside. Many of the Indians near Red river are said to live well; they keep slaves and raise cotton for their own consumption, and for market. They also raise corn, wheat, potatoes and other vegetables, and keep large stocks of neat cattle, horses and swine; and a few of them have sheep, and make some cotton and woollen goods for their slaves and for themselves. They have in general comfortable log-houses, and live like the new settlers in the west.

They have six or eight schools in the nation, in which the primary branches of an English education are taught; but a small portion of the children, however, are receiving any education at schools, either in or out of the nation. We were informed that the council now in session have resolved to establish two manual labour schools on an extensive plan. One of them is to be located on the Red river, and the other at Fort Coffee, on the Arkansas river. One important feature in the plan about to be adopted by them is, that the female children of the nation are to be educated at a place several miles distant from where the males are educated. They have appropriated eighteen thousand dollars towards the support of these schools. It was reported that the Methodists were expecting to have the control of the one at Fort Coffee. We visited one of their primary schools taught by a man from South Carolina, which consisted of about twenty scholars. We were pleased with the appearance of it, and thought the teacher was doing well for the scholars. He informed us that he had been engaged in this school since 1835, and had a salary of eight hundred and fifty dollars per annum, paid by the general government, according to treaty stipulation.

The country owned by the Choctaws extends from the Arkansas to Red river, and is generally fertile and well adapted to the growth of cotton, corn, wheat and potatoes. Some of these Indians have embraced Christianity, but the greater part still adhere to their old traditions. Some have become temperate, but dissipation, idleness, and their

kindred vices, are very prevalent amongst most of them. The government and civil policy of this nation, are similar to those of the Cherokees, heretofore described. We saw a few of the Chickasaws, but ascertaining that there was no material difference between these Indians and the Choctaws, we did not consider it important for us to make a special visit to them. They are settled on the Choctaws' land, and speak the same language, and intermarry with them.

THE MALTESE ISLANDS.

It is known, that C. Cushing, the American minister to China, set out on his mission a few months since, by the way of England, thence proceeding, by what is called the overland route, to the country of his destination. Several letters of an interesting character have been written by him, descriptive of objects which attracted his attention on the way, addressed to the corresponding secretary of the National Institute at Washington. From one of these, dated Suez, Sep. 25th, 1843, we take the following, on the peculiar geology, mineralogy, and physical character of the Maltese Islands.

"These islands are three in number; namely, Malta, the largest—Gozo, the next in size—and the islet of Comino, interposed between Malta and Gozo. Altogether they scarcely exceed in superficies an island of a hundred miles in circumference; and being of the same formation, population, and history, are commonly spoken of together by the name of Malta. Small as they are, circumstances have given them in past times a brilliant celebrity, surpassed by few spots on the globe; and at the present time they possess, in the hands of England, a degree of political importance, which renders them objects of interest in America as well as in Europe.

The Maltese Islands are in a line between Sicily and Barbary; and, politically speaking, they have belonged sometimes to Europe, and sometimes to Africa. At the present time their language is Arabic, and their religion catholic. Their productions and physical condition, in like manner, partake of both continents.

Some geologists have imagined that Gozo alone had been separated from Sicily in some old convulsion of the earth's surface, and was of different origin from Malta. But this idea is negated by the fact, not only of the close juxtaposition of Gozo and Malta; but, what is more decisive, the identity of the matter of which all the islands are composed.

Malta, speaking for the three, is a rock of soft limestone, of that sort which some writers designate by the name of calcareous tufa. It is of a white colour, a little inclining to buff, and is so soft that the blocks are commonly hewn into shape with a kind of axe made and used for this particular purpose. It is also easily wrought into vases and other ornamental forms; but these are very fragile, and the stone is of course too soft for the use of statuary. Besides being so soft and easily wrought, it is also very light, and therefore handled with facility.

These qualities of the rock of which Malta is composed, give to the Maltese a building stone of great beauty and convenience. Hence, not only did the Knights of St. John have at hand a rock easily excavated, cliffs readily cut into ramparts and redoubts, and stones for the masonry of their walls, so as to enable them to build without difficulty these vast fortifications which are the admiration of every beholder for their magnitude and strength; but they were incited, by the same fact, to the construction of the massive and regular edifices, and the well paved streets of their beautiful city of Valetta. Nay, the very huts of the peasantry in the country are made of well-squared blocks of beautiful stone, which might well befit the proudest palaces.

On the surface of the rock the Maltese have obtained and preserved, by time and care, a thin layer of cultivable earth of great fertility. The soil is partly composed of the broken fragments and the dust of the rock itself, mixed with vegetable matter, and in part of earth imported from Sicily; for there is no portion of the human race which exceeds the Maltese in patient industry. This thin coating of soil is fertilized by the rains and by vegetable or other manure. It is preserved from being dried up under the hot sun of the south by the porous nature of the rock on which it reposes, and which absorbs and holds from the sun the moisture which falls from the sky. And it is guarded against being gullied and washed away in floods of rain, by being formed into small inclosures of stone wall; and, if the spot be of broken surface, by stone-wall terraces; and here again the peculiar qualities of the rock of the island come in play.

Of all this the effect is, that Malta is an island of extreme fertility and productiveness. In Malta, as in Holland, human industry has enabled the inhabitants to prosper apparently against great natural disadvantages. Thus the naked rock of Malta has been made to produce greater crops, and to sustain more human beings relatively than any other part of Europe. Of course, in such a soil there can be few trees, and no large ones. They are all garden trees. The oranges and figs of Malta especially are of great excellence. But the crop consists chiefly of cotton and of corn. The cotton is of a quality greatly inferior to ours, both in staple and colour. Much of it is of a tawny colour, some specimens of which have been cultivated in the United States by way of experiment; but thus far not with such results, I believe, as to have rendered it an object of extensive cultivation. Still it finds a market in some parts of the Mediterranean.

The circumstances which I have stated give to Malta a most peculiar aspect. The island has two cities, that of Valetta, which is the sea-port and capital, and that of Citta Vecchia, in the centre of the island. It contains also a number of villages, each of which is called a Casal; as Casal Zebug, Casal Lia, Casal Guida, and the rest. All these are built, as I have said, like the dwellings of the peasantry, of the whitest calcareous stone of the island; and Valetta as a city is very beauti-

ful, and its harbour gives an aspect of animation and variety. But go out of Valetta into the country, while you see no trees, except in occasional gardens, to enliven the picture, you find that every dwelling-house by the road side is a naked cubical little box of stone, without either chimney or (for the most part) window; for the inhabitants were so long exposed to the ravages, either of Moor or Christian, according as one or the other possessed the island, that every hut is literally a little castle of massive masonry. And when I ascended to the roof of the cathedral of Citta Vecchia, and looked down upon the island, its chequer-board surface of stone-walls, and its naked soil, with the uniformity of its structures, were a spectacle of *triste* monotony, such as I had never before beheld.

And while the surface of Malta, and the condition and pursuits of its inhabitants are modified in so many particulars by the geological character of the island, from the same fact arises much that is curious in the state of things under ground. For not only do natural grottoes and caverns in the rocks abound, but also excavations either wholly artificial, or enlargements of natural passages. They bear the name of catacombs, which perhaps is appropriate enough. At any rate, the extensive caverns which I visited under Citta Vecchia, exhibited indubitable evidence of having been employed, probably at some period of very remote antiquity, in the time of the Phenicians or Carthaginians, as places of sepulture; though it may be true, also, as tradition avers, that they have since served as places of refuge to the early Christians. And I believe that extensive excavations for military purposes form a part of the works constructed by the Knights of St. John."

Power of Music on Nightingales.—In the gardens of Dilgusha, at Shiraz, in Persia, nightingales are said to abound; which not only sing during the night, but whose plaintive melody is not by day suspended in the East, as in our colder region; and it is said that several of these birds have expired while contending with musicians in the loudness or variety of their notes. It has, indeed, been known, according to Pliny, that in vocal trials among nightingales, the vanquished bird terminated its song only with its life. An intelligent Persian, who repeated this story again, and permitted me to write it down from his lips, declared to me that he was more than once present when a celebrated lutanist, Mirza Mahomed, surnamed Baltah, was playing to a large company in a grove near Shiraz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees from branch to branch, as if they wished to approach the instrument whence the melody proceeded; and at length, dropping on the ground in a state of ecstasy, from which he assured me they were soon raised by a change in the mode. And in one of Strada's Academical Professions we find a beautiful poem, which tends to confirm the Persian report, for it supposes the spirit of emulation so powerful in the nightingale, that

having strained her little throat, vainly endeavouring to excel the musician, she breathes out life in one last effort, and drops upon the instrument which had contributed to her defeat.—*Late Paper.*

Magnificent Scenery in Central America.—At 2 o'clock, we came out upon the lofty table-land bordering the lake of Atitan. In general, I have foreborne attempting to give any idea of the magnificent scenery amid which we were travelling, but here forbearance would be wrong. From a height of three or four thousand feet, we looked down upon a surface shining like a sheet of molten silver, enclosed by rocks and mountains of every form, some barren, and some covered with verdure, rising from five hundred to five thousand feet in height. Opposite, down on the borders of the lake, and apparently inaccessible by land, was the town of Santiago Atitan, to which our friend was wending his way, situated between two immense volcanoes, eight or ten thousand feet high. Further on was another volcano, and further still another, more lofty than all, with its summit buried in clouds. There were no associations connected with this lake; until lately we did not know it even by name; but we both agreed that it was the most magnificent spectacle we ever saw. We stopped and watched the fleecy clouds of vapour, rising from the bottom, moving up the mountains and the sides of the volcanoes. We descended at first by a steep pitch, and then gently, for about three miles, along the precipitous border of the lake, leaving on our right the camino real, and the village of San Andres, and suddenly reached the brink of the table-land, two thousand feet high. At the foot was a rich plain, running down to the water; and on the opposite side, another immense perpendicular mountain side, rising to the same height with that on which we stood. In the middle of the plain, buried in foliage, with the spire of the church barely visible, was the town of Panacahel. Our first view of the lake was the most beautiful we had ever seen, but this surpassed it. All the requisites of the grand and beautiful were there; gigantic mountains, a valley of poetic softness, lake and volcanoes, and from the height on which we stood, a waterfall marked a silver line down its sides. A party of Indian men and women were moving in single file from the foot of the mountain, toward the village, and looked like children.

The descent was steep and perpendicular, and reaching the plain, the view of the mountain walls was sublime. As we advanced, the plain formed a triangle, with its base on the lake, the two mountain ranges converged to a point, and communicated, by a narrow defile beyond, with the village of San Andres.—*Stephens.*

Home.—"To be happy at home, is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the prosecution."

Johnson.

The Providence of God illustrated in the following remarkable Narrative.

The following account of the remarkable preservation of a family of Friends, residing about two miles from Dublin, during the rebellion in the year 1798, in which more than one hundred thousand lives were lost, was narrated by the mother of the family to Richard Jordan, of America, when on a religious visit to Europe, and related by him to some friends at Baltimore, in 1825. He prefaced the account by the following statement:—"And such is my confidence in the integrity of the Friend, that I have no more doubt of the facts than if I had myself witnessed them."

The family were dwelling at a beautiful villa, handsomely situated and highly cultivated; and whilst assembled one afternoon around their peaceful and happy fireside, they were rudely assailed by a party of insurgents, who surrounded the house, and forced an entrance. The leader of this band of ruffians informed the family that they must prepare for death, as he was determined to murder every member of the family as heretics, and burn their house and property. As they were proceeding to fulfil this murderous intention, a secret compunction of mind on the part of the officer arrested their progress; and after a short delay, he told them he had concluded to give them twenty-four hours' respite, during which they might consider his proposals—that they would return at the same time, four o'clock, the succeeding day, and if they were then willing to change their religion, and become Roman Catholics, their lives and property should be saved; but if not, every individual should be murdered, and the property razed to the ground. They then withdrew. In this hour of extremity, their faith and constancy were put to a severe test, and the intermediate period was passed under feelings which can be better conceived than described. The following was their regular meeting-day, and the mother proposed to her husband that the family should rise early, partake of a light repast, and every member of it repair to the meeting-place, there to mingle once more in social worship with their beloved Friends, before the hour of their sufferings arrived. Her husband, however, deemed such a proceeding unwise, and they were brought into deep mental conflict, with fervent desires that they might be rightly guided in the struggle between religious duty on the one hand, and apprehensions for the safety of their beloved family on the other.

They assembled the family to deliberate on the course they should pursue in this painful exigency, with a degree of humble confidence that Divine direction would be afforded them; and after a time of solemn retirement of mind, they spread the subject before their children. The excellent and amiable mother still pressed the propriety of going to meeting; but the father could not conceal his fears that it would lead to greater suffering. Their eldest son, with Christian fortitude and magnanimity, encouraged his parents to go, saying, "Father, rejoice that we are found worthy to

suffer." A remark which greatly affected his parents, and so strengthened their minds, that they at once concluded to make the attempt.

In the morning, they accordingly proceeded to their place of worship, taking the public highway, instead of going through the fields to avoid the armed insurgents, as was usually done, and through Divine protection, they reached the meeting in safety. They sat with their Friends in awful reverence, waiting on the great Preserver of men; and though their minds were deeply affected with the gloomy prospect before them, yet a degree of living faith was renewed in their hearts, under which they were strengthened to cast themselves entirely on the protection of the Almighty. The meeting closed, and their minds were comforted and refreshed in having thus fulfilled what they considered a religious duty. But now a new trial commenced, in considering whether it would be right to return home into the power of their enemies, of whom they were now clear, or to pursue an opposite course, and seek a place of safety for themselves and children. Their faith, however, bore them up in this time of deep proving, and after solidly weighing the matter, they believed it their duty to return home. The struggle, notwithstanding, was severe, for nature must necessarily feel keenly when our lives, and those whom we hold most dear, are at stake: but as they journeyed onwards, with their hearts lifted up in prayer to the Lord, the mother's mind was powerfully impressed by the recollection of the 14th verse of the 60th chapter of Isaiah, viz.—"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." The recollection of this passage of the Holy Scriptures was accompanied by such an assurance of Divine regard and protection being extended to them, that she clapped her hands for joy, and expressed to her husband and children the confidence she felt that they should be cared for.

On reaching home, they all assembled and sat down in silent reverent waiting on that God who careth for all His humble and obedient children, and thus awaited the impending stroke. The clock struck four, but their persecutors came not. The king's troops had landed from England, and marched rapidly into the neighbourhood, while the insurgents were flying in every direction to escape their pursuit. In less than two weeks the *same party* came to the house of the Friend, and on their knees implored the protection of the family, to hide them from their pursuers, and save them from the destruction which they had so lately threatened to inflict on them.

Thus they were relieved from their painful state of suspense, and had cause to be humbly and deeply thankful for the merciful preservation extended to them, confirming their faith in the all-sufficiency of their gracious Redeemer.—*British Friend.*

"Our religion consists in the silence and death of the flesh, and in the quickening and flowing life of the Spirit. He who is of the

new birth, of the new creation, of the second Adam the Lord from heaven, is as really alive to God, and lives to him in his Spirit, as ever he was really dead in trespasses and sins in the time of his alienation and estrangement from God."

For "The Friend."

COLOURED ORPHANS.

Some extracts are presented from John Jay's Address, in behalf of the coloured Orphans' Asylum [New York], delivered at their seventh anniversary, Twelfth mo. 11th, 1843, in the hope that the perusal of them may tend to awaken the minds of some of those, who are entrusted with the means of alleviating the condition of the helpless, towards an institution in Philadelphia, established for a similar purpose, and peculiarly under the care of members of our Religious Society,—*"The Shelter."*

This establishment is at the corner of Thirteenth and James streets, and in common with many other associations has suffered loss, from the non-payment of interest on loans, dividends on stocks, and the falling off of annual subscribers, to such a degree, that although the concerns are managed with the strictest regard to economy, the receipts from the sources mentioned are very far short of meeting the expenses. Moreover, if the pecuniary ability of the association was increased, a greater number of coloured orphans could partake of the benefits and advantages, which an admission into the family offers. Of the care exercised to the helpless children, no one can entertain a doubt; and it would seem to be among the purest and most disinterested objects that can be offered to those who have the ability, on which to bestow their bounty.

But to the extracts, which apply forcibly to the subject.

"Misery and sorrow, in whatever form they show themselves, touch with moving power the cords of Christian feeling; but never do they draw forth sweeter music from the depth of the soul, than when they appeal to us in tones of childhood, friendless and destitute. Such is the class over whom this association has for years extended its sheltering care."

After giving some account of the reason for founding this asylum for coloured children, and the former neglect of this class, he observes:

"But I will not dwell upon this painful subject, for we are met to-night, not to consider the conduct of those who oppress the poor, but those who relieve them—not of those who drive the coloured people from the asylum, and schools, and theological seminaries—who deprive them of their natural rights—who depress their political and social condition, and darken their intellectual and moral life; but we are met to encourage and assist those whose example is "lovely and of good report"—who act the part, not of the priest and Levite, but of the good Samaritan—who extend to this afflicted people, not only kindly sympathy, but real assistance—who gather the coloured orphans from the recesses of

sorrow, and mayhap, of crime, and become to them as parents, verifying to them the words of Scripture, 'When my father and my mother forsake me, then the Lord will take me up.'"

A rapid sketch is given of the progress of the association, which, he remarks, is "interesting and useful, as showing how much may be accomplished by steady perseverance and Christian diligence, in every work of practical benevolence. It was organized in 1836, under adverse circumstances; and before the arrival of the first anniversary, twenty-nine orphan children had been blessed with its fostering care."

"In their fifth report, they acknowledge with gratitude, that the Father of all the families of the earth had not left himself without a witness, that he is mindful of the feeblest and most neglected of his creatures; and they notice an interesting fact, which, as an illustration of the text adduced in connection with it, is so pleasing that I will quote it in their own simple words:

"About two months since, it was necessary that the sum of one hundred dollars should be procured at once, to meet bills due to two mechanics, who would not have needed immediate payment, had not their families been visited with sickness. An effort was made to collect donations, which amounted only to eighteen dollars. The secretary had addressed an urgent appeal to a friend, to whom the institution was already indebted; it had not, however, been sent, when a letter was received from the same individual, enclosing one hundred dollars. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

At the sixth anniversary, he says, "the managers had the pleasure of acknowledging the appropriation, by the corporation of the city of New York, of twenty lots of ground lying on the fifth avenue, forty-third and forty-four streets, upon which they proposed to erect a substantial edifice, which should be, in its proportions, simple and harmonious, and in its details, unornamented and appropriate, sufficient for the accommodation of one hundred and fifty children.

"Thus the seventh anniversary finds their family of seventy-four children, in the occupation of their commodious building, completely finished, planned with admirable judgment, and peculiarly adapted to their wants; and with great truth may they say, that the present establishment, in addition to its extreme comforts and conveniences, presents the delightful spectacle of a household pervaded by that spirit of order, industry, obedience, and love, which indicates the prevalence of practical Christian principle."

"Twenty thousand dollars have been paid for the building, which is now free from debt—although one thousand four hundred dollars are yet due for the current expenses of the last year; and when that is paid, every addition to the funds of the institution will have a direct tendency to increase its usefulness."

"Orphans and half orphans are received within its walls, who are between the ages of four and nine. Nothing more than elemen-

tary instruction in the branches of knowledge is given in the asylum; but sound principles, and habits of industry, obedience, economy, and order, are impressed upon the children, from the day of their entrance to the day of their departure. Their system combines moral, physical, and intellectual education, and is peculiarly excellent from its admirable government and discipline."

Then follow some excellent observations on the subject of education, in the most extensive meaning of the word, and the influence to be produced on the coloured population by it, which would perhaps make the extracts too long; after which he remarks, that "the character of the work in which these managers are engaged, it is possible that some may undervalue. I trust there are none such within this assembly; that there are none present, who will not accord with the language of the managers, that when they remember their own obligations to the common Creator and Redeemer, their relations to these children, as fellow-subjects of the same universal Governor, and fellow-heirs of the same immortality, they are assured that the dignity and importance of the enterprise is not lessened, because its subjects are those whose earthly inheritance has been scorn, sorrow, and neglect."

"They have rightly argued. We are the equal children of a common Father, who loves us all alike. This is not our abiding city, nor our constant resting place; but our true life, our more real existence, our eternal destiny is beyond the grave. Here, by a mysterious Providence, we are strangely mingled, and our unequal lots are blended by a rule so incomprehensible, that human reason may never fathom it. But we have learnt, that man's true character depends not upon the position which he occupies, but on the manner in which he performs its duties—that, as upon the stage of mimic representation, the monarch may be hissed, and the lackey applauded, so upon the stage of life, the trappings of royalty, the splendor of riches, the dignity of place, weigh not a feather in God's judgment, save as increasing our responsibilities—that, at his bar, the soul divested of this mortal body, and stripped of its externals, will appear in its own nakedness, and stand or fall by its own character. Remembering this, you can appreciate the dignity of every work which concerns the elevation of the human race, whatever the humility of its condition—whatever the colour of the skin; and you can, without a feeling of anger, indulge the sincerest pity for those whose narrow vision, regarding only the exterior casket, is unable to recognize the jewel it enshrines; and who dream not that beneath the complexion they so much dislike, beats a soul which the Almighty Father, in his own image, has created, and the eternal Son, in his own person, has redeemed—a spirit in comparison with which worlds are valueless, which shall outlive the sun which rideth in glory, and the moon and stars, which rule the night; and that when this earth, and all that it contains—its stately temples, its gorgeous palaces, its heaps of riches, shall have been dissolved,

leaving not a wreck behind—when time itself shall have been annihilated, and untold ages shall have rolled by with no years to mark their progress, nor centuries to chronicle their eternal passage, this soul, now so neglected and debased, so trampled upon and despised, having exchanged its earthly tabernacle for a robe of light—having put off corruption, and being clothed with immortality, shall stand in the courts of heaven, amid an innumerable company of angels, to enjoy happiness, of which the ear hath not heard, nor the heart of man conceived, forever and forever.

"It is rightly thought a high and honourable task to instruct those who are to occupy stations of rank and influence—to mould the young heart, and direct the youthful energies of the apparent heir to royalty, the expectant sovereign of a mighty empire. But if the bare expectancy of earthly honours, liable to be defeated by a thousand accidents, or to be appropriated by some stronger hand, can so dignify the education of youth, what new glory is added to it, when the pupil is regarded as the sure inheritor of an actual crown, with a title which earth and hell cannot defeat, if only the possessor will hold it fast!

"Even the expectancy of worldly wealth, of a few thousands of dollars, confers importance upon the rich man's child. The coloured orphans before you, have already waiting for them, heavenly mansions, prepared by an Almighty Father before the world was. There are laid up for them treasures, which moths cannot corrupt, and no thieves can steal; and, in a few fleeting years, those whom you have gathered from the homes of wretchedness, and the haunts of sin—whom your charity has clothed, and fed, and warmed—and whom your Christian benevolence has instructed in the knowledge of their origin, and of their destiny, shall be called home to receive the crown and reward, of which, but for your instruction, they might never have heard; and which, without your guidance, they might never have attained. That such a work of benevolence as this can be performed without bringing a reward to those engaged in it, is a moral impossibility. We are told that it is more blessed to give than to receive; and whoever has performed an act of charity, has proved its truth. An officer in the British army, who was a man of the world, and a lover of pleasure, was once asked by some of his free companions, what was the greatest pleasure he had ever felt? After pausing awhile, he replied: "When we were on our march in Ireland, in a very hot day, I called at a cabin by the road-side, and asked for a little water. The woman brought me a cup of milk. I gave her a piece of silver; and the joy which that poor creature expressed, gave me the greatest pleasure I ever had in my life." "Now," says Wesley, by whom this story was related in one of his sermons, "if the doing good gave so much pleasure to one who acted from natural generosity, how much more must it give to one who does it on a nobler principle—the pure love of God and his neighbour."

No day passes, said the Roman moralist, without leaving a line behind, *nulla dies sine*

linea—and if this is true of this world, it is far more true of the next. The records of earth, and the memories of men are treacherous and imperfect. Crimes are committed, of which, sometimes, no monument remains; and good deeds are done in secret, of which the public know nothing. But there is a journal, which is faithfully kept—a recording angel that never dies; and day by day, and year by year, and century by century, he inscribes in the book of God's remembrance our thoughts, words, and deeds; and the day is coming, when in the presence of assembled multitudes, the book shall be opened, and by that record will be judged; and blessed will be those, to whose credit shall then appear, works of charity like this, performed from pure motives of benevolence; and great will be the astonishment of those who, by their disinterested efforts, their personal attention, their willing contributions, are now cherishing the fatherless and the orphan, to learn in that day, for they cannot now appreciate it, that it was God himself whom they were befriending; that the Eternal Judge upon his throne—He who weigheth the mountains in a scale, and the hills in a balance—who elevated the stars in the firmament, and guides them in their courses—the Creator, the preserver, and benefactor of all—the glory of heaven, the vanquisher of death, the subduer of hell—hath been in his condescension, the object of their bounty, the receiver of their slightest gifts.

"You have already heard, that the building of the Coloured Orphan Association will accommodate one hundred and fifty children, and that the present number is only seventy. Eighty more, friendless and destitute, are now pining amid want and sickness, in miserable tenements and damp cellars, exposed to the frosts and snows of winter, whom your charity may enable the managers to remove to their comfortable asylum, and feed and clothe, nurture and educate. Eighty mortal beings may, through your instrumentality, be rescued from vice and crime, and trained in the path of virtue, to become useful during their own lives, and transmit worthy examples and pure principles to generations yet unborn.

"This work of benevolence, begun seven years ago, with so much zeal, and carried on with such faithful diligence, almost to completion, be it yours to finish. An opportunity like this, for doing good, is not always offered. The willing hand of charity, extended to relieve the beggar, is often stayed by the fear, that the gift will be misapplied, or will help to confirm pauperism. The ready contribution for the extension of Christianity, is sometimes conscientiously withheld from the likelihood, that it may aid in the propagation of destructive heresies; but no such objections have place here. No enterprise could be more truly benevolent, more pure and holy, more strictly in accordance with the commands of Christ, to cherish the fatherless, and feed his lambs. As Christians, as philanthropists, as patriots, we ask your aid. By your love toward God—by your regard for man—by your attachment to your country, we appeal to you for support."

"Human life is the journey of a day, and a similar opportunity in your transitory course may never occur again. Seize, then, with thankfulness, the present moment to contribute largely and liberally to the Coloured Orphan Association, and crowd their spacious asylum with homeless, friendless orphans—the beneficiaries of your bounty; and be assured, that, by aiding so excellent a charity, you will secure the blessing for yourself; that in no hour of your future existence will the thought of the bounty thus expended cause a sigh of regret; and that the day is soon coming, when the remembrance of it shall bring to your soul unutterable joy, as you listen to the gracious words, 'I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. For, whatsoever ye have done unto the least of these my brethren, ye have done it unto me.'"

For "The Friend."

CHILDREN'S BOOKS.

The spreading of religious books, especially those which inculcate the spirit and practice of virtue by the example of pious persons, must produce a direct beneficial effect, and tend to check the torrent of vice and corruption. But a very few years have passed, since there were scarcely any books suitable to entertain and convey rational instruction to children. Out of large cities, comparatively little reading adapted to their capacities was to be found of a moral tendency. Children's books were chiefly foolish and fictitious stories, filling the mind with false and extravagant notions, altogether at variance with good sense and mental improvement.

Anthony Benezet was much concerned for the proper instruction of the children of Friends. He carried about with him a few small books explanatory of their principles, and possibly some others showing the horrors of the African slave trade, which he was in the way of distributing. Joseph Clark was much devoted to the wants of children, and by the aid of his friends prepared and printed such as he deemed suitable; which he gave to young people, particularly at country schools. His books were the first of a religious character, that some young persons in the neighbouring country had the opportunity of reading. The Tract Association in this city took its rise from his labours, when he was no longer able to pursue the work, and has in part carried out the object he had in view; but much remains to be done for the benefit of our own members.

This association has been of singular advantage to the young Friends, who have, from time to time, been pressed into the work of selecting, compiling, and writing essays. In searching for suitable matter, their judgment and discrimination would necessarily be brought into action; and the more they read and examined the literature of their own Society, the better they became acquainted with its principles, and the happy effects which they produce, where they are lived up to, through the aid of the Spirit of Truth. By

familiarity with the writings and lives of enlightened, experienced men, the mind is imbued with their spirit, gradually led to adopt their views, and to advocate the cause that was dear to them in life, and crowned their end with peace, and the solid hope of a glorious immortality.

Employment in preparing works, to instruct and allure others into the path of holiness, strengthens the mind in virtuous desires and resolutions, promotes its growth in pure religion, and tends to mature it for further and different services in the church. Since the commencement of the Tract Society, now nearly thirty years, some of the members have become ministers, elders, overseers, and members of the Meeting for Sufferings. How far their devotedness to the good cause of spreading truth and righteousness through the medium of judiciously selected little books, may have contributed to prepare them for those stations, we cannot tell, but doubtless it had its influence. In faithfully and sincerely performing duties for which we have the capacity, the foundation is laid for a gradual advancement in the hidden life; individuals are prepared to bring forth fruit to perfection;—first the seed is sown, then the blade, then the ear, then the full corn in the ear appears. They have grown up, neither they nor their friends may scarcely be able to tell how, to the stature of young men and strong men in Christ; but it has been through love and devotion to their Lord and his cause, which is the restoration and salvation of their lost fellow-creatures, out of the fall and out of the pit into which sin has sunk them.

This kind of business may not make men rich in earthly possessions, they may not lay up large treasures for themselves, but of how great value will their labour be found in that day, when we shall see even as we are seen, and know as we are known, if it appear they have been the happy instrument of turning but one soul, which is of more value than the whole world, from darkness to light, and persuading it to forsake the broad way, and walk in the narrow path to eternal life.

I do not wish to overrate the importance of books. We may read many good books, and even the Bible, without seeming at the time to derive benefit from them; and yet we know not how much worse we should be, had we no good books to arrest our thoughts, and turn them heavenward. [Many seeds have lain long in the earth without vegetating, which have afterwards, under favourable circumstances, produced perfect plants. Good sentiments and impressions, after lying long dormant, may, through His power, who is the Resurrection and the Life, be revived to the thorough conversion of the man, leading the way to his final salvation.]

If children are not furnished with good books, they may obtain those which are poisonous to good morals and sound principles, or they will grow up with unimproved and vacant minds. The operations of the Tract Society in this city have been thus far devoted chiefly to the information of others, and the Tract Society of New York has also been engaged in a similar course; but the

compilation or writing of small works to please and enlist young minds in the love of virtue, has been very little attended to in our religious Society. Our aged friend, Joseph Tallcott, of Skaneateles, made an effort to meet the case, by a periodical called the Friendly Visitant, but nothing yet done, has fully furnished the description of reading, nor been put up in the form, to answer the wants of the Society.

Would it not be compatible with the institution of the Tract Associations of New York and Philadelphia, to direct their efforts to the selection and preparation of materials for children's books? It need not interfere with publications of a character for general usefulness, as the same materials might often be combined or arranged for both objects. Were they to issue a series of small books of attractive face and matter, inculcating sound religious instruction, and mainly composed of biography and history of facts, or of real character, instead of the fanciful fiction with which children are now supplied, many would substitute them for the light religious reading of the day. Children generally, perhaps always, prefer truth to fiction. They inquire whether what they are reading is true, and when they ascertain that it is fact, they place a real value upon it. On the contrary, they lightly esteem what they are told is a mere tale. Truth and reality double the force of the moral, and they rest upon it with safety and satisfaction. In this way our doctrines and testimonies might be gradually implanted in the youthful mind, from an early age, and through the blessing of the great Husbandman, the ground of the heart be prepared for the seed of the kingdom to bring forth fruit, some thirty, some sixty, and some an hundred fold, to his praise and their everlasting happiness.

While it is necessary we should not place our dependence on books or learning, to reform and sustain the Society and the cause in which it is engaged, those objects are by no means to be neglected or undervalued. Perhaps some Friends who feel a conscientious care in this respect, would find on recurring to their childhood, that their parents were concerned to inform them what were the principles and history of Friends, by reading to them, and encouraging them to read such Friends' works as they had, which would give them that information. But every family has not the same means within their reach. Old families have been broken up—their descendants dispersed, and the old books lost, destroyed or scattered, so that comparatively few at this day have access to libraries of Friends' books. Formerly much of the business of booksellers among Friends was printing works of the Society. Proposals for a new work, or another edition, were then sent through the Quarterly, Monthly, and Preparative Meetings for subscriptions; and it was expected, that the members would generally purchase the book. They were not only by this means supplied with Friends' writings, but the importance of possessing and reading them was kept constantly in view. It was almost the last concern of George Fox, that Friends in

America should be supplied with religious books; and had it not been for the lively concern then existing in his, and the minds of many others, we might have had few or no books of that description. But they too well knew the powerful and extensive effects, produced by the dissemination of their testimonies through the press, to sleep over a subject of such importance, and to leave unemployed so mighty an instrument in the cause of Christ.

Is there not the same need now to keep alive to this duty for the benefit of the rising generation? Even, in old settled places, families may be found with very few religious books, or any other kind, and how much greater need is there for a proper supply in new settlements, where the first efforts are directed to meet their physical wants, and consequently little can be done towards mental improvement. As a society we are too supine and regardless of our own cause and existence. There is too much selfishness in us individually. We love ease and the means to set ourselves at ease. There is greatly wanting a noble, generous public spirit, that loves the cause of Christ in reality, and would lead us to devote time, labour, and means, for the good of others, which would redound to our own advantage, and the health of the Society at large. S.

For "The Friend."

Beliefs of the Past.—No. 2.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. None outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

The following particulars of the life of Warner Mifflin are principally extracted from a work, written by him, which was approved and sanctioned by his friends, entitled "Warner Mifflin's Defence."

"I was born [1745] and chiefly raised on the Eastern Shore of Virginia; and although my parents were of the religious Society called Quakers, and exemplary in their lives, yet I witnessed great incitements to a departure from the principles held by that people, there being none of the profession, except our family within sixty miles; and my associates were of those, who tenaciously held the prevailing sentiments in favour of slavery; so that I had no opportunity of having my heart and views enlarged on this interesting subject, by conversing with such of my brethren in profession, who had come to see the necessity of an impartial inquiry into the nature and tendency of this atrocious practice.

"Thus situated, and my father then possessing a number of slaves, I was in great danger of becoming blinded by the influence of custom, the bias of education, and the delusions of self-interest; from whence I certainly must have become fettered as in the chains of wrong habits, had not the emanations of Divine Light and grace (which I had been earnestly instructed to pay attention to) powerfully prevailed in successive visitations, so operating as to subvert the effects of dangerous prepossessions, and disposing my mind to

yield to the influences of best wisdom, on this, to my present view, one of the worst of sins.

"And it is with peculiar satisfaction I have to remark, that my father was not long behind me in espousing the cause of liberty. After sealing the sincerity of his professions by the liberation of an hundred blacks, notwithstanding the discouragement of a law then existing, he became a zealous advocate and intercessor for them with their masters, and, in many instances, were his labours successful: often appearing alone in courts of law, amidst surrounding opponents, to plead the cause of individuals of the African race, who had a claim to freedom.

"An occurrence took place about the fourteenth year of my age, that tended to pave the way for the reception of those impressions which have since been sealed with indelible clearness on my understanding. Being in the field with my father's slaves, a young man among them questioned me, 'Whether I thought it could be right, that they should be toiling to raise me, and I sent to school, and by-and-by their children must do so for mine also?' Some little irritation took place in my mind at first; but his reasoning finally so impressed me as never to be erased. The idea of losing so much property as what I might probably expect from the great number my father possessed, seemed hard on first view to reconcile; however, before I arrived at manhood, I determined never to be a slave-holder—yet, on settling in a married life, commenced the proving of my faith on this head—I became possessed of several minor slaves by my wife, and divers came from my father's on different errands, with a conclusion to abide with me, without any move thereto on his part or mine; as also several that never lived with him, that were of my mother's family of blacks from Kent county, Maryland—thus all I then had of lawful age, being volunteers, I sat down quiet in the use of them, until at length I became almost persuaded I could not do without them. And when the subject of freeing blacks was treated on, the prevailing sentiment was, that negroes were such thieves they would not do to be free; and though this was chiefly the plea of slave-holders, yet I was glad to embrace it as a pretext for keeping mine; but I was not suffered long to rest unreprieved in this spot; my fig-leaf covering of excuse was stripped off, and my state discovered to me by the penetrating rays of that light which maketh manifest, 'for whatsoever maketh manifest is light;' from whence considerable conflict arose in my soul; when after continuing for some time debating, resolving, and re-resolving, a period arrived, when He who bath his way in the clouds, in the whirlwind, the earthquake, and thick darkness, was pleased to arouse me to greater vigilance by his terrors for sin, for having omitted what had appeared clearly as my duty in this business, when in a time of thunder-storm, every flash appeared as though it might be the instrument to despatch me into a state of fixedness, and with the measure of my duty herein not filled up; what then could I expect if taken in that condition, but an

eternal separation from heavenly enjoyment! And though these sensations may appear strange to some, who neither fear God nor regard man, yet I still retain a willingness, that such seasons of convulsion in the outward elements, may be impressive of solid instruction to my mind.

"It then settled on my understanding, that I should indeed be excluded from happiness if I continued in this breach of the Divine law, written upon my heart as by the finger of heaven; although want and disgrace to my family had presented with threatening aspect, should I adhere to its dictates. After which, in the year 1774, I manumitted those I had by my wife, flattering myself such who came of their own accord, I might retain while they chose to continue as heretofore, until being visited with affliction, on the presentation of an awful eternity, a willingness was wrought in me to cast my care on a merciful Providence, and to resign up, at all events, to what I did believe was called for at my hands, that of bearing a faithful testimony against the abominable practice of enslaving fellow-men; I therefore let my father know, he must take the blacks away, or authorize me to set them free. He readily told me, I might do as I would; on which, in 1775, I executed another deed of emancipation for all I held as mine."

Extract of a letter from Samuel Fothergill, dated Warrington, Ninth month, 1757.

"For our part we seem (I mean the Society) to live in great union, but I fear the unity of the one ever-blessed Spirit is not the source, but rather an agreement to let things go as they may or will, without caring much about them; and if any are zealous for the testimony, rather to single them out as turners of the world upside down, and troublers of the Church's quiet."

"Most men take up principles according to their own, or other men's understanding of the Scriptures, and judge according to those principles; and so the Spirit and light of the Lord judges not in them, but they themselves judge according to an assumed knowledge. Flesh is not silent, the man is not dead in them, but lives only in a higher region. Before he lived in apparent unrighteousness, now he lives in an imagined righteousness and faith; but not in the Son's righteousness, the Son's faith, power, and dominion—at best, only in that which he imagines to be so. Oh, happy is he who is come through all his own conceivings about the things of God, the Scriptures and the promises, into the Spirit and life, into the truth and power, who walks with God therein, daily witnessing the redemption which is of him through his Son Jesus Christ, who is known and partaken of in the pure quickening Spirit, and not otherwise. He that is truly begotten of God, and dwells with him in the light which is eternal, knows that he is of God, which others may strongly imagine, but none else can truly know it, but may easily err, and be entangled

in the deceits of the enemy, about the new birth and other weighty things, while they are greatly afraid of being deceived by him; and so through that fear, fly the pure Truth, which saves from deceits, lest it should deceive them."

"Are you come to Zion, or are ye travelling thitherward rightly and truly? Have ye ever known any of the travellers ye have been acquainted with, that could in truth say they were come to Zion? The Christians in the primitive times were come to Zion—they were acquainted and dwelt with God and Christ there, and knew Jerusalem the heavenly building, the city of the living God. O where are ye? Are ye yet come out of Babylon? Do ye yet know the wilderness, the intricate passages therein, through which God alone can lead the soul? As the soul in its travel comes to Zion, the law of the Spirit of life in Christ Jesus is witnessed which makes free from the law of sin and death. Then there is no more such a crying out of the body of sin as there was before; but blessing him who hath delivered, and doth daily deliver from it; yea, the body of sin is felt to be put off, and Christ put on in stead thereof."

For "The Friend."

"Taking notice to them (in the prison) how full they were, Margaret Heal answered me, 'Aye, we are full freight, ready to sail the first fair wind.'"—*Leisure Street.*

Ready, aye, ready for the port! Steering for Heaven's strand,
The richly-freighted home-bound barque, which bore that martyr-band;
The fight was fought, the faith was kept, and now, with sails unfurled,
They seek His face, who said, "Fear not, I overcome the world."

Though persecution's keenest fires, were lighted o'er the land,
Though Charles dealt many a bitter blow from his relentless hand,
Of home bereft, of goods dispoiled,—yet wherefore should they fear?
Their treasure was in Heaven laid, not blindly centred here.

And when their solemn meetings came, 'neath the "Prætor's" ban
'Conventicle' and 'Riot Act' their cruel work began;
To council halls and dunced doors, driven at point of sword,
Then Children met, to bless and praise, and supplicate the Lord.

Not 'mid Adversity's dark clouds, our "good fight" may be fought,
Amid Prosperity's broad blaze salvation must be wrought!
The world—its pleasures, honours, wealth, ever before us pass,—
And well they know who keep the faith, they tread a sea of glass.

Philad. First mo. 23d, 1844.

* Note, see "The Friend" page 127, first col.

A Noble Deed.—It is stated that during the last earthquake at Point a Petre, an individual was rescued from death by the heroic efforts of a slave,—who was instantly offered a handsome reward for his humanity. "No, no," said the generous fellow, "nothing for money to-day—all for the love of God!"

History scarcely records a nobler sentiment. The Colonial Council voted him 2000 francs, 1500 to purchase his freedom, 500 for an outfit in his new career.—*Late paper.*

THE FRIEND.

FIRST MONTH, 27, 1844.

The Initiation of Christ; in three books: by THOMAS A. KEMPTIS. Translated from the Latin, by JOHN PAYNE. With an introductory essay, by THOMAS CHALMERS, professor of Moral Philosophy in the University of St. Andrews. New York. Collins, Brother & Co., 254 Pearl street. 1844.

Here is a volume of about two hundred and thirty pages, in good readable type, and plain, but neat binding, at the very low price of twenty-five cents, containing lessons in Christian experience, suited to almost every condition of travellers Zionward. The merits of the work are so well known that little need be said by way of recommendation. Its character is well summed up in the following extract from the translator's preface:—

"Of the book itself, it will be difficult to show the excellency and use, to those that have no sense of spiritual devotion; and unnecessary, to those that have. The numerous editions of the original, however, and the numerous translations of it into the different languages of all the nations professing Christianity, whether as Protestants or Papists, that have been continually published for near three hundred years, is a testimony of approbation which few human compositions can boast; and which the advocates for libertinism, though they may pretend to despise it, cannot but secretly venerate."

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on Fifth-day, the first of Second month, at 3 o'clock, in the Committee-room of the Bible Depository.

THE NORTHERN SOUP SOCIETY

Have opened their house at the northeast corner of Peter's alley and Fourth street, above Brown, for the distribution of soup to deserving applicants, and will continue open daily, First-day (Sunday) excepted, between the hours of 11 and 1 o'clock.

During the last season, the Association distributed 40,568 quarts of soup, and 6,455 loaves of bread among 522 families, comprising 2472 individuals.

In again opening their house for the distribution of this excellent means of relieving the wants of our suffering poor, with little risk of its abuse, the Society look with confidence to a generous public for the means to enable them to carry on their operations.

Donations in money, vegetables, &c. will be thankfully received at the house, or by either of the following individuals:—

Ebenezer Levick, treasurer, No. 242 north Third street.

John Child, No. 452 north Second street.

John Thomas, No. 10 north Front street, or No. 248 north Fifth street.

Joel Cadbury, No. 32 south Front street, or No. 9 Franklin street.

H. C. Wood, No. 127 Market street, or No. 219 Race street.

Thomas Scattergood, No. 69 Franklin street.

DIED, on the 11th of Twelfth month last, at his residence, Elm Farm, near Liverpool, England, EDWARD WILSON, formerly of Philadelphia, aged seventy-two years.

—, at Liverpool, England, of paralysis, on the 11th of Twelfth mo., 1843, ELIZABETH RUSSELL, wife of Thomas Russell, aged 73 years. She was zealous and indefatigable in her labors as a minister, visiting in that capacity the meetings in her own land abundantly, and twice crossing the ocean, under a cocoon to attend those in this.

—, in Salem, New Jersey, on Fourth-day, the 10th instant, after eleven days illness, MARY ANN ABBOTT, daughter of Samuel Abbott, deceased, in the thirty-fourth year of her age.—In the decease of this friend, we have a renewed evidence of the tender mercies of our Holy Redeemer, unto whom she looked as the only door of entrance into the heavenly mansion. Being suddenly laid upon a bed of illness, she expressed no regret, and seemed to feel it a call to prepare to meet her God—not being heard to express any desire to get well. She was much awakened to a sense of her condition, saying, that "Although I have not many gross sins to accuse myself of, yet many, many, have been my omissions;" and her prayers were next to her heavenly Father, that he would pass them by; and with an eye of faith she looked to her Redeemer to purify and take her to himself.—The serenity that soon spread over her mind, gave evidence that she was refreshed at the Fountain of living water. After being some time engaged in prayer, and praise, with an audible and sweet voice she emphatically said, "I see nothing but my Father and my God." Again, as if the veil was partially drawn aside, she exclaimed, "Beautifully bright are the mansions in the realms of everlasting peace." Relative to the offices of Christ, she said, "Who can doubt? I have never doubted. And if I am taken at this time, I may be preserved from much evil to come."—She was favoured with a humble and thankful state of mind, and frequently resorted to the reply of our Saviour when on the cross, to the penitent sinner at his side, "This day shalt thou be with me in Paradise."—She desired her love to her friends wherever scattered; and quietly departed; leaving satisfactory evidence that her prayer was answered, that she might be prepared to enter the portals of the heavenly kingdom.

—, on the 15th instant, at her residence in Mor-ton, Resaca, wife of Eli Evans, in the sixty-second year of her age, a member of Crowell Particular Meeting, N. J. Her course through time was marked by meekness and humility, which enabled her to bear the trials of life (of which she had a large share from her youth) with Christian magnanimity and resignation. When near her close, a friend inquiring how she felt, she replied, "I feel nothing in my way, all peace; my only trust is in Jesus Christ, and him crucified." Soon after she quietly departed, leaving the consoling evidence that she has entered into rest.

—, in this city, on the 19th of this month, SAMUEL E. SPENCER, of Morehead, Montgomery county, aged 52 years; a member of Horsham Monthly Meeting of Friends, much esteemed in his neighborhood for his uprightness and integrity—and among his friends as an unobtrusive, but steadfast supporter of the doctrines and testimonies of our religious Society. The entire resignation to the Divine will, and the holy compassions which clothed his spirit, have left in the minds of his friends the consoling belief, that he was prepared to receive the white robe, and the new name, and an inheritance amongst the saints in light.

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THE ANCIENT TESTIMONY

Of the Religious Society of Friends, commonly called Quakers, respecting some of their Christian Doctrines and Practices: Revised and given forth by the Yearly Meeting, held in Philadelphia in the Fourth month, 1843.

At a Yearly Meeting held in Philadelphia, by adjournments, from the 17th of the Fourth month, to the 23d of the same, inclusive, 1843.—

The Meeting for Sufferings having been brought under much exercise, on account of the attempts of the enemy of all rightness to lay waste some of the principles and testimonies of our religious Society, as set forth in the writings of our early Friends, particularly in the Apology for the true Christian Divinity, written by Robert Barclay,—a work with which we have divers times declared our unity; they have prepared and produced to this meeting, an address to our members, reviving those Christian doctrines, and some of the practices of our ancient Friends, which having been read, and time spent in solidly deliberating upon its important contents, it was united with by this meeting, and the clerk is directed to sign it on our behalf. The Meeting for Sufferings is authorized to print such number as they may deem proper, for general circulation amongst our members and others.

In taking a view of the state of our religious Society, and of the great unsettlement which prevails in the world, in regard to various subjects of a religious and moral character, we have been brought under feelings of earnest and affectionate solicitude, on behalf of our beloved brethren and sisters; and agreeably to our ancient practice, are religiously engaged to address them.

We feel a fervent desire, that by humbly seeking for and following the leadings of Christ Jesus, the Shepherd and Bishop of souls, we may all experience preservation from the many dangers and temptations which abound in this day of shaking and commotion, and witness an establishment upon that Rock which cannot

be moved, and which has been the unfailling refuge and support of the righteous in every generation.

We are persuaded that this is the only ground of preservation and of safety. It is not in the power of any man, whatever may be his intellectual endowments, or his acquired knowledge, to withstand, by his own efforts, the force of temptation, or to direct his steps safely through the difficulties and dangers which attend his earthly pilgrimage. It is only as we "trust in the Lord with all our hearts, and lean not to our own understanding," that we shall be enabled, through the inshining of the light of Christ Jesus, to detect the various snares which the enemy of man's happiness is insidiously laying for our entanglement, and be endued with strength and wisdom to escape them.

Under the guidance of this Divine Light, the holy ancients in all ages were enabled to overcome the wicked one, and to obtain a good report as those that pleased God. It was this that separated our worthy predecessors from the corrupt manners, friendships and religions of the world; led them in the way of the daily cross and self-denial, and made them living witnesses of the power and coming of the Lord Jesus. Through its immediate discoveries, they were given to see the emptiness of an outside religion—resting in a profession of truths which, though good in themselves, were not livingly and practically experienced; by it, they were released from those forms and ceremonies imposed by the will and wisdom of man in this glorious gospel day, which is a dispensation of life and substance, not of types and shadows; and were constrained to bear a constant testimony to the necessity of resisting and overcoming sin in all its motions; and of witnessing the inward life of righteousness begun, carried on and perfected in the soul, by the immediate manifestation of the power and spirit of Christ Jesus, as the only solid foundation for the hope of everlasting life and happiness.

We believe that a loud and solemn call is renewedly extended to the members of our religious Society, to come up fully and unreservedly in the belief and observance of those spiritual doctrines and holy practices, which conspicuously distinguished our honourable predecessors; that being brought more entirely under the government of the Spirit of the Lord, the source of all saving knowledge, we may really be taught of God the things which belong to the soul's salvation, and humbly and steadfastly walking in the light, may have true fellowship one with another, and know the blood of Jesus Christ to cleanse us from all sin.

The present is a period wherein we appre-

hend the enemy of souls is busily at work, endeavouring, with all the deceptiveness of unrighteousness, to beguile the unwary, and to draw us away from a steadfast adherence to those doctrines and practices into which our primitive Friends were thus divinely led; in order, if possible, to frustrate the work of regeneration in individuals, and to hinder the spread of those principles and testimonies which, we believe, we were raised up as a people, to uphold and promulgate in the earth.

The doctrine of the immediate manifestation of the Holy Spirit in the soul of man, and the necessity of submission to his renewing and transforming power there, by which sin is effectually withstood and overcome, and Christ faithfully followed in all his requirements, aims a more direct and deadly blow at anti-christ's kingdom, than any other; hence his enmity against it is the greater, and he is busy in endeavouring to pervert and obscure it; while as it stands directly in opposition to the unregenerate nature of man, so he is most willing to have it concealed from his view.

We have seen, during a season of trial which but a little while ago passed over us, the attempts of the grand deceiver to invalidate and bring into disrepute the doctrine of immediate Divine revelation, by leading many who made profession of it, but were not faithful to its teachings, under the pretext of greater spirituality than their brethren, into a denial of some of the fundamental truths of the Christian religion; especially in reference to the authenticity and Divine authority of the Holy Scriptures, and the divinity and offices of our Lord and Saviour Jesus Christ.

This mournful declension brought deep sorrow and painful exercise upon many faithful Friends; who, through Divine mercy, were preserved from the delusion, and engaged to lift up the standard of Truth against its progress. Not having been permitted to lay waste the Society by means of this dark and bewildering stratagem, the enemy is now assailing us on the other hand; endeavouring to draw away from the spirituality of the gospel—to induce an undue dependence upon outward means, and to settle down in ease in a literal knowledge and belief of the truths of the Holy Scriptures.

Another device is, to set individuals at work, in the will and wisdom of the natural man, to comprehend and explain the sacred truths of religion; to bring them down to the level of his unassisted reason, and make them easy to the flesh; so as to avoid the mortifying experience of becoming fools for Christ's sake, and taking up the daily cross to the wisdom, the friendships, the honour and the fashions of the world. Others he is leading into

great zeal and activity in undertakings of a religious or benevolent character, which, however laudable their objects may be, are not their proper work and business; but engross the time, talents and attention, which ought to be devoted to the all-important concerns of the soul's salvation; and being in some measure substituted for that, produce great and serious loss to such individuals.

At different periods, since we were first gathered to be a people, individuals have arisen among us, who have not submitted to the baptism of the Holy Spirit, so as to experience the death of self, and a resurrection into newness of life—or having known it, have fallen away from that happy estate, and endeavoured to lay waste the doctrines they once professed. Through the friendships of the world, and the desire after an easier way, they have become ashamed of the simplicity of the Truth, and offended at the reproach which the worldly professor attaches to the self-denying religion of the cross of Christ; and their spiritual vision becoming thereby clouded, they have promulgated sentiments repugnant to our Christian faith, and to the spiritual nature and universality of the gospel, as set forth by our early Friends; particularly by Robert Barclay, in his able and excellent "Apology for the true Christian Divinity," a work which has been frequently published and spread by our Society, as a correct exposition of its doctrines, and which we would recommend to the careful and serious perusal of all our members.

These defections are no new thing, nor are they peculiar to our Society; many, in different ages of the church, having made shipwreck of faith and a good conscience, and for a time brought much suffering upon the faithful followers of Christ. But it is worthy of observation, that those among us, who have thus turned against the truth and Friends, even though they were once eminent and useful instruments, have generally fallen away, so as to lose what they had known of the life and power of godliness; the men of this world have gathered them into their fellowship, and like withered branches, all greenness has been dried up.

During the season of trial already alluded to, when some of the fundamental doctrines of Christianity were denied by those who have since separated from us, many, from a sincere desire to maintain those precious doctrines inviolate, came forward in their defence. For want of coming under, and keeping to the unfoldings of Divine light, by which alone the spiritual eye is enabled to see clearly, and a qualification is experienced to hear a true testimony to the gospel in its fulness, some of these, in their efforts to advocate those doctrines, have not sufficiently kept in view the internal operation of the gospel, as the power of God unto salvation; nor borne a clear and unequivocal testimony, as our ancient Friends did, to the universal appearance of Christ in the souls of all men, as "the true Light, which lighteth every man that cometh into the world."

Seeing the errors which arose from undervaluing the Holy Scriptures, there has been a

tendency to run into the opposite extreme, and to exalt them into a place and office which they do not claim for themselves, and which derogate from the work and office of the Holy Spirit.

In attempting to counteract the sorrowful effects resulting from a denial of the benefits which accrue to mankind from the sufferings and death of Christ, as the propitiation for the sins of the whole world, the subject has been pressed so far as to give countenance to the idea that Christ has paid the debt, and done the work for us, without us; and that by a profession of faith in and reliance upon him, as their atonement and righteousness, the ungodly may be justified without experiencing sanctification through the power of the Holy Spirit.

For want of duly considering that the unfaithfulness or inconsistency of false professors, is no argument against a truth, sound and profitable in itself, we apprehend that the high pretensions to the light of Christ, made by those who separated from us, have induced some to undervalue this fundamental doctrine of Holy Scripture, and to treat it in a manner calculated to derogate from its sufficiency as the primary rule of faith and life; or to take such an imperfect and mixed view of it, as to lessen the value and importance which it justly holds in sound Scripture doctrine.

We think the influence and effects of these things are to be discovered in our favoured Society; and under a renewed fervent desire to discharge our religious duty in the sight of the great Head of the church, and an affectionate concern for our beloved fellow-members, that we may all come into the unity of the faith; striving together, through the Lord's gracious assistance, for the spreading of his kingdom, and the growth of each other in the pure unchangeable Truth; we feel engaged to caution our dear Friends against the dangers to which we have thus briefly alluded; and to revive some of the doctrines and testimonies which our religious Society has always held, and still most surely believes; as well as to impart some tender counsel respecting other matters, which may endanger their stability, and the peace and prosperity of the Society at large.

(To be continued.)

For "The Friend."

MEMOIRS OF THOMAS SCATTERGOOD.

I have been much interested, and I hope edified, by the perusal of the first number of the eighth volume of Friends' Library, containing a part of the memoirs of our late beloved friend Thomas Scattergood. Those who were personally acquainted with him will read his memorandums with lively interest, and to others they can hardly fail to impart instruction.

It will form a valuable addition to the literature of the Society; and furnishes us with another instance of the blessed effects of an unreserved submission to the baptizing power of the Holy Spirit, by which the heart is thoroughly changed, the affections purified and transferred from earthly to heavenly objects,

and the whole will be brought into conformity with the will of God. This is not a momentary or a light work—many struggles and many deep plunges are to be experienced before it is accomplished. It is a religion which costs something, yes, which costs much; and it cannot be put on and laid off at pleasure. It pervades the whole heart, and shows itself in all the actions of life, producing a sobriety, solidity and steadiness of demeanor, which, while they comport well with true cheerfulness, are far removed from the levity and fickleness which we often have to mourn over in persons whose profession of religion seems not to penetrate further than the surface.

I have thought it would give the readers of "The Friend" some idea of the general character of the memoirs, and perhaps induce a desire to read them through, to give a few extracts, and I accordingly send the following, hoping some may thereby be led to procure the volume for themselves, viz.:—

"Eighth month 9th, [1789].—Attended the meetings in New York, wherein my elder sister, Rebecca Jones, had a large share of public service, and I also had some labour, which afforded satisfaction and peace to myself.

"Twelfth.—Went to the week-day meeting at New York, accompanied by a friend who had been low in his mind, and had not been at meeting for upwards of six years. It proved a good meeting to more than myself; and in the evening, to the great comfort of his relations, prevailing on the above mentioned friend to return to his lovely family, from whom he has been absent several years. When I was here four years ago, I was concerned to visit this poor disconsolate man, and on bended knees to pray for him. I also went to see his wife and children, and in an opportunity with them, had to express my prospect, that the time of deliverance from this affliction would come, and perhaps was not afar off; and it has been strengthening and encouraging to me now, to see him again restored to his family, and in his right mind."

On the fourteenth he left New York, and the fifteenth and sixteenth he attended the Quarterly Meeting at Rahway, in company with Rebecca Jones and M. Robinson; after which the following memorandum occurs:—

"Seventeenth.—A very large meeting, and a great mixture of different sorts of people, many of whom could not get into the house. I believed it my place to stand forth amongst them with a heart much exercised, on account of the looser sort, not only amongst Friends, but of all ranks. I was led to caution and warn the unwary and frolicsome youth, and to tell them of the circumstance of the young man who was killed at a horse race; remarking that the Almighty warned his creatures in various ways, sometimes by night in dreams and visions as Job says; and sometimes by day also. After this our dear friend Rebecca Jones was favoured in a large testimony, chiefly to Friends; and at the close of the meeting, when about to part, I had again to stand up, and warn the youth in a particular manner, that they should return from the

meeting home, under a thankful sense of the favours received, and keep out of lightness and frolicking.

"On the eighteenth was a large meeting, wherein there was acceptable service; we had the company of our dear friend Joseph Delapaine, of New York, whom I felt near to my life in inward labour, although silent.

"Twentieth.—John Cox left us pretty early;—some time after which dear M. Robinson, J. Delapaine, and other friends from New York, being ready to return, we sat down together and were favoured with a precious season. After parting with so many near friends, my mind was tenderly affected, and gathered into a quiet habitation, wherein it was nearly turned toward my beloved helpmate in life.

"On the twenty-first Rebecca Jones left in company with Joseph Shotwell; and after they were gone, my mind was thoughtfully engaged to know for what end I was thus left as it were alone; and all prospect of religious service removed. I had laboured fervently during the time of the Quarterly Meeting, and had thoughts of appointing a meeting on Staten Island, but that was removed, and here I was left, a poor, blind, exercised servant; and was sunk under such a weight of exercise, that I thought of going up to lay on my bed. Whilst sitting in this exercised condition, James Shotwell came into the room where I and my companion J. Whitall were sitting, and informed us that a sorrowful circumstance had happened; a number of young people going into the water at Sandy Hook were drowned, and the bodies of four young women were just brought up in the shallop they went out in. We walked down to the landing, and there saw them lying on straw on the deck, side by side, and a very serious sight it was. After we returned home to J. Shotwell's, I was soon informed by my blessed Guide, there was more work for me to do in this place, and I was strengthened to desire Friends to go to the houses of the relatives of the deceased, most of whom it was expected would be laid in Friends' ground, and make way for a meeting after the burial, which they did; and it was concluded to bury them all in one grave in Friends' ground; and there being a burial this afternoon of a young woman of the presbyterian society, who died of a pottid fever, and some Friends attending it, gave notice of the burial to-morrow. I went to the house of a relation of one of the persons drowned, where we had an humbling time amongst a number of the relations and others, who escaped the jaws of death.

"Twenty-second.—Went to the burial, which was a solemn scene: such a grave I never saw before—wide enough to lay the bodies of these poor young women side by side, who but a few days before were mostly in full health and strength, and most or all of them at meeting. Solemn it was to see the coffins one by one brought into the graveyard. We went into meeting, which was made up of various ranks and classes of men and women, the passages filled up with those who stood, and many out of doors who could not get in. I had a laborious time amongst

them, but trust, through Divine help, the free and everlasting gospel was preached, and truth not dishonoured. The people behaved quietly, considering the great throng. It was a relieving time to me, although spending to the body; but the Lord can help and does help his poor servants in the needful time: praised be his name, and may the mouths of the servants be kept as in the dust before him."

The following account of this mournful event is furnished by another hand:—

"At our last Quarterly Meeting, our beloved friend Thomas Scattergood, in the course of his public testimony, in moving language, warned the youth present to beware of wanton behaviour, dancing, frolicking, &c.; stating, that he had known several instances of Divine displeasure being manifested to individuals who had attended such meetings as these, and directly afterwards had gone to horse-races, or other sinful pastimes. One instance he mentioned of a young man, who, on his way home from a favoured meeting, falling in with a company of persons who were collected for a horse-race; they urged him to ride one of the horses—he at first refused, but being pressed by some of them, at length yielded; and in the race was thrown from the horse, which occasioned his death. He said it appeared to be his business to warn the youth present, to beware of such conduct, lest some of them might be made like examples. 'I do not say,' said he, 'it will be the case, but I find it my place to proclaim a solemn warning.'

"On Third-day our meeting ended;—twenty-seven persons, chiefly young people, embarked on board a boat, bound for Sandy Hook; but before they set off, it was observed that several of them were discouraged, and ready to give it up; and on their way it was remarked, how dreadful it would be, if any unfavourable accident should happen, after having been at meeting, and hearing the advice then given. On Fourth-day they went to view a monument erected over a person of distinction, who, with twelve others, perished there not long before. On Fifth-day, they walked to the light-house, and on their return went on a narrow reef of sand, which is bare at low water, as also the way to it; on this they spent some time in walking, &c. At length, observing the tide to run fast, they were alarmed, and concluded to return. But alas! the sea had hidden their path, and covered all their way-marks! However, they made the attempt, and as they were pressing on, eleven of them suddenly stepped into the deep, were overwhelmed as in a moment, and seven of them perished. The others, with the assistance of some of the company who could swim, got to the shore, though almost spent. Four of the bodies were found, and brought up here [Rahway] on Sixth-day. The next day was appointed for their interment, and notice being given, a great concourse of people attended; after which a meeting was held, wherein our beloved friend Thomas Scattergood was enabled to preach the gospel, pertinently to exhort all present to profit by the present calamity, and feebly to impart a portion of consolation to

those who drank largely of sorrow's streams. He had not felt easy to return home after our Quarterly Meeting ended; but waiting in great exercise of mind, was not able to discover the cause of his being thus detained. On Sixth-day morning, he retired into a private room, and sitting a while under the like pressure of exercise, a messenger stepped in with the foregoing sorrowful tidings. Then he could account for the trying dispensation he had passed through, which he related in his discourse to the crowded audience, observing, that it might be said of him, as of Nehemiah, 'Why art thou sad, seeing thou art not sick,' 'I was not sick,' said he, 'but felt such oppression of exercise, that I thought of taking my bed.'

"Twenty-third.—Attended two pretty large meetings in Rahway—had large open service in them; and in the evening went to visit the afflicted widow of ———, who perished, and is not yet found: here we met with a number of neighbours, and it was I hope an humbling awful time, which will be remembered, and the poor widow, I trust, was somewhat strengthened and encouraged."

"The principle of Truth is the light which reproves and makes sin manifest. 'Whatever proves makes manifest is light.' Wherefore, he saith, 'Awake thou that sleepest, arise from the dead, and Christ shall give thee light.' There is no other way of awaking out of sleep and arising from the dead, but by the light which makes sin manifest. And how precious is that light!"

Most of the ancient philosophers might be named as patterns of health, temperance, and long life. Pythagoras, in particular, restricted himself to vegetable food altogether; his dinner being bread, honey and water—and he lived upwards of eighty years. His followers adopted the same diet, and with results equally striking. It is well known, also, that the early Christians were remarkable for temperance, and longevity too, when not removed by persecution. Matthew, for example, according to Clement, lived upon vegetable diet. The eastern Christians retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day, as their only solid food, and water alone for drink; yet they lived long and happy. Anthony lived 105; James, the hermit, 104; Jerome, 100; Simon Stylites, 109; Ephaphianus, 115; and Romauldus and Arsenius, each 120 years.—*Cheyne's Essays on Health and Long Life.*

Weight and Heat of Air.—A pound-weight of air taken near the level of the sea is closer than that taken from a high part of the atmosphere, where it is thin, and occupies a much larger space. This explains why the thin air on high grounds is seemingly colder than on low situations. Properly speaking, the cold in high situations arises from the want of air rather than from the air itself.

The Eighth Annual Report of the Association for the care of Coloured Orphans. Adopted First month 2d, 1844.

In appearing before our friends with our Annual Report, we desire gratefully to acknowledge the many favours which a kind Providence has mercifully bestowed upon us during the past year; having again experienced in a remarkable manner, the truth of the declaration, that the "Lord is the helper of the fatherless."

Having no sufficient fund on which to rely for the support of the orphans under our care, it has naturally been a cause of anxiety, when we have found that our treasury was exhausted, and apparently no further resource at hand. But in every such extremity, relief has been extended when we least expected it, either by the payment of legacies, or by timely donations. It was under such circumstances that a thousand dollars was received from Dr. Blenon's estate, which fully supplied the deficiency for the past year; though it was a subject of regret, that the necessities of the Association were such, that no part of this could be appropriated to the permanent fund, the increase of which has been kept steadily in view, though hitherto but small progress has been made.

While the means for thus carrying on the work have been granted, health has also, with few exceptions, been dispensed to the inmates of the Institution. In the early part of the year, two of the children were removed by death; one at the termination of a suffering and protracted illness of a scrofulous character,—the other was some years younger, and gradually wasted away from the effects of hooping-cough on the system.

We feel indebted to Dr. Caspar Wistar, who continues his professional attendance, with no other remuneration save that which arises from a conscientious discharge of duty towards these little dependent sufferers.

The very early age of several of the children who have been admitted during the past year—three of them being infants unable to walk, and requiring constant attention—has materially increased the cares of the nursery, though it has added to its interest. The youngest of these, when brought into the Shelter, looked like a child of ten months, though represented as much older, probably in consequence of being deprived of the comforts and care necessary to its infantile state; the striking change visible in his appearance, he being now healthy and active, is one of the many pleasing evidences we have of the benefits of the tender care bestowed on these poor little orphans by the faithful and judicious matron, who has for several years presided satisfactorily over the domestic concerns of the Institution.

The admission of some of the children has been attended with circumstances which have interested our feelings, and tend to show that the prejudice entertained by many of the people of colour, respecting the design of the Institution is very much passing away.

A little girl was received into the house at the earnest solicitation of her father, who felt

himself to be in the last stage of consumption, and wished to see his only child fixed there before his death. He lived to visit her once, and appeared very thankful that such a place was provided for the homeless, and those who had none to care for them. In another instance, a poor mother, apparently very near her close, expressed a strong desire that her child might be received. It seemed probable, if measures were not taken to prevent it, that in case of its mother's death, the little creature would be devoted to the wretched lot of begging in the streets. Some members of the Association took charge of it, and paid its board till the decease of its parent, when it was removed to the Shelter, and thus rescued from vice and want.

The school has been regularly kept up, and the improvement of the children satisfactory. We trust that the careful instruction daily imparted to them by a conscientious teacher and her assistant, will, in some instances at least, prove of enduring benefit.

It is an interesting spectacle, and one well calculated to touch the feelings of a philanthropic mind, to see these little bereft ones assembled in a comfortably-furnished school-room,—generally with healthy and happy countenances,—and while interested in their employments and pursuits, training we would hope, to knowledge and to virtue.

One hundred and thirty-six articles of clothing and house linen, besides twenty pairs of knit stockings, have been made by the pupils during the past year; which branch of their education, while it contributes to aid the family, will, we believe, prove advantageous to them in after life. We have an instance of a little girl recently placed with a tailoress, who, we are gratified to hear, can make herself useful in this department, as well as in the ordinary routine of domestic employment.

Satisfactory intelligence has been received from several of the children serving in families for a number of years; while reports of a different character respecting others sometimes sadden our feelings. Yet we are not discouraged, but desire to persevere in our feeble efforts to elevate in the moral and social scale, this neglected portion of the human family.

Two of the lads bound out from this Institution have, during the past year, honourably finished their term of apprenticeship.

Since our last report, one of our boys, aged about thirteen years, has been placed at the "Institute for Coloured Youth," where he continues to reap the benefits of religious and literary instruction, combined with a knowledge of agriculture and other useful pursuits. It is satisfactory to be able to note, that several of the lads apprenticed by this Association to the managers of the Institute, have given reason to hope, that the seeds of improvement sown in early infancy, and afterward carefully cherished, may, under the Divine blessing, prove the means of crowning their maturity with the fruits of piety and virtue.

The children who are old enough to attend a place of worship, are, as usual, taken to meeting on the mornings of the First-day of the week; while the afternoons are devoted to

reading the Holy Scriptures, and the perusal of books of an improving tendency.

We feel particularly grateful to those friends whose kindness and liberality have aided us in meeting the current expenses of the year;—yet we have again to acknowledge that our funds are very low. But we desire to feel a continued trust that He who turneth the hearts of men, even as streams of water may be turned, will send us help in the needful time.

Our treasurer will gladly receive donations in money, at her residence, No. 30 South Twelfth street; and dry goods, vegetables, &c., will be acceptable at the Shelter, corner of Thirteenth and James street.

When the former report was adopted, there were in the house,	
Children, - - - - -	43
Since admitted, - - - - -	14
Apprenticed, - - - - -	7
Deceased, - - - - -	2
Returned to friends, - - - - -	1
Now in the house,	47
	57
	57

For "The Friend."

HE WAS NOT THERE.

WRITTEN AFTER A WEEK-DAY MEETING.

I sat amid the worshippers; my mind went forth to the
 But where the congregation met, thy form I could not see.
 The wings of Ancient Goodness were hovering o'er the place,
 But 'neath their canopy of love thy form I could not trace.
 From heaven came down fresh manna the hungry souls
 But there thou gatheredst not a crumb to stay thy hour of need.
 The Holy Spirit open'd the door, and living prayer was heard,
 But ah, no incense from thy heart before the throne appeared.
 Baptized in suffering, faithful ones the church's sorrows bore,
 But ah, thou drank not of their cup, nor tasted of their store.
 "Let there be light" said Mercy's voice,—Hope's rays around them shone,—
 But all these holy beams of joy were to thy soul unknown!
 The world has won thee from the church! Would that we knew the way,
 To pluck thee from its strangling grasp, before the cross to lay!
 In youth, the Saviour found thee, thy vows to him were true,
 And love of Christ came on thy heart as gently falling dew:
 But now, at Mammon's altar thou daily may'st be found,
 Groping in darkness after wealth, in triple fetters bound!
 Yea, such a galling slavery, unhappy is thine,
 As thine's who dig for filthy gold in Peru's darkest mine!
 Yet know, this soul-bought treasure, quick from thy grasp may flee,
 For "they shall perish" is inscribed on all earth's pageantry!
 —Oh, would that when the worshippers meet in the house of prayer,
 Thy heart and presence might be found among "thy people" there!

N. L. First mo. 1844.

For "The Friend."

Memoirs of Samuel Fothergill.

(Continued from page 134.)

SAMUEL FOTHERGILL to JOHN CHURCHMAN.

Warrington, 1753.

I have by no means forgotten thee; thou art too deeply fixed in my mind to be easily displaced. Thy affectionate, instructive epistle from Cumberland, hath been often a means of bringing thee near to my soul, and it into a reverent search and jealous care to move right when I can move, and endeavour to stand safe at all times by standing out of my own abilities, and in that which comes from God.

— And now, my dear friend, I must inform thee of the principal reason of my long silence, and the discontinuance of my correspondence. I have had, since my return from Norwich, a very baptizing time of inward distress and want, and been brought very low in mind, even sometimes almost to question whether I had ever been right, or should ever be happy. I ever kept my complaint secret, and my mouth in the dust, under the correction of my heavenly Father's rod; and he sometimes revives a little hope. In this time of solitary distress, I have observed some causes of chastisement, and hope of more stability and faithfulness has attended. To sing I could not; to complain I durst not; to write of religious things was passing beyond the line of present experience, and that is sacrilege. I know thee so well as to be assured thou could not relish such a correspondent; however, I have often remembered thee nearly, and my spirit being so closely touched with secret sympathy with thee, has been some evidence that my life is not altogether gone. I salute thee and Mary Peisley, when thou sees her, most affectionately, and am thy friend and companion in the tribulations, and, may God grant it, the patience of the gospel. S. F.

JOHN CHURCHMAN* to SAMUEL FOTHERGILL.

Moate, Eighth mo. 13th, 1752.

When, by the secret touches of Truth, we are made to feel and know each other, though to the outward entire strangers, there is a foundation of friendship laid which is not easily erased; 'tis hereby we know ourselves to be members one of another, and cannot help at times remembering each other, in the participation of the true communion; and the humble address of our souls is, that ourselves and our brethren may be preserved pure, and, as worthy communicants presented before the holy table, cleansed from the spots of the world, and all the crooked wrinkles of self. We then have no thoughts of asking dignities for ourselves, or for one another, as to sit on

the right hand or on the left, but to be preserved in innocency, and to have our names written, yea recorded, in the Lamb's book of life; an inheritance to such is sure in life eternal, if they continue faithful unto death.

When we are humbled before our great Master, in a sense that his love is lengthened out to his church and people, we are made willing to follow him in the way of our own duty, whithersoever he leads us; and good it is to mind our own business properly, without thinking ourselves too much alone in the work of the Lord, and others too negligent; or inquiring too busily into the gifts of one, or be too much concerned what another shall do. These dispositions seemed to be gently both reprehended and instructed by our Lord, in his answers to well-meaning Martha, when she said, Bid her that she help me, and to Peter, on his query, What shall this man do?

But when the baptizing virtue, and power of Truth overshadows our souls, we cannot help desiring that the people may keep their ranks, and in sanctification of both body and spirit, stand prepared that the Lord may choose and instruct, gift and qualify, judges, counsellors, rulers, and chiefs, both in the ministry of the Word, and in the discipline of his Church.

I have been confined to my room for more than ten days, by reason of a great cold, taken, I suppose, in the north, in damp houses and cold beds, but, through the tender mercy of kind Providence, am in a fair way of recovery. The respite from travelling and immediate exercise has been as a rest to my spirit, which has been preserved resigned, and mostly quiet. I have often sought to know mine own imperfections, and have been favoured with a sight of several things concerning myself and my brethren engaged in the work of the ministry; methought I had a renewed glimpse of the holy attire with which the attendants at the holy altar should perpetually stand arrayed; the vestments are holy, the garments clothe the spirit, and the adorning is beautiful, and never waxes old; it is girt about the loins of the new man, and loosely hid aside when immediate service seems over; it is bound in the heart, and coupled in the soul. Oh! let this Urim and Thummim be forever with the Holy One, and by him renewed to his children.

Dear Samuel, the near sympathy which arose at first sight, and silent salutation that made the inward birth move, has often been brought to my remembrance, and, pursuant to the solemn covenant between us soon after our first acquaintance in thy brother John's little parlour, I have found a great freedom to act towards thee as an unreserved, open-hearted friend, and shall therefore add a little further. In a feeling sense of Divine goodness, my soul has been humbled on thy account, that the Lord, in the riches of his sure mercies, did vouchsafe to pluck thee from the fire, and quench the darts that were shot at thy soul, and by lifting thine eyes to himself, healed thy wounds, and chose thee as a vessel for his use, and for an instrument to publish his name and proclaim his light and salvation to the Gentiles; and it sprang in my heart, in much

brotherly affection, to say, Prize thy privilege, which thy calling, for it is high and holy; watch against the world, that it do not clog thee; with the spirit thereof be not too familiar; there are that pretend to be children of the light, who are lying in wait to gain the friendship of those whom the Lord, by the indwelling of his word, has made as a flame against those who reside in the Mount of Esau; and coals from their mouths have kindled in the hidden treasure of these worldlings and libertines, and begun to burn in their hearts, and they have sought the friendship of such, and sometimes, when gained, they have valued themselves, and have smothered the fire, and continued in their corruptions.

Oh! the awful authority, the becoming sweetness, the instructive mien, the besmearing gesture with which Truth arrays her votaries, far surpassing all our modern polite and worldly-genteel airs.

With the salutation of love, thy real friend,
JOHN CHURCHMAN.

ANTHONY BENEZET to SAMUEL FOTHERGILL.

Philadelphia, Tenth mo, 17th, 1757.

I herewith send thee a new edition of John Everard's writings; a book, on the reading of which, often, light and a degree of life have been communicated. Doubtless thou art not unacquainted with it; but, as it is scarce to be met with amongst you, I thought it might not be unacceptable to thee or thy neighbours. However, it is the best token I am at present capable of sending thee of my remembrance and love; which is as sincere and entire as my poor weak heart is capable of. May the Almighty be thy guide and strength!—Painful in many, very many respects is our situation, particularly mine, under an uncommon sense of poverty and desertion. O, the weakness, the instability, the self, the remains of a subtle pride that hangs about human nature, even of those that are esteemed good and wise in the main. How liable to change, waver, and run from one extreme to the other. Well, I hope I am cured from any more dependence and expectation from man. May I steadily seek comfort and establishment in God alone, by retirement, silence, and prayer!

I have often desired to write to thee at large, concerning the present situation of our affairs, but have been let hitherto for want of a sufficient freedom thereto. Perhaps it is best it should be so. I may with pleasure say, that there continues to be a great shaking amongst our dry bones; the hearts of many amongst us, especially the youth, are touched with love and zeal for God; may they abide the trial better than I have done, and escape the many snares which the enemy seems to strengthen himself to lay in their way. The world and the flesh allure on the one hand, and when that is in measure overcome, another dangerous snare presents, from a kind of enthusiastic spirit, which I apprehend very much prevails, and often, too often, presents itself amongst the sons of God, even in otherwise honest-hearted ones. A mixed fire, in a great measure proceeding from the passions of the creature, being warmed and raised by

* John Churchman, of East Nottingham, in Pennsylvania, a Friend well known by the published account of his life and gospel labours. In the year 1750, accompanied by William Brown, he arrived in England, on a religious visit to this nation, also visiting Ireland and Holland. This occupied him nearly four years; and in 1754 he returned to his native land. He died on the 24th of Seventh month, 1775, aged near seventy, a minister about forty-two years.

that which has the appearance of zeal, and even in some, I have feared, from the melody of their own voice, which makes the creature imagine it is as on the mount, when its fruits, its spirit, and its brethren's religious sense declare it is not. And this spirit, not being sufficiently learned in that neckless, diffidence, and doubt, which accompanies the true gospel, is impatient of contradiction, and very apt to smite at the honest fellow-servant, when put on re-examining its attainment, prospect, and foundation. From these two extremes, joined to my own great poverty, arise pain, and often deep anxiety. I need not desire thee to excuse my irregularity and freedom. I know thy sympathising heart can bear with the poor and weak. Only I would desire that, as often as thou finds freedom, thou wouldst let me hear from thee.

I salute thee, dear friend, and thy wife, and in the nearest and dearest manner bid thee farewell.

ANTHONY BENEZET.

"Of this virtuous, humble man, so well known for his philanthropy, and as an early and strenuous opposer of the slave-trade, little need be said here. He was born at St. Quentin, in France, in 1713. He was of a respectable family; his father, a wealthy man, was a protestant, and, along with many others, was obliged, by the persecutions which followed the revocation of the Edict of Nantes, to seek a shelter in a foreign land; he accordingly removed with his family to London, and afterwards to Philadelphia. His son Anthony joined the Society of Friends, about the fourteenth year of his age, and for the greater part of his life pursued the useful occupation of a school-master. A competent judge has pronounced him "one of the most zealous, vigilant, and active advocates which the cause of the oppressed Africans ever had."

After a life spent in endeavouring to serve God, and eminently devoted to the service of his fellow-creatures, he died, aged seventy-one years, on the third of Fifth month, 1784.

At his interment the greatest concourse of persons, of all ranks and professions, was present, that had ever been witnessed on such an occasion in Philadelphia. Several hundred black people attended, to testify their regard for this Friend of their oppressed race, and of mankind at large."

(To be continued.)

For "The Friend."

Relics of the Past.—No. 3.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Here outside imitations of the best actions of the best men, will never advance the inquirer one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 143.)

"About the twenty-fourth year of my age, [1769,] I was put into the commission of the peace, which tended to excite considerable thirst for preferment in government, a taste that had much impeded the progress of my testimony against slavery, as it furnished an idea of additional necessity for slaves to sup-

port me in that mode of life. I was solemnly impressed with the importance of the trust when about undertaking the commission, and resolved to discharge my duty therein fully; yet though I endeavoured to perform this to the best of my understanding, I never felt that peace of soul I desired, during my continuance in office. This brought me into a strict scrutiny, and a confirmation succeeded of the Truth of our great Master's declaration, '*My kingdom is not of this world.*' My mind had remained steadfastly attached to this sentiment, when at different times since I have been solicited to accept of any station either in the legislative or executive departments of government, especially as it considerably un-fits for the promulgation of peace and good-will among men, when there is an embarkation in human policy, on its floating sea of party spirit; that gendereth envy, malice, revenge, rents, divisions and war. The abundant use of oaths, with frequent perjuries, in what relates to matters of government, appears to me not only a manifest violation of Christ's injunction to his followers, '*Swear not at all,*' but is also a profanation of the sacred name.

"And, indeed, I have felt scrupulous of taking an active part at elections, lest I should not only become tinctured with a spirit of party, but also contribute by my vote to the placing those in power who might become oppressors of tender consciences. If we give no just occasion of offence, but are in other respects useful members of the community, we may be admitted without censure to the exercise of these scruples; and it would be more to the honour as well as blessing of the world, if the tender conscience was more cherished.

"I was concerned with two estates, to which belonged many of the African race; in one they were willed to the heirs particularly named, and, as executor, I conceived I must exercise the government over them, to enable me to settle with the heirs. But I was turned solidly to consider, that I should not be justified in doing that for another, which I was fully convinced was a sin to do on my own account. The prospect being clear, a solemn impression took place at the time, that I believed to be the language of holy certainty, '*That neither I nor mine should ever suffer by my discharging them.*' I called them in, and let them know, so far as I had power, they were free. Some who were hired by their own consent, I informed, must continue the time out, and they should have their wages, and likewise all their earnings from their master's death. This was fully complied with on my part, to the best of my knowledge; and according to my faith, so was the event, the several heirs as they arrived at age, liberated the slaves, and released me.

"I also found an engagement to make restitution to those I had held in a state of bondage, for the time so held, which was done according to the judgment of indifferent men, agreed on by myself and the blacks. And on reflection, I found I had so much had in selling some, as to put me under an obligation to release them; which I did to a considerable amount, on my own account, my then

wife's, and some who belonged to her father and grandfather.

"About this time, I was appointed on a committee to labour with the members of our Society who held slaves, in order to convince their understandings, of the inconsistency of this practice with Christianity. This labour was so far best that in a little time most of our members liberated theirs. Now great stir was made, as if the country was going to be overturned and ruined. It appeared as if the lying spirit had gone forth to deceive the people. On my setting mine free, as I thought it best to put them from me, to manifest they were so, it was circulated that Mifflin had set free a parcel of lazy, worthless negroes; he could make nothing by them, therefore set them at liberty. This reflection had some weight with me, however unjust, and regarding Scripture injunction, not to let our good be evil spoken of, I thought it expedient to propose their having land and teams, and in return they should give me half their produce; which was put in execution with those who chose to accept the terms. Immediately the tune was turned, that Mifflin was making more money by his negroes now than ever, and keeping them in more abject slavery, under the pretence of their being free. I then determined to do what I did believe to be right, not regarding the unbridled tongues of men; and so I have endeavoured to act until this time, pressing through both good and evil report.

"Another trial occurred; I felt religiously engaged in testimony against the pernicious use of ardent spirits, so generally prevalent, particularly in time of harvest. We had been in the superfluous use of it in my family, and laying myself out as a candidate for promotion in government, as before hinted, when in the commission of the peace, I frequently kept the bottle and bowl on the table from morning until night; it being then, and I fear is yet too much, the corrupt manner by which worldly promotion is commonly attained. I now found a sore conflict was to be experienced, in attempting a practice so reverse to what I had been in, and in which I should stand alone. And having discharged my slaves, I feared I might never be able to save my grain, or carry on my firm to support my family. But the conviction of its rectitude was such, that I felt impelled to make the attempt. I had a number of people in my field, a master mason, with divers of his hands, among others. I thought if he became reconciled, it would tend to settle the minds of his companions, therefore began to discourse with him while he was reaping; when in a most shocking manner, he damned religion, and said he would have rum. This so affected me, I left the field, apprehending I should never be able to stem such a torrent. But seriously pondering on it, it sealed on my spirit, that if I should hand out this liquor, and any life by its means be lost, as I had several times seen a danger of being the case, I should not be clear of the blood of such. On which I determined through Divine assistance never to use it again on any like occasions; and with thankfulness, I may acknowledge, I have been

favoured never to suffer damage through the misuse of it in my fields, and so preserved from the misapplication of it since, that in all my concerns there has not been one pint used, except on particular occasions as medicine, and that but little.

"The late revolution now began to make its appearance, and as I was religiously restrained from taking any part therein, I had the epithet of toryism placed on me by interested holders of slaves. Insinuations were thrown out that my labouring for the freedom of the blacks, was in order to attach them to the British interest, notwithstanding I had liberated nine on the ground of religious conviction, before this revolutionary period arrived. Added to this, on the issue of the bills of credit by Congress, I felt restricted from receiving them, lest I might thereby, in some sort, defile my hands with one of the engines of war. I was dipped into sympathy with the condition of the blacks, being declared an enemy to my country, and like them, thrown out from the benefit of its laws. This for no other crime, but yielding to the impulses of Divine grace or law of God written in my heart. Abundant threats were poured out, that my house should be pulled down over my head, that I should be shot, carted, &c. This proved a fiery trial, my soul was almost overwhelmed lest I should bring my family to want, and it might be through a deception. I left my house in the night season, and walked into a field in the bitterness of my soul, and without any sensible relief returned back. On stepping into the door I espied a Testament, and opening it in the 13th chap. of Revelations, found mention there made of a time, when none should buy or sell, but those who received the mark of the beast in the right hand or forehead: and it is fixed in my mind, that if I took that money after those impressions, I should receive a mark of the bestial spirit of war in my right hand; and then the penalty which is annexed in the ensuing chapter must follow. I then resolved, through the Lord's assistance, which I craved might be afforded, never to deal in any of it. This afforded me some relief, and finding my wife so far united with me as to refuse it likewise, (saying, though she did not feel the matter as I did, yet, through fear of weakening my hands, she was most easy not to touch it.) I became much strengthened, and resigned to suffer what might be allotted; feeling at times the prevalence of that Power, which delivers from all fear of the malice of men or infernal spirits, and reduces the soul to perfect subjection to the holy will and ordering."

(To be continued.)

THE CATHOLIC CHURCH.

"Something [says Robert Barclay] which I, together with my brethren, do believe concerning the church.

"The Church then, according to the grammatical signification of the word, as it is used in the Holy Scripture, signifies an assembly, or gathering of many into one place; for the substantive *ἐκκλησία*, comes from the word *ἐκκαλιω*, I call out of, and originally from

καλιω I call; and indeed, as this is the grammatical sense of the word, so also it is the real and proper signification of the thing, the church, being no other thing but the society, gathering, or company of such as God hath called out of the world, and worldly spirit, to walk in his LIGHT and LIFE. The church then so defined is to be considered, as it comprehends all that are thus called and gathered truly by God, both such as are yet in this inferior world, and such as having already laid down the earthly tabernacle, are passed into their heavenly mansions, which together do make up the one Catholic Church, concerning which there is so much controversy. Out of which church we freely acknowledge there can be no salvation; because under this church and its denomination are comprehended all, and as many, of whatsoever nation, kindred, tongue, or people they be, though outwardly strangers, and remote from those who profess Christ and Christianity in words, and have the benefit of the Scriptures, as become obedient to the holy light and testimony of God in their hearts, so as to become sanctified by it, and cleansed from the evils of their ways. For this is the universal or catholic spirit, by which many are called from all the four corners of the earth, and shall sit down with Abraham, Isaac and Jacob: by this the secret life and virtue of Jesus is conveyed into many that are afar off, even as by the blood that runs into the veins and arteries of the natural body, the life is conveyed from the head and heart unto the extreme parts. There may be members therefore of this Catholic Church, both among heathens, Turks, Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who, though blinded in some things in their understanding, and perhaps burdened with the superstitions and formality of the several sects in which they are engrossed, yet being upright in their hearts before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteousness, are by the secret touches of this holy light in their souls, enlivened and quickened, thereby secretly united to God, and therethrough become true members of this Catholic Church. Now the church in this respect hath been in being in all generations; for God never wanted some such witnesses for him, though many times slighted, and not much observed by this world; and therefore this church, though still in being, hath been oftentimes as it were invisible, in that it hath not come under the observations of the men of this world, being, as saith the Scripture, Jer. iii. 14, *one of a city, and two of a family*. And yet though the church thus considered may be, as it were, hid from wicked men, as not then gathered into a visible fellowship, yea, and not observed even by some that are members of it, yet may there, notwithstanding, many belong to it; as when Elias complained he was left alone, 1 Kings xix. 18, God answered unto him, *I have reserved to myself seven thousand men, who have not bowed their knees to the image of Baal*; whence the apostle argues, Rom. 11, the being of a remnant in his day.

APPLYING THE PROMISES.

"The promises of God are great and precious, and give to partake of the Divine nature, those who wait upon the Lord in the faith and obedience of the Truth. There are states to which they belong; and states to which they do not belong. If any one apply a promise to himself, not being in that condition to which it belongs, he deceives his soul, he partakes not of the comfort of the promise but his imaginary apprehensions of it.

"There is a state of wounding, judgment, and of God's pleading with the soul, on account of sin. He that breaks and wounds, can alone bind up and heal. The Lord heals by the same Spirit and power, with which he wounds, and it is hard to lie under the judgment, to bear the indignation of the Lord, and to keep open the wound which he makes, until he pour in the oil to heal. For there is that near, which will be offering to heal before the season, and will be bringing and applying promises, otherwise than the Spirit of the Lord intends or applies them. This is to be diligently watched against, that the hurt of the soul, wounded by the Spirit of the Lord, be not healed slightly, peace spoken to it and hope raised, which is not of the Lord. To give up to feel that which wounds, to receive the woundings of thy soul's friend, and to lie low before him in this state, is the right way; waiting upon him in the way of his judgments and righteous indignation, until the same that wounded speak peace. For the same is to speak peace and not another; 'I, the Lord, wound and I heal; I kill and I make alive.'

"Let every one that would not be deceived, or misapply the promise, wait to feel that which leads into the condition to which the promise belongs. He that applies the promises to the soul, having brought it into the state to which they belong, will lead to the fulfilling of them, to the receiving the good things promised and waited for; so that the soul shall witness the gospel to be a glorious state indeed, a state of life, liberty, power, and dominion, a state of holiness, a kingdom of righteousness and peace, wherein there are everlasting mansions and dwelling places in Christ Jesus, for the seed of the righteous for evermore. The Lord God of everlasting mercy, life, power, and rich goodness, cause the light of his own Holy Spirit to shine into your hearts, guide you thereby into and in the true way, even in the pure living path, which was, and is but one forever, that you may come into the true possession and full enjoyment and infallible witnessing of these things."

Bears Fishing.—During the height of the fishing season the salmon are so plentiful in all the rivers and creeks of Kamchatka, that the bears catch them with the greatest ease; and will then only eat of the heads and backs. The Kamtchadales say, that a large bear will spoil from twenty-five to thirty fish of a night. As the season advances, and the fish get scarce, the bears become less choice in their food.—*Dobell's Kamtchatka.*

For "The Friend."

ELIZABETH ROBSON.

The decease of our beloved friend Elizabeth Robson, briefly noticed in the last number of "The Friend," is an event which will produce feelings of sorrow at the loss which the church has sustained, in the hearts of many in this country, as well as in her own land. She was a zealous and devoted minister of the gospel, and during a long course of years evinced her dedication to the best of all causes, by cheerfully surrendering the comforts of home, and all the endearments of domestic life, to travel abroad, under an apprehension of religious duty, and preach the gospel of life and salvation. In this service she visited the meetings of Friends in England, Wales, Scotland and Ireland, and those who make profession with us on the continent of Europe. Her first visit to America was during the troublous times of Hicksism, when she travelled extensively over this continent, and in common with her fellow-labourers in the gospel from across the ocean, encountered much opposition and obloquy from those who have since separated, who appeared generally to entertain a decided hostility to English ministers. Her last visit in our country, was completed only about a year and a half before her death, and included nearly all the meetings of Friends in America. Diligent in the service of her Divine Master, she had procured the requisite testimonials of the unity and approbation of her friends in a prospect she had of visiting the families of Friends in one of the Monthly Meetings in London; and while engaged in the necessary preparation for the journey, was suddenly seized with a paralytic affection, which deprived her of the use of her right side, and considerably affected her speech. Although for a few days her symptoms gave some evidence of amendment, so that her family entertained some hopes of convalescence, yet she gradually sunk under the shock; and with great peace and sweetness of mind, quietly passed away, after about eleven days' illness. While we cannot but lament the removal of those who have been thus usefully and acceptably employed in the Lord's vineyard; it is consoling to believe, that she has been "gathered into the heavenly garner, as a shock of corn cometh in its season;" and that we may adopt concerning her, the language recorded by the beloved disciple, "Blessed are the dead which die in the Lord—yea, saith the Spirit, for they rest from their labours, and their works do follow them."

THE FRIEND.

SECOND MONTH, 3, 1841.

The inquiry has frequently been made both verbally and in writing, why the truly valuable and important document issued with such entire unanimity by our last Yearly Meeting, relative to many of our doctrines and testimonies, had not found a place in "The Friend." We may observe in reply, that the delay has not been owing to any doubt as regards its

intrinsic excellence, but from the necessity which pressed upon us first to dispose of other matter on hand. With the present number we have made a beginning, intending to proceed in due course by reasonable portions until completed; the propriety of which, we trust, will be admitted by our readers generally.

No. 1, vol. 8, of "The Friends' Library," has made its welcome appearance. It is richly freighted with the commencement of the memoirs of one, the recollection of whom, and of his fervent, powerful and baptising preaching in the ministry of the gospel of Christ, are yet fresh in the memory of not a few, his cotemporaries, yet remaining in this land, and on the other side of the Atlantic—to wit, Thomas Scattergood, late of this city. The editor's intimate acquaintance with him for a term exceeding thirty years, may possibly, in degree, influence him in forming the opinion, that, judging from the specimen now given, few works of the kind have appeared more interesting, or more instructive to the Christian traveller. On another page will be found a communication from a correspondent, including some extracts from the work. The question forcibly arises on the present occasion, are Friends throughout this extended country, heads of families especially, sufficiently awake to the importance of the privilege which the publication of "The Friends' Library" presents, of supplying to their households while they may, an abundant store of valuable reading, and which is not likely to be offered again in a form so cheap and so unexceptionable? It may be well to subjoin an extract from the circular of the editors, printed on the cover of the present number:—

"Perhaps it is not presuming too much to hope, that the opportunity thus given to the youth, of becoming acquainted with the principles and practices of Friends, and with the blessed fruits which they produce both in life and in death, may be a means of leading them to embrace the Truth in the love of it, and to follow, in the way of the Cross, those who thus followed Christ to an inheritance incorruptible and undefiled, and that fadeeth not away.

"With a view to encourage renewed exertions to extend the circulation of the Friends' Library, the editors propose that any Friend who may procure five subscribers, and collect and forward the money in current funds, shall receive a sixth copy for his trouble, instead of one for eight as heretofore."

It seems to us that "Recognition," while commendable, as being "merely speculative," the article on the "Recognition of Friends," &c. has himself widely strayed into the mazes of that bewildering path; and, perhaps, we need furnish no better reason for declining the insertion of his essay, than by quoting his own words. "It is a question which I have felt best satisfied to leave for the revelation of the world of spirits, considering that our all-wise Creator will do that which is best. I am free

to trust the future to His benign arrangement, without being over-curious as to the manner and form of our existence in the world to come; receiving at the same time with thankfulness, what He has been pleased to reveal."

At the same time we acknowledge, that on a closer reading of the article by "A Friend," it does appear to us, that in more than one place the writer is liable to the charge of obscurity; and, indeed, it has been suggested, in one instance has fallen into an error. We allude to the assertion, that it is the *spiritual part of man*, quickened by the Holy Spirit, that searches all things, yea the deep things of God; for the reason which he gives, that the Holy Spirit has no need to search, already knowing all things.—David said, Search me, O God, and try me, &c.—this was to be done by the Holy Spirit. The Apostle Paul says, the Word of God is quick and powerful, and sharper than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* of the thoughts and intents of the heart. This searching operation is performed by the Holy Spirit.

If the writer of that article would turn to the passage, a part of which he quoted, we think he must be convinced, that the apostle had no allusion to the spiritual, or any other part of man, but to the Holy Spirit, which reveals to the regenerate soul the things which God hath prepared for them that love Him.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed* them unto us, [not by the spiritual part of man searching into them, but] by his Spirit; for the Spirit searcheth all things, yea the deep things of God." No man by searching can find out the Almighty. "The things of God knoweth no man, but the Spirit of God," and it is only as they are revealed unto us by the Holy Spirit that we can livingly know or understand them.

It is probable some of our city subscribers have not been supplied with the paper of last week, owing to the indisposition of the Friend who usually delivers it. Those who did not get a copy, will please apply at the office.

DANIEL WHEELER'S JOURNAL.

The editors of Friends' Library having printed some extra copies of the Journal of our beloved friend Daniel Wheeler, they may be procured on application to William Evans, No. 134 south Front street.

DIED, at her residence, in Upper Darby, near this city, on the 23d ult, SARAH RHOADS, widow of the late Samuel Rhoads, an elder of Darby Monthly Meeting, in the 73d year of her age.

On the 20th instant, at his residence, Highland county, Ohio, after about six days' indisposition, RICHARD BASSETT; a member of Fall Creek Monthly Meeting, in the 84th year of his age.

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PHILADELPHIA.

THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 146.)

OF THE ONE TRUE GOD, AND THE THREE THAT BEAR RECORD IN HEAVEN.

We believe in one only wise, omnipotent and everlasting God, the creator and upholder of all things, visible and invisible,—and in one Lord Jesus Christ, by whom are all things, the mediator between God and man,—and in the Holy Spirit, which proceedeth from the Father and the Son; one God, blessed forever, to whom belong all glory and honour, adoration and praise, forever.—Amen.

In speaking of the infinite, eternal Being, we have always considered it most proper and consistent with his all-glorious and incomprehensible existence and attributes, and safest for us, finite creatures, to confine ourselves to the language of Holy Scripture. For this reason, and because it tends to perplexity and doubt, the Society has always objected to the use of the terms person and personality, in speaking of the Father, the Son, and the Holy Spirit. Man may think, by his wisdom and learning, to define the Divine existence, and render it more intelligible than the holy men who wrote under the immediate guidance of the Holy Ghost; but we believe that all such attempts will ever be vain and futile, and that it is our duty humbly to receive, and rest satisfied with, the description of the Three that bear record in heaven, given to us in the language of Holy Scripture, without attempting to pry further into this sacred mystery. To speak of the Supreme Being as constituted of three persons, and to attempt to define in familiar terms the relative place and office of each, we believe does not tend to edification, but is calculated to lessen that reverence and fear which ought always to clothe the mind in speaking of Almighty God; tends to bewilder and confuse the sincere inquirer after truth, and not only leads into unprofitable speculation, but may give ground to the sceptic to cavil at the Christian religion.

Our ancient Friends, though often assailed in reference to this article of their faith, by

persons who laboured to draw them into the use of terms which they considered improper and unscriptural, steadily refused to depart from the language of the prophets, and of our blessed Lord and his apostles, in relation to it; even though they were charged with unsoundness of principle, because they rejected those scholastic terms of their opponents.

George Fox, in a work entitled, "An Answer to all such as falsely say the Quakers are no Christians," writes thus on this subject, viz. :—

"We own the Father, the Son, and the Holy Ghost, as the apostles have declared. And it is the Spirit that beareth witness, because the Spirit is truth; for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three which bear record in earth, which we own. And now let none be offended, because we do not call them by those unscriptural names of Trinity and Three persons, which are not Scripture words; and so do falsely say, that we deny the Father, the Word, and the Holy Ghost, which three are one, that bear record in heaven, &c.; which three we own with all our hearts, as the Apostle John did, and as all true Christians ever did, and now do. And if you say we are not Christians, because we do not call the Father, Son and Holy Ghost, the Trinity, distinct and separate persons, then you may as well conclude that John was no Christian, who did not give the Father, Word, and Holy Ghost those names.

"We believe, concerning God the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs: 1st. That there is one God and Father, of whom are all things; 2dly. That there is one Lord Jesus Christ, by whom all things were made, who was glorified with the Father before the world began, who is God over all, blessed forever; that there is one Holy Spirit, the promise of the Father and the Son, and leader and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are one, even the Father, the Word, and the Spirit."

Robert Barclay, in his Confession of Faith, says, "There is one God, who is a Spirit; and this is the message which the apostles heard of him, and declared unto the saints, that he is light, and in him is no darkness at all. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. The Father

is in the Son, and the Son is in the Father. No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. The Spirit searcheth all things, yea the deep things of God. For the things of God knoweth no man, but the Spirit of God. Now the saints have received, not the spirit of the world, but the Spirit which is of God, that they might know the things which are freely given them of God. For the Comforter, which is the Holy Ghost, whom the Father sends in Christ's name, he teacheth them all things, and bringeth all things to their remembrance."

Concerning the Father, the Word, and the Spirit, William Penn, says, "Because we have been very cautious in expressing our faith concerning that great mystery, especially in such school-terms and philosophical distinctions as are unscriptural, if not unsound, the tendency whereof has been to raise frivolous controversies and animosities amongst men, we have by those who desire to lessen our Christian reputation, been represented as deniers of the Trinity at large; whereas, we ever believed, and as constantly maintained, the truth of that blessed Holy Scripture three that bear record in heaven, the Father, the Word, and the Spirit, and that these three are one; the which, we both sincerely and reverently believe, according to 1 John v. 7. And this is sufficient for us to believe and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations and strife, and persecution, where it runs high, and to parties, as may be read in bloody characters in the ecclesiastical histories."

The following is extracted from a work written by George Whitehead, entitled "The Divinity of Christ, and unity of the Three that bear record in heaven, and the blessed end and effects of Christ's appearance, coming in the flesh, suffering and sacrifice for sinners, confessed and vindicated by his followers, the Quakers."

"The divinity of Christ confessed by us called Quakers, and what we own touching the Deity or Godhead, according to the Scriptures; that there is but one God the Father, of whom are all things, and we in him,—and one Lord Jesus Christ, by whom are all things, and we by him. That there are three that bear record in heaven, the Father, the Word, and the Spirit, and that these three are one, both in divinity, divine substance and essence; not three Gods, nor separate beings,—that they are called by several names in Scripture, as manifest to and in the saints; (for whatsoever may be known of God, is manifest in man;

Rom. 1.) and their record received as the full testimony of three, by such as truly know and own the record of the three in earth; and yet they are eternally one in nature and being; one infinite wisdom, one power, one love, one light and life, &c.

"We never denied the divinity of Christ, as most injuriously we have been accused by some prejudiced spirits, who prejudicially, in their perverse contests, have sought occasion against us; as chiefly because when some of us were in dispute with [others,] we could not own their unscriptural distinctions and terms, touching the Father, the Word, and the Holy Spirit; to wit, of their being incommunicable, distinct, separate persons, or substances; whereas, the Father, the Word, and Spirit, are one—not to be compared to corruptible men, nor to finite creatures or persons, which are limitable and separable. For the only wise God, the Creator of all, who is one, and his name one, is infinite and inseparable. And the Father's begetting the Son, and the Spirit's being sent, we witness to and own, as he said, 'Thou art my Son, this day have I begotten thee.' And he hath sent his Spirit into our hearts—and that the Father is in the Son, and the Son in the Father, yea in the bosom of the Father; so that they are neither divided nor separate, being one, and of one infinite nature and substance—Christ being the image of the invisible God, the first-born of every creature, by whom all things were created, both in heaven and in earth. Yea, the Son of God is the brightness of his glory and the express image of his substance. And that it was in due time that God was manifest in flesh, as in the fulness of time God sent his Son—and the Son of God was made manifest to destroy sin—and a manifestation of the Spirit is given to every man to profit withal. So the manifestation of the Father, of the Son, and Holy Spirit, we confess to and own to be in unity, and so the only true God, according to the Scriptures.

"And that Jesus Christ being in the form of God, thought it no robbery to be equal with God, and yet as a Son, in the fulness of time was sent of the Father, and took on him the form of a servant, in which state, he said, 'My Father is greater than I.' And he learned obedience through suffering, and was made perfect, and is become an everlasting High Priest, after the order of Melchizedeck, and is the author of eternal salvation unto all them that obey him; and God hath given us eternal life in his Son. And unto us a child is born and a Son is given, whose name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, and he is over all, God blessed forever, even the true God and eternal life. So that the deity or divinity of Christ, in his eternal, infinite, glorious state, we really confess and own, having known his virtue and power to redeem us from our vain conversations, and to save us from wrath to come.

"And we judge that such expressions and words, as the Holy Ghost taught the true apostles and holy men, mentioned in the Scriptures, are most meet to speak of God and Christ, and not the words of man's wis-

dom, or human inventions and devised distinctions, since the apostles' days."

(To be continued.)

For "The Friend."

OBEEDIENCE—KNOWLEDGE.

In the 15th number of "The Friend" is an interesting essay on the continuance of our Friendships in the Future Life. To the greater part of that essay, I have no objections. I fully agree that the opinion to which the author objects is visionary and fanciful; but every man has feelings which would be gratified if it were true, and which therefore, at times, he can but hope are well founded. It is liable to a severer condemnation when it becomes a part of that sentimental religion, which, as the writer well observes, is so prevalent in our times, and which has so powerful and dangerous an influence in concealing from ourselves the actual condition of the heart.

But I think the author has incautiously left the only firm ground for religious opinion to stand upon, in his speculations concerning the condition of the blessed, as regards the faculties retained by them. To all reasonings on this subject, the only proper answer seems to me to be—we know nothing about it. Revelation has not clearly unfolded—the human mind has no faculties capable of exploring these awful mysteries of a world that lies altogether beyond the range of experience and observation.

As I think the evils which have flowed from this mingling of opinions and theories on religion with revealed truth, and with the results of experience, have been among the great causes of the declension of vital piety in the Christian world, I will take the present occasion to point out some of the various shapes in which they present themselves, and the dangers to which a Society, professing, *as we do, is liable therefrom.*

It was by engaging in speculations beyond the limits of our powers, that many of the heresies of the early ages arose. Men fresh from the schools of pagan philosophy sought to form theories consistent with their own notions, as to the inscrutable mysteries of the Godhead; and the wildest chimeras, and most dangerous errors of opinion and practice followed. On the other hand, men sound in the faith sought to meet these bold innovators on their own ground, and to harmonise with, and explain by the dogmas of the schools, the faith of the Gospel; and this error, has, perhaps, been the more serious of the two. For the heresies and the wild fanaticism which the former engendered, came to an end; whereas the unsound philosophy which was brought to the aid of sound opinions, still maintains its influence in the Christian world.

To my mind, the fairest aspect of Quakerism, is the manner in which it teaches us that the progress of the true believer is guided. It turns the mind aside from merely speculative opinions to the path of duty. It tests at every step therein the reality of our profession. It never suffers mere opinion to take the place of living, practical faith. Knowledge—to the true Quaker—is the daughter

of obedience. He believes that the way of life is one in which the way-faring man, though a fool, may walk. He is assured that if he obeys in singleness of heart, the manifested will of Christ, he will be led from knowledge to knowledge of all that it concerns him to know. There will be a certainty and assurance in this knowledge accompanying obedience, with which mere speculative opinions have nothing in common. The spirit which is thus imparted, is one of clear and calm undisturbed confidence in the Truth. That such is the real character of Quakerism, is proved by the lives of all its most eminent and consistent disciples.

No matter how trivial the requisition,—if the still small voice enforce it,—it must be obeyed, or all progress, without there be a further visitation, is at an end. And all the Christian virtues follow in the train of obedience—docility to the Great Teacher—humility before God—distrust of man's own powers—faith, charity, patience, and long suffering. Obedience is thus first, and midst, and last of the Christian virtues. It is indeed the sole condition of attaining to any one of them.

It is ever to be borne in mind that this knowledge of Divine Truth, which is, when it goes hand in hand, with obedience, a true and saving knowledge, may, by being treasured up in the memory, become a part of the intellectual stores of the natural man. Disobedience destroys the practical efficacy of such knowledge, while its effects upon the theoretical views of religion are often such as to conceal from the individual and his friends the deadness which is creeping over him. There is generally, if not always, in the secret of the heart a consciousness of the falling off. We may strive then to recover our inward self-approbation by a higher profession, by greater assiduity in external performances, and we too often impose not merely on others, but on ourselves by these efforts. Who is there that cannot trace in the lines of his own experience the incipient stages at least of this fatal delusion? How often does this spiritual palsy creep from limb to limb over the whole frame?

This secret falling off from an obedience to the requisitions of the Divine Teacher, is the evil germ from which has sprung a large portion of the empty profession and ceremonial religion there are in the world. Among the heathen, who deemed that the favour of the gods was to be propitiated by offerings, men thought they fulfilled all the duties, by performing the public ceremonials of religion. The same feeling helps to keep alive to this day the rites and ceremonies which are but too often the substitutes for vital religion. This is seen in the dependence placed on the outward ritual—the sacraments, as they are called, of the Romish and most Protestant sects; and which may deceive the individual as to his own real state, by making outward compliances with prescribed forms, the great test of the soundness of his spiritual condition. It is with good reason that our book of Discipline speaks of them as "the teachings and impositions of men, out of which the Lord, by

his Spirit and power, hath gathered our Society."

When I look around upon those who have left our Society, to place themselves under these impositions and teachings, I cannot but think they seek a shorter and easier road, than the painful and difficult one which every true disciple must pursue. Some perhaps desire a profession more in favour with the world, that admits of an alliance with its pleasures and rewards. To some the silent meeting, the short and simple exhortation may have become irksome. Others losing sight of that fundamental principle of our faith, the Light of Christ within, may have become ensnared by arguments which they cannot by their own reasoning powers refute. Whatever strength such converts have added to the societies which they have joined, we all know how little they have taken from our own.

In these cases, the deviations are palpable to the meanest capacity that is divinely enlightened. But it is surprising how wide a departure will pass undetected, by those who are not kept quick of understanding in the fear of the Lord, if no overt act betrays its extent. When Elisha Bates submitted to the rite of water baptism, his influence in the Society was at once destroyed. Would he not have continued to be a leader to many, had he been wily enough to avoid this one compliance?

The taint of unsound opinions, which thus springs from secret disobedience, may lurk unseen in the constitution, like those obscure diseases, the symptoms of which are perceptible only to the practised eye, until they become incurable. Let us then endeavour to trace the rise and the progress of that spirit of speculative religion, and of empty formality, against which our early Friends waged an incessant war; and from the inroads of which no human society can ever with safety cease to watch.

To repeat what I have before remarked, the mere profession of sound doctrine is not religion. No matter how sound the form of words, or how zealous the profession, if we bring not forth its fruits, we are not grafted on the true vine, we are not of the flock of the companions of Christ. It is one of the subtlest deceptions of the unwearied adversary, thus gradually to loosen opinion and belief from their hold on conduct. Whatever does this—makes men contented with a mere profession, and diverts the mind from the straight, yet narrow path of duty. He who parts from his companions, for a road which seems to run in the direction which they are pursuing, keeps for a time the same objects in view; he is within hearing of their voices, within sight of their persons, and flatters himself that the wider and pleasanter course which he is following, must end at the same point. He does not think of the change which is gradually taking place in the scenery around him—the increasing distance between him and his old companions—or the new associates that are slowly taking their place; for his mind has gradually become accustomed to all this; nor is he aroused to the full consciousness of the

change which has come over him, until some of those events occur, which, in the progress of life, chill us to the heart, by suddenly reminding us of the lapse of time and the changes of the inner man.

Such is the case in regard to their brethren in the faith, of those whose obedience ceases to keep pace with knowledge. There can be, as I have said, no belief so firm as that which springs from living experience. Sentiments on religion, growing on any other grounds, bear words, and not realities; and however acutely we may reason respecting them, however we may think to fortify them by the authority of Scripture and of pious men, they are to us but *opinions*. As such, they are changeable and uncertain. Wanting the foundation of experimental knowledge, they are liable to be warped by the passions and the interests—to be turned aside by ingenious and artful reasonings; and not infrequently they undergo a total change, through gradations, scarcely perceived at the time by the individual himself.

It is no easy task to indicate the precise point at which opinions that run parallel for a considerable length begin to deviate. The broad and general principles may be sufficiently clear and distinct, while the forms of expression which separately flow from them may shade into each other, so as to require a nicer eye than ordinary to detect the source from which they spring. Forms of expression may thus incautiously be introduced among the members of a religious society, which involve consequences fatal to its own fundamental principles, and to its dearest testimonies. The doctrine of the immediate guidance of the Holy Spirit, the belief that it is the same Divine Monitor which convicts of sin in the dawn of life, that is the Leader and Teacher of the people of God—the assurance that obedience to these early teachings, faithfulness in the day of little things, is the condition of all growth in true religion, impart to the society which *lives up* to this faith, a character altogether peculiar. A godly self-denying life—sincerity to the very core of the heart—a scrupulously tender conscience—a liveliness of all the spiritual faculties, these and their kindred virtues, will be found among such a people, accompanied, it may be, by very little of what the learned term theological knowledge.

The primary duty being to follow the manifestation of the Light of Christ, as regards the course proper for the individual himself—a blameless life, and the subjugation of the passions and propensities to the yoke of the cross become the great tests of religious standing. All these effects of the guidance of the Spirit *run parallel*, so to speak, with the inspired volume. The humble Christian who thus lives up to his knowledge, finds in the perusal of the Holy Scriptures one of his greatest consolations, and he is led by that Spirit into the belief of all its doctrines. It confirms his own experience; it cheers his drooping heart; it opens to his illuminated eye the ways of God with man. Thus it is that he grows in spiritual knowledge, and that one of the most striking features of his character becomes an

undisputable earnestness, alike removed from the love of curious speculation, from exaggerated profession, and from indifference.

On the other hand, the tendency of a system which regards the Scripture as the sole foundation, and relies upon it as the only source of religious Truth, is to make the knowledge of their contents the test of religious standing. The two doctrines are not in their effects, to a considerable extent, and in a certain sense, incompatible, for a holy self-denying life is avowedly the great end of both. Yet the latter leaves exposed a weak point of the human heart, which the former carefully guards; for where the greatest importance is attached to the *knowledge of doctrine*, the formal profession of belief comes to be accepted as the sign of that change of heart, which, on the other system, is tested by a change of life. Not that the one does not regard a religious life, and the other sound doctrine. But such is man, that where the belief is in any way countenanced, that the performance of certain rituals and forms is acceptable to the Almighty, and where it is found that it will pass with the dispensers of reputation for the reality of religion, the mind may lend itself to the delusion, and not only rest contented with the mere profession, but seek by exaggerated expressions of piety and devotion to conceal its own secret consciousness of short coming from itself, and even to gain a high name for religion, by the strictness with which all the rituals of the worship are performed.

This religion, which has its seat in the intellect, may leave unsubdued the affections and passions of the natural man. It leads to a dependence upon an assent to the opinions derived from Scripture—to elaborate investigations of Scriptural doctrines, and an overestimate of the importance of such knowledge. Far am I from denying the real value of such researches. But the point I wish to enforce is, that where they are not made under the influence of the Holy Spirit, where they do not go hand in hand with obedience, according to knowledge, they are—even where they do not, from extrinsic causes, lead into error—but barren learning. The result of such researches will, however, in many cases, depend on the authors who are consulted. And hence it is that so many inexperienced persons, anxious for a more systematic and formal exposition of religious truth than our own writers have given, have resigned their understandings to the guidance of the sectaries into whose companionship they have first fallen.

In point of fact, I doubt whether any Christian community views Scripture with a truer regard than the Society of Friends. We receive it as the authentic record of Revelation. We hold all doctrine contrary to it to be a delusion of the evil one. We scrupulously adhere to its language in enunciating our principles. Whatever brevity there may be in our expressions on some points, is owing to this, that there is the same in the language of Scripture itself. Yet we cannot agree with the writers who term it the word of God, and the original fountain of Christian doctrine, and

we ought to be aware of the consequences likely to flow from the incautious use of language, which is the expression of opinions held by us to be unsound, &c.

Another instance of the influence which this adoption of modes of thought and expression foreign to our principles, exerts, is found in the different views respecting the First-day of the week. Other religious societies habitually apply to it the name of Sabbath, which implies that, this particular day of the week has been consecrated by a perpetual decree to rest and Divine worship, and that any labour performed therein is a violation of the Divine law. That the day should be employed in serious thoughts and Divine worship, is our sincere belief and practice, but not for the reason given. The Friend who blends in his own mind the two reasons for observing this day, is in danger of leaning on the wrong one, and of giving his assent to the maxims on which it is founded. Now, so far as he does this, he weakens as to himself one of the strongest defences of our doctrines. For, if the Jewish Sabbath form an exception—if, with respect to it, the hand-writing of ordinances has not been blotted out—then is it not true, that Christ's dispensation is purely spiritual; and if so there may be other exceptions, and our whole system be built upon the sand. This opinion of the sanctity of the day cannot fail to impart a feeling, that the worship performed therein must be peculiarly acceptable to the Divine Being, and it must lessen in the same degree the value of that which is performed at other stated times. It may even be assigned as the cause of an imagined effect—namely, that these mid-week assemblies do not answer the purpose of social worship and communion to their full extent.

Another and unhappy characteristic of this religion of sentiment and speculation, is, that as it has its life in excitement, in proportion as it prevails, the calm and simple narratives contained in the journals of our own Friends become flat and distasteful, and are forsaken for more highly wrought and exciting expressions of devotional feeling. This change of taste, I think, does great injustice to those excellent writings. To my mind, they are among the most instructive and edifying of religious compositions. They are more free, as a class, from cant, from affectation, from exaggeration, than any other religious autobiographies. Their very nakedness of their ornaments of style constituting what some esteem their dulness, is closely connected with their highest merit. Each one of them is the faithful record of a new explication—varying with the individual's temperament, intellect, previous history and condition in life—of the power of the Holy Spirit to conform and to mould all these opposing elements to its own blessed purposes, and proving by the uniformity of the result, in so many various and opposite cases, the reality and the efficacy of that Divine Power to which they bear testimony.

A religion of form is the necessary consequence of this loosening of opinion from its hold upon conduct—the natural substitute for that taking up of the cross which is so diffi-

cult for the natural man, who rarely fails to seek to supply by artificial heat the decay of the inner warmth of vital and spiritual religion.

If it become the situation of those who have been called upon to preach the gospel, how effectually does it close to them the spring of living ministry. Where it becomes that of the hearer, how does it take away the power of discriminating the sound from the unsound, the living from the dead? A lifeless ministry, dull and drowsy meetings, an impatience of silent worship, thus imperceptibly creep in.

If we examine the manner in which this secret defection from obedience influences the social relations and the religious commonwealth, we shall find equal occasion for melancholy reflection. Its first effect being to remove the power by which the natural propensities are kept in subjection, they soon regain their influence, softened, it is true, and accommodated to the peculiar position of the individual. The propensities and passions of man can feed and fatten on whatever food is offered to them. Vanity may lurk beneath the neat and costly garment, how plain soever its fashion; ambition find an ample field in the humble sphere of the duties of society.

Nay, more—do but allow them a corner, however narrow, for secret indulgence, and they will be the loudest in their censure of the excesses of other propensities. Grant to the desires of the natural man the free indulgence in their favourite objects whatever these may be, and it is marvellous, how closely they will counterfeit the voice of duty in all others. In proportion as men cease to be governed in their social relations, and in the affairs of the church, by an awful sense of religious duty, other motives—misplaced or unworthy—must act in its stead. It would not be difficult to trace the manner in which private friendships—the undue and even servile admiration of a popular preacher, the interests, the opinions, the prejudices—nay—the animosities of particular combinations and private circles—may thus almost imperceptibly become the predominant influences in public affairs. For, though our Society seeks and professes to be governed in its deliberations by the presence of the Head of the Church—the men who compose it, enjoy neither as individuals, nor as a body any immunity from error, save in the individual possession of that Wisdom which comes from above, and which descends upon the pure and the humble, and the sincere and the obedient alone.

There is another form of this delusion to which prosperous and highly cultivated communities like our own are peculiarly liable. Knowledge and wealth, when dedicated to the service of truth, are instruments for good whose value it is not easy to appreciate. But when they merely minister to the love of intellectual or physical indulgence, they may charm to sleep all the higher faculties of the soul. How easy is the descent for such a people into a benevolent philanthropy occupying itself abroad rather than at home—content with the decencies of religious form and

amiable manners—and basking in a sort of Christianized Epicurism.

Let no one seek to turn aside the severe reality of these truths, by fastening them upon others, or accuse me of fomenting unworthy feelings. There are times when the duties for which men must prepare themselves require the closest examination of themselves, the most unsparring truth to others. May the Father of Spirits grant unto the church, should that hour of her need ever come—champions—regardless of obloquy and fearless of man—who shall, in the majesty of meekness, and the invulnerable armour of integrity, stand forth, for the right and the true—the law and the testimony!

Even sin may be sinfully reproved; how thinkest thou that sin shall redress sin, and restore the sinner.—*Leighton.*

DIED, at his residence in Baltimore county, Maryland, on the morning of the 27th of Eleventh month, 1843, JESSE SCOTT, in the eighty-first year of his age, a member and elder of Gunpowder Monthly Meeting. He was strongly attached to the doctrines of the Society of Friends to his death. He bore his afflictions with much patience, and quietly passed away.

[The following notice of a Friend, whose death was mentioned the week before last, coming from his immediate neighbourhood, it is thought best to insert.]

—, in Philadelphia, on the 19th ultimo, whether he had gone for the benefit of medical advice, SAMUEL E. SPENCER, of Moreland, Montgomery county, Pa., in the fifty-seventh year of his age. At the period when that disorganising spirit arose in our religious Society, which not only endeavoured speciously to overthrow the discipline, but to subvert our ancient faith, the discriminating mind of our deceased friend was favoured to see its dangerous drift, and with steadfastness he took stand on the side of the "Man of Nazareth." With the few members of Hersham Monthly Meeting, who were made willing to be of the number of his despaired followers, Samuel Spencer cordially united; and not only kindly provided a house for the accommodation of that meeting, but in many ways contributed to encourage and animate his fellow-believers.—Through a humble reliance on the merits of his crucified Redeemer, he was mercifully favoured to feel the sting of death removed, so that the grave, over him, had no victory.—Shortly before his peaceful departure from the shackles of mortality, being greatly wasted by disease, he expressed his willingness to die, and his readiness to depart; and very precious and comforting was the evidence felt and expressed at his interment, that our sorrow for him "was not like to those who have no hope."

—, on the 19th ult. HANNAH ANDREW, widow of the late William Andrew, a member and elder of Spring Monthly Meeting, Orange county, N. C., in the nineteenth year of her age.

—, First month 20th, at Platekill, Ulster county, N. Y., after three days illness, SALAMON THOM, son of Nathaniel and Charity Thorn, in the 17th year of his age, with a well-grounded hope of a blessed immortality. The day on which he died, he spoke in a remarkable manner of heavenly things—saying, on one occasion, "I am going to join the angels in singing the song of Moses and of the Lamb, in that best abode where sorrow and sighing are known no more forever."

—, on the morning of the 23rd of Twelfth mo., 1843, at his residence in East Goshen, Chester county, Edw. THOMAS, in the sixty-second year of his age. He was an elder of Goshen Monthly Meeting; useful in religious Society, and much esteemed in the neighbourhood where he dwelt. In life, he approved himself to be a true disciple of a meek and lowly Saviour, and in death, being favoured with the presence of his Lord, he found no cause of terror or dismay.

For "The Friend."

Fetters of the Past.—No. 4.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 151.)

"The war advancing with increasing distress, gloomy prospects opened, and close proofs seemed at the door of such who were measurably redeemed from the spirit of party. Not only our testimony against war, in the support of which our religious Society has been oft brought under trials; but that against pulling down or setting up of governments was brought to the test. There are those, who from full experience know, that it is not a cunningly devised fable, but the truth of God revealed in the heart, through his light and good Spirit, that shows us we are called to raise the pure standard of the Prince of Peace, above all party rage, strife, contention, rents and divisions, in the spirit of meekness and wisdom; and in quietness and confidence, patiently to suffer what may arise for the promotion of this peaceable government of the Shiloh; in and through an innocent life and conversation; wherein the language is felt of 'Glory to God in the highest, on earth peace, and good-will to men.' This was the experience of many.—I am bold to assert it,—even during this cruel war, when thousands of men were endeavouring in its fierce and voracious spirit to destroy one another. Such have been my own sensations, when at one view I have beheld both parties, and had to risk a passage through them. I counted no one my enemy; I felt no fear from any thing on my part in thought, word, or deed; many times concluding, I should have had no objection for the two contending generals to have known my whole heart and conduct. I had, at an early period of that calamity, been convinced it would not do for me, even in idea, to wander without the boundaries of my professed principles; or I could not expect to be sustained by the secret aid of the God of the faithful, whose everlasting arm of help, with humble gratitude I may acknowledge, hath been stretched out for my strengthening and confirmation in a variety of instances: one of which was, when called upon among others for the support of Truth, to appear before the assembly of Pennsylvania, on behalf of our Friends who were banished from Philadelphia to Virginia, for the well-known forgery and unjust charge on our Society, dated from Spank-town; respecting which, some yet undertake to vilify us, though it hath been so fully refuted and cleared up.* I queried with

an American officer of high rank, whether he did believe that could have been written in any of our meetings? to which he replied, 'He believed it was written in a meeting-house.' I told him it would be hard for us to be answered for all the crimes committed in our meetings-houses, when they chose to take them from us by force; but did he believe it was written by any of the Society? His answer was, 'He believed General Sullivan knew who wrote it.' When on the day of the battle of Germantown, our Yearly Meeting issued a testimonial respecting our peaceable principles, denying said charge, I was one among others, appointed to present this to the commander-in-chief of each army. This was a proving time. To pass through opposing armies, most of whose minds were perhaps agitated, and many of them afresh fired by the spirit of war, from their recent engagement. We had no passport, or shield to protect us

English monarch, originally written at a time when the minutes of Congress themselves, were full of profession of allegiance to King George, were reprinted as something new; and at times, sentences were interpolated, to render them more odious to the people. Amongst all the papers prepared to injure Friends, during that period of bloodshed and commotion, no one was more remarkable than the Spanktown Forgery.

General Sullivan addressed a letter to Congress, dated Hanover, 20th of August, 1777, in which he states that certain papers he forwards had been discovered among the baggage of a prisoner taken on the 22nd instant. But one of these papers implicated the Society of Friends. This one purported to be an epistle issued by the Yearly Meeting of Spanktown, on the nineteenth of Eighth month, of that same year.

The name of the epistle appears to have had but little acquaintance with Friends, not knowing the names of their Yearly Meetings, or the places at which they were held. Spanktown, which was a nickname for Rahway, was given to the place in derision, and by those acquainted with this fact, was never used except in a light, ludicrous sense. This was a sufficient guaranty that no early Meeting of Friends would attach any credit to the epistle. In fact, even had there been a Yearly Meeting held at that place, which there was not. It is true that a Quarterly Meeting had been in session there; but it had closed its business on the 16th. The author, no doubt, had heard of this gathering of Friends, and thought that it would give currency to his forgery. His information, however, was not very accurate, inasmuch as the neighbourhood could testify that the Friends had dispersed to their respective homes, before the date of the paper.

This is not the only palpable inconsistency about it. It is stated therein that "General Howe had landed near the head of Chesapeake Bay." It appears from the public papers of that period, that General Howe reached Turkey Point near the head, on the 23rd of the month, three days after the epistle purports to have been written. This information did not reach Philadelphia until the 23d, and could not have been known at Rahway, or at Hanover, where General Sullivan was, before the 24th or 25th. This document then, which he pretended had been found on the 22nd, could hardly have been written earlier than the 25th, the very day his letter was addressed to Congress. Whether Sullivan was the author of the whole affair, or was merely made a dupe of by others, we cannot now determine. Whatever may have been the origin of the paper, the members of Congress appear, at first, to have believed it genuine. They ordered the seizure of the minutes and papers of the various Yearly Meetings, and the arrest of a number of the active and influential members of the Society of Friends who resided in and about Philadelphia. These individuals were torn from their families and friends, and banished to Hopewell, in Virginia. A detailed history of this transaction might be interesting to the readers of "The Friend," but it would break too much the sketch of Warner Mifflin's life to give it here.

from any merciless attack, but our own innocence, sheltered by the wing of Divine preservation. Here I was brought into renewed sympathy with our oppressed African brethren, who are many of them exposed to the uncontrolled power of man, without any tribunal on all the earth whereunto they can appeal for redress of grievances."

The Yearly Meeting of 1777 closed on the 4th of the Tenth month, the day of the battle of Germantown; and it is recorded, that whilst James Thornton, the clerk that year, was signing the testimony against war, the meeting-house was shaking from the constant discharges of artillery. The concluding minute of that year is worthy of record.

"It hath been truly comfortable and refreshing to the minds of Friends who have attended this meeting, that through the loving kindness of the Father of Mercies, we have been permitted to hold the same in remarkable quietness, notwithstanding the present outward commotions which surround us; and being evidently favoured through the sittings thereof with the sweetening influences of 'Truth, which have been increased, and continued to the close; tending remarkably to unite our minds to one another, as well as in reverent praise to the holy Head of the church."

Warner Mifflin volunteered to undertake the delivery of a copy of the testimony against war to Washington and Howe. In performing it, he passed among the dead bodies who had fallen the previous day in battle. In conversation with Washington, he frankly told him, "I am opposed to the Revolution, and to all changes of government which occasion war and bloodshed." Some years afterwards, when Washington was president of the United States, Warner visited him at New York, and was received with great kindness and respect. Washington remembered the conversation at Germantown, and inquired on what principle he was opposed to the Revolution. He replied, "on the same principles that I should be opposed to a change in *this* government. All that ever was gained by Revolutions, are not an adequate compensation to the poor mangled soldier, for the loss of life or limb." After a pause, the president replied, "Mr. Mifflin, I honour your sentiments; there is more in *that* than mankind have generally considered."

During the war, many individuals amongst the members of the Society of Friends, were brought under considerable uneasiness of mind, in regard to paying the taxes levied by order of Congress. They knew the proceeds of these taxes were almost exclusively devoted to the support of the army, and the continuance of civil war, and whilst they felt the obligation of obeying the command of their Master, to "render unto Caesar the things that are Caesar's," they doubted, whether it properly applied to a case, where the right of government was yet in dispute. Many declined paying, and suffered heavy restraints on their property in consequence. Amongst these Warner Mifflin's father was one.

Warner could not take the paper-money issued by Congress, believing it was closely

* During the war of the Revolution, many unjust jealousies were harboured respecting the Society of Friends, and many calumnies were raised to prejudice the community against its members. The various documents which the Yearly Meeting of Philadelphia, and its Meeting for Sufferings, thought it right to issue, exhorting their members to support the Christian testimony against war, were reprinted in the public newspapers, accompanied by remarks calculated to exasperate the unthinking and already excited multitude. Documents setting forth the attachment of Friends to the

connected with violence and bloodshed. For several years other money was not to be had for his produce, and being in debt, and not able to procure for his various estates, enough to pay even the interest, he suffered considerable pecuniary losses.

Beside the injury sustained in his property, there were many petty embarrassments connected with his conscientious scruple. Household utensils and furniture, which were broken, could not be replaced, and it required no little ingenuity to get together a sufficient amount of coin to bear his expenses as he travelled through Delaware, Maryland and Virginia, to defend the rights, and plead the cause of the negro. The following letter is in point:—

Kent, 11th of First mo., 1781.

Dear Friend,—I am just about to start for the dark land of Virginia, in order to see what can be done in the case of a negro sold there for a demand against my father for tax. My wife has several times proposed to me to try and get some pewter. Earthen-ware having been cheap, and my wife liking it much better, we have almost no pewter, and our stock of crockery-ware is nearly exhausted. I have thought of these things this morning, in connection with this subject, knowing thou hast a share in an iron-works, where it is likely thou hast a considerable demand for Indian corn. As I do not like to send any thing I have for sale to a common market, whilst the streams of blood appear running almost through every channel of trade, I have concluded to propose to thy consideration, if it would suit thee to look and see if thou canst find and furnish us some. It seems probable to me, there may be some families in the city that may have a larger share than may be proper for them, under their present circumstances, to keep. Of such as this I should be willing to have, if I could get it, in a way that I could conveniently pay for. For this purpose I thought proper to mention the corn to thee, and should be glad to hear from thee thereon. It is not likely, except the winter should continue as it has begun, that it would be sent up till spring, or that the pewter should be got down. I was thinking if we could get half a dozen common plates, and two middle size dishes, it would do. Some more plates, if in reason to be had, I should like. This for the present, I believe, must wind me up, being in great haste.

I conclude thy well wishing friend,
WARNER MIFFLIN.

(To be continued.)

For "The Friend."

Memoirs of Samuel Fothergill.

(Continued from page 156.)

The epistle inserted to-day, although addressed to a particular meeting, is fraught with counsel of extended application, and suited as well, perhaps, to the present time, as to that in which it was written. The love of the world, and the specious snare of an "indolent rest" are as present and potent as ever, in the hands of the unwearied adversary, to captivate those, who being hearers of

the word, but not "doers," may be deceiving and lulling themselves into a false and fatal security.

"Whilst thus closely engaged, and deeply exercised for the cause of truth in America, Samuel Fothergill was not unmindful of his Friends at home, and from Nantucket addressed to Friends of Penketh meeting the following epistle, which was publicly read there at the close of the meeting for worship:—

Epistle to Friends of Penketh Meeting.

Nantucket, Sixth mo., 28th, 1755.

Dearly Beloved Friends,—In the sensible renewings of that melting, humbling love, which hath often bowed my spirit and yours in reverend, holy worship, when present with you, do I affectionately salute the truly living amongst you, as present in spirit, though, for the cause of truth, far separated in body; yet by no means less inwardly anxious for your establishment in the unchangeable truth, than when present amongst you, and engaged in labour for your help and growth into your several measures of the fulness of Christ. In which true love, my spirit hath often secretly reached towards you; and of late, with that unreserved openness, as to allow me at least a liberty to salute you with a token of love unfeigned.

First to you, my beloved friends, partakers of the heavenly calling, who have surely known him in whom you have believed, and been made witnesses of his powerful resurrection into life; my soul is at this instant bowed, with and for you, that nothing may be admitted to weaken your hold, or diminish your following on to know him, and his work, who hath made his voice known, and his holy arm bare for your help. I have seen the snares laid in your way; the love of the world, and the *indolent rest in the remembrance of former favour*; together with the strong touches of heavenly help, which have been considered as marks of approbation of your present state, rather than what the Lord Almighty intended them for, *even strong inducements to follow on to know him*. This fatal mistake hath sometimes led the truly visited into a partial work, and centred them in a false rest; in a low, and dwarfish, weak state, subject to frequent failures and bruises, which have eclipsed and dimmed the beauty which the Lord of the heritage would have ended you with. Therefore, beloved friends, wait for and submit to the shaking, loosening power, which would lead from the unnecessary embarrassments of this world; for such are those which lead to forget God. Follow faithfully to Bethel, to Jerico, through Jordan, and to the last vision of the heavenly messenger; so shall a double portion of the Spirit rest upon you, and the name and cause of the Highest be magnified, your own treasures enlarged, and those who are behind encouraged, by your example, to diligence and steady care to possess the like durable inheritance. On the contrary, where negligence and weakness, through a worldly spirit, prevail amongst the seeming foremost ranks, it encourages in undue liberties, relaxes

necessary care after their own help, and is a stumbling-block in the way of the weak, who gladly admit of these discouraging prospects, as they flatter their own negligence, and speak a language calculated to indulge them in their remissness suitably to labour for hidden treasure in their own possession. Let, therefore, the word of exhortation be received by you, to stir up to an increase in faithful obedience; ever bearing in your remembrance the loving kindness of the Lord of sure mercies, and its end, even your own establishment, and the help of others by your living example; that you, being faithful followers of him who hath entered into rest, may say to others, "Follow me, as I follow Christ."

And I am fully assured that the honest travellers amongst you, to whom my spirit is secretly united, will not be overlooked. Although they may have passively to muse on the roll written within and without, lamentation, mourning and woe. He who has bowed the heavens, and come down for the help of his own seed, will not turn away his holy ear from their requests, but speedily arise for their sure deliverance.

You also, my friends, who are not so sensibly united by a birth from the immortal seed to the true family as I have often begged for you, have a place in my remembrance, and an affectionate concern that you might be prevailed with to work while it is yet day with you, and be excited to seek after the one thing; a solemn approaching hour will convince you that it is absolutely necessary for peace and rest forever. How long hath the gracious Hand been extended for your help? even all the day long, until the evening has drawn near, and his locks have been wet with its dew; unwilling to leave, and graciously mindful of you. Oh! that none such may survive the extending of the blessed arm of all-substantial strength, and remain in advanced life as trees twice dead, and plucked up by the roots, reserved for Tophet, prepared of old for those who forget God.

And O that the youth amongst you, to whom even Dives's desire for his brethren, that one might be raised and sent from the dead to warn them, hath been granted, of which I am a living monument, might be roused, in very heart, to seek carefully after their own interest, and to study betimes those things which can alone make their lives truly comfortable, and enable them to fill up their essential duties here, and rest in peace at the solemn approaching conclusion. Whatever place it may now have with you, satisfied I am you have been eminently favoured; and line upon line, precept upon precept, have been given in the spreading of gathering love and mercy, which my soul craves your reverent remembrance of to your profit; for they will not fall to the ground, but remain, as profitable direction to the right-minded, or a dreadful hand-writing upon the wall against the rebellious and negligent. For thus, even now, saith the Lord Almighty, respecting the issue of his word to his visited people, as of old,—*"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring*

forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

O, therefore, dear young Friends, he warned in time to bow in heart to this word, that you may know it to be a word of sure comfort in a day when nothing else can speak peace to the soul; and that, through its sanctifying virtue, you may be made vessels of honour in the house of God, that the labour frequently and affectionately bestowed upon you may not be in vain to any among you. I am sensible there are good desires at times present in some of your minds; but, alas! often weakened by the hurtful things which are spread as snares in the path of youth, and which often endanger the unwary, careless mind, and lead it into certain destruction; but there is an all-sufficient Hand, able and willing to direct and support in all perils, and to conduct steadily and safely to that desirable possession, which is reserved for those, of all ranks, and of every age, who seek diligently, by faith and patience, to inherit glory.

I have, on my own account, cause of reverent worship, for the continuance of daily support, proportioned not to my deservings, but to the abundant condescension of a gracious God; who hath every way helped me, inwardly and outwardly, in this laborious service, and hath supplied with wisdom and strength to labour to some service, and my own great peace, in humble, reverent trust in his unchangeable love and help, which hath not yet failed. So that I have often, with a soul inwardly melted before the throne of grace, admired his goodness, and had to acknowledge his unutterable kindness and mercy, in engaging my heart to devote the bloom and strength of my life to his service, who is ever worthy of love, obedience, and the tribute of a devoted heart. Amen, amen.

Thus, beloved Friends, the yearning of an affectionate heart reaches to you, and craves for you sure help in the way of righteousness and peace; that if I be restored again to you, there may be a sensible increase and growth; that you may be a joyful prospect to me; and that my return, if permitted, and of which I have a secret hope, may be to you in the fullness of the gospel of peace, and not with sorrow and distress on your account.

The everlasting, holy, and unchangeable God of all comfort be near you, to strengthen that which remains alive, and should live, to support you in every difficulty, and preserve you as a well-fenced and frequently watered garden, is the prayer of your true friend and well wisher.

SAMUEL FOTHERGILL.

(To be continued.)

A copy of a letter from a Clergyman in England, to Patience Brayton, written Second month, 1787.

Friend!—That love that thinketh no evil, and rejoiceth in the truth, constraineth me to say that the exhortation on Wednesday even-

ing was suited to my state or case. I am humbly thankful God hath not left me without his Witness in my heart, and also that he hath inclined you to point me out;—may I humbly and patiently wait his time of deliverance, and follow by faith his fiery and cloudy pillar all through this howling wilderness. I have, I humbly hope, preached Jesus Christ, but not in your Society; and, I hope, in a good measure, with a single eye to the glory of God, but having been lately exercised with many severe trials from the professing church, I have been led to retire more inward, to commune with my own heart and be still. I see my own ignorance,—my will worship,—my forms, and nodes and gospel schemes,—my unfeeling prayers, and often unseasonable preaching, without spirit and life, as only rising from a carnal mind, which is enmity against God, and the imagination exalting itself against him. From six years of age I have tasted, at seasons, Divine love and favour; but I must lament that I have too, too often, lost the savour of his precious truths; may it be so no more! Many times (like Israel) have I been delivered, and as often like them have I provoked him by distrust, &c.; yea, he hath chastised me, and I have been like a bullock unaccustomed to the yoke. Ah! that I might be so moulded into his heavenly image, and daily learn to say experimentally, "Thy will be done."

He indeed renewed his love to me that evening, and since he hath caused his grace to distil as the dew, and has given me to know, that in his own time and way, he will lengthen my cords, and strengthen my stakes, and cause me to break out on the right and on the left.

I feel my spirit melting while I write this, with the tenderest love and affection towards you, that minister in the Word, and towards your Society. I joy in your joys, and should sorrow in your sorrows, did I know them. Pardon me, if I go too far in saying, that I have seen in my mind what the Lord will do in his own time. Antichrist will fall with all his powers, and a pure primitive church, perhaps like thine, arise out of his ruins, for in the "evening time it shall be light,"—and that shall shine brighter and brighter to the perfect day. I have been burdened with the weight of the fearful apprehension, that the Lord God hath a controversy with us, as a nation, laden with iniquity; his hand has been,—is,—and will be, stretched out against us, if we do not repent, and turn to him with all our minds. Ah! Friends, I know by many years' experience, though I am but a young man, that if you are faithful to reprove, publicly and privately, you will suffer persecution, perhaps even among some of your own whole-hearted people, for all are not Israel, that are born of Israel; but continue you faithful unto death, and you know, who hath said, He will give you a crown of life.

I conclude, may the peace of God rule in your hearts, and may you be stirred up to thankfulness to him in your spirit, on my account; and may all who heard you that evening, if he so will, meet to praise forever! As to me, at a suitable season, thy people shall be mine; I will live and die in their commu-

nion, and among them will I, if I can, and the Lord please, be buried. Thy God is my God, and to his grace I am a great debtor. When you find freedom in prayer, remember your affectionate friend.

* * * *

For "The Friend."
BIBLE ASSOCIATION.

The managers of the Bible Association of Friends in America, having paid the debt due on the Depository Building, at the corner of Fourth street and Appletree alley, the net income, arising from the rents of this property, may now be applied to the original objects of the Association—and the Managers will thus be enabled to increase the supply of Bibles and Testaments for gratuitous distribution amongst those who are destitute, and who cannot afford to purchase them; as well as to continue to sell them to others at low prices as heretofore. To effect this, it is necessary they should be furnished by Auxiliaries with an accurate account of the state of Friends within their respective limits, as regards the supply of the Holy Scriptures—stating distinctly the number of families which are destitute, and also the number of individuals who can read, and who do not own a copy, and are not able to purchase one; that every member of our religious Society who has attained to years of reflection, may have free and constant access to the Scriptures, and be encouraged to make them his study and delight.

As the necessary information must be acquired, and the distribution effected, principally through the medium of Auxiliary Associations, it is very desirable that, where such associations do not at present exist, they should be established at an early period, and reported to the Managers. To facilitate this object, the rules for Auxiliaries adopted by the Parent Association are herewith published. The Corresponding Committee earnestly request the prompt attention of Auxiliaries to the subjoined queries; and that the answers thereto may be forwarded, so as to be received by the first of the Fourth month next.

JOHN PAUL, } Correspond-
THOMAS EVANS, } ing commit-
THOMAS KIMBER, } tee.

Philad., Second mo., 6th, 1844.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment; and how many during the past year?
2. What number of Bibles and Testaments have been sold by the Association, since its commencement; and how many within the past year?
3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?
4. Are there any families of Friends within your limits not duly supplied with the Holy Scriptures; and if so, how many?

5. How many members of our Society, capable of reading the Bible, do not own a copy?

6. How many Bibles or Testaments may probably be disposed of by sale or to Friends within your limits?

7. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

8. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, so as to enable the Auxiliary to supply each family, and each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

RULES

For the Government of Auxiliary Associations.

The objects and constitution of the Bible Association of Friends in America, having the approbation of this meeting, it is agreed, that a society be now formed under the following rules, to be called the "_____ Auxiliary Bible Association of Friends," for the purpose of supplying Friends and others, in this vicinity, with the Holy Scriptures, encouraging the frequent and serious perusal of them, and promoting a more accurate knowledge of their invaluable contents; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects in other places.

Rules.

1st. Any person paying to the Treasurer dollars at one time, or _____ dollars annually, and being a member of the religious Society of Friends, shall be a member of this Association.

2d. Any member of the Bible Association of Friends in America, residing in this district, shall be considered a member of this Auxiliary Association.

3d. The officers of this Association shall be a Secretary, Treasurer, and a Committee of Correspondence.

4th. The Committee of Correspondence shall consist of the Secretary, Treasurer, and _____ members to be chosen annually: they shall have the power of filling vacancies in their own body, and shall be authorized to act on behalf of the Association, during its recess: they shall meet monthly, and keep fair minutes of all their proceedings, which, with the correspondence, shall be laid before the Association at its Quarterly Meetings. members shall form a quorum.

5th. The Association shall meet once in three months, on the _____ day of _____. At the first Quarterly Meeting in each year, a statement of the accounts, and of the number of Bibles and Testaments distributed, and on hand, shall be exhibited; the several officers appointed; and a detailed report of the proceedings during the preceding year, be prepared and forwarded to the Secretary of the Bible Association of Friends in America; to attend the annual meeting of which, delegates may be appointed.

6th. The amount of subscriptions and do-

nations to this Association, after deducting the necessary expenses, shall be remitted annually to the Treasurer of the Bible Association of Friends in America, in consideration of the provision made in the tenth article of its constitution, viz., "The full amount paid by Auxiliary Societies to the Treasurer of this Association, shall be returned to them, if demanded within the current year, in Bibles or Testaments at the lowest prices, subject to the regulations which may be established by the acting committee; but all sums not so demanded shall remain at the disposal of this Association, to aid in promoting its general objects."

7th. Every subscriber to this Association shall be entitled to a return of one-half of the amount of his life or annual subscription, in Bibles or Testaments at cost, under such regulations as may be hereafter adopted.

8th. The members of the Association shall appoint committees, whose duty it shall be to solicit subscriptions in their respective neighbourhoods, and to inquire what families, individuals or schools, are in want of Bibles or Testaments, and make report thereof to the Association or the Committee of Correspondence, in order that they may be promptly supplied, either at prime cost or otherwise, according to circumstances.

9th. A list of such committees shall be kept by the Secretary; and at every Quarterly Meeting, each committee shall be called upon to report the state of its neighbourhood; the amount of moneys collected, and the number of Bibles and Testaments distributed or required.

10th. Any member, ceasing to be a member of the religious Society of Friends, shall cease to be a member of this Association.

THE FRIEND.

SECOND MONTH, 10, 1844.

We deem it right to point the attention of Friends in the various sections of the country, and in a particular manner, the members of Auxiliary Associations, in connection with the Bible Association of Friends,—to the circular on another page issued by the Corresponding Committee of that interesting institution. It will be perceived by what is therein stated, that the commodious edifice, corner of Fourth street and Appletree alley, is now disencumbered of debt, and, consequently, that the income arising from the rents of the different parts of the building will henceforth be wholly applicable to the printing and circulation of the Holy Scriptures. Thus, it may be said, a new era has dawned upon the institution, and we trust a fresh impulse will thereby be given to all its operations. It is very desirable that Auxiliary Associations do carefully and fully comply with the several requisitions set forth in the circular, and that their reports be forwarded in season, to be presented at the Annual Meeting in the Fourth month next.

London Friend and British Friend.

George W. Taylor hereby informs subscribers to the above papers, that he has received only nine numbers of the London Friend, and Nos. 4, 5, 8 and 10 of the British Friend; all of which he has forwarded to the subscribers first in order on his list, so far as his supply held out. There are several subscribers to the former who have yet had no numbers, who shall be furnished as soon as a further supply shall be received, which is looked for daily. Nos. 1 and 2 of the British Friend are not to be had, but subscribers shall have their full complement of numbers by taking part of vol. 2d. The other numbers missing it is hoped can be obtained.

The Annual Meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of Second-day, the 12th instant, at half past seven o'clock, in the Committee-room, Arch street. The members of both branches are invited to attend.

NATHAN KITE, Sec'y.

Philad., Second mo., 10th, 1844.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin Albertson, No. 45 North Sixth street, and No. 19 High street; Blakey Sharpless, No. 253 Pine street, and No. 50 North Fourth street.

Visiting Managers for the Month.—John Elliott, No. 242 Race street; George R. Smith, No. 457 Arch street; George G. Williams, No. 61 Marshall street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DIED, at the residence of his father, Richmond, Jefferson county, Ohio, on the 21st ult., BENJAMIN FARQUHAR; a member of Smithfield Monthly Meeting, in the thirtieth year of his age. Having early submitted to the purifying operation of the Spirit of Truth, he was preserved, in a good degree, from the follies and vanity of youth. He was warmly attached to the doctrines and principles of our religious Society, and in his intercourse with the world, was unflinching in the support of all our peculiar Christian testimonies. The meekness of his spirit, the firmness and consistency of his conduct, much endeared him to his friends, and caused him to be respected by all who knew him—and He, whom he was careful not to deny before men, did not forsake him at last; but enabled him to bear a lingering illness with Christian fortitude, and resignation to his holy will.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 154.)

OF DIVINE REVELATION.

The doctrine of immediate Divine revelation, which was soon lost sight of in the apostacy, and even treated with derision and scorn, although clearly set forth in the Holy Scriptures, and its necessity and use amply testified to; was revived and abundantly preached by the early members of our Society, as the glory and life of the gospel dispensation. Through the powerful operation of the Holy Spirit on their hearts, they came to see their own fallen condition, and their need of a Deliverer nigh at hand, and not afar off; and obeying its Divine openings, they were brought to the true knowledge of God, and of his beloved Son, Jesus Christ, as their Redeemer and Saviour. They could testify to others what their eyes had seen, and their hands had handled of the good word of life, and of the powers of the world to come; the Holy Scriptures were livingly and savingly opened to them by this Divine anointing; and their faith did not stand in the wisdom of men, but in the power of God revealed in their hearts.

It is no marvel that to those who had seen thus divinely gathered from the teachings and commentaries of men, to Christ Jesus, the minister of the sanctuary and true tabernacle, which God hath pitched, and not man, the doctrine of immediate Divine revelation should be very precious, and should form a principal theme in their writings and discourses. They not only knew in whom they believed, but also that it was not of man, nor by man, but by the revelation of Jesus Christ in the soul, that they came to this saving knowledge. While other professors, too generally, were resting in a bare belief of what Christ had done for them, without them, and in a literal knowledge of the Holy Scriptures; these converted and regenerated witnesses of the truth, as it is in Jesus, were made partakers of that faith which is produced by the testimony of the Spirit of Christ

in the heart, by which they not only received him as their Redeemer and Saviour, in what he graciously did and suffered in the flesh, as the propitiation for sin, and as their mediator and intercessor; but likewise in his inward and spiritual appearance, to baptize and sanctify them; so as to prepare their souls to partake of the fulness of the blessings which the gospel confers.

In setting forth the belief of the Society respecting this important doctrine, Robert Barclay states that,

“Seeing ‘no man knoweth the Father but the Son, and to whom the Son revealeth him;’ and seeing ‘the revelation of the Son is in and by the Spirit;’ therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed. As, by the moving of his own Spirit, he disposed the chaos of this world into that wonderful order in which it was in the beginning, and created man a living soul, to rule and govern it, so, by the revelation of the same Spirit, he hath manifested himself all along unto the sons of men, both patriarchs, prophets and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since ‘the object of the saints’ faith is the same in all ages, though held forth under divers administrations.’ Moreover, these Divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these Divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone. For this Divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent.”

With reference to the various outward sources of knowledge, he says, “I would not, however, be understood, as if I hereby excluded those other means of knowledge from any use or service to man; it is far from me so to judge, as concerning the Scriptures in the next proposition will more plainly appear.”

Having laid down the position, that the knowledge of the Father is by and through the Son, he proceeds to show that the revelation of the Son is by the Spirit. “Where it

is to be noted,” he says, “that I always speak of the saving, certain, and necessary knowledge of God, which, that it cannot be acquired otherways than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his disciples and friends, in and by his Spirit. As his manifestation was outward when he testified for the truth in this world, and approved himself faithful throughout—so being now withdrawn as to the outward man, he teaches and instructs mankind inwardly by his own Spirit. He standeth at the door, and whose heareth his voice and openeth, he comes in to such. Of this revelation of Christ in him, Paul speaks, in which he places the excellency of his ministry, and the certainty of his calling. And the promise of Christ to his disciples, confirms the same thing, ‘Lo, I am with you always, even to the end of the world;’ for this is an inward and spiritual presence, as all acknowledge.”

Again, the apostle says, “What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” From which Robert Barclay argues, “If that which appertains properly to man, cannot be discerned by any lower principle than the spirit of man, then cannot those things which properly relate unto God and Christ, be known or discerned by any lower thing than the Spirit of God and Christ.” Again, “that which is spiritual, can only be known and discerned by the Spirit of God; but the revelation of Jesus Christ, and the true and saving knowledge of him is spiritual, and therefore can only be known and discerned by the Spirit of God.” The same apostle also asserts, that no man can say that Jesus is the Lord, but by the Holy Ghost; from which Robert Barclay argues, “If no man can say Jesus is the Lord, but by the Holy Ghost, then no man can know Jesus to be the Lord, but by the Holy Ghost; and if no man can know him to be the Lord but through this medium, then there can be no certain knowledge or revelation of him but by the Spirit.”

“That these revelations were the object of the saints’ faith of old, will easily appear by the definition of faith, and considering what its object is. Paul describes it two ways: Faith, says he, is the substance of things hoped for, the evidence of things not seen; which, as he illustrates it by many examples, is no other but a firm and certain belief of the mid, whereby it rests, and in a sense

possesses the substance of some things hoped for, through its confidence in the promise of God; and thus the soul has a most firm evidence by its faith, of things not yet seen nor come to pass. The object of this faith is the promise, word, or testimony of God speaking in the mind. Hence it has been generally affirmed, that the object of faith is God speaking; which is also manifest from all those examples deduced by the apostle throughout that chapter, whose faith was founded, neither upon any outward testimony, nor upon the voice or writing of man, but upon the revelation of God's will manifest unto, and in them; as in the example of Noah. Thus, 'by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.' What was here the object of Noah's faith, but God speaking unto him? He had not the writings nor prophesying of any going before, nor yet the concurrence of any church or people to strengthen him; and yet his faith in the word, by which he contradicted the whole world, saved him and his house. Of which also, Abraham is set forth as a singular example, being therefore called the father of the faithful, who is said, against hope to have believed in hope; in that he not only willingly forsook his father's country, not knowing whether he went, in that he believed concerning the coming of Isaac; but above all, in that he refused not to offer him up, not doubting that God was able to raise him from the dead; of whom, it is said, that in Isaac shall thy seed be called. The object of Abraham's faith in all this, was no other but inward, immediate revelation, or God signifying his will unto him inwardly and immediately by his Spirit."

In outward and natural things, we often rely upon probabilities and the testimony of others; but in matters which pertain to the salvation of the soul, there can be no effectual faith but that which is produced by the immediate operation of the Holy Spirit in the heart, inclining and enabling us to believe what it reveals to us there, as well as those things which are recorded in the Scriptures of Truth. This faith is not an inherent principle or natural faculty of the human mind, which can be exercised when, and as a man pleases, though it will always be given to those who seek it in a humble and childlike spirit, of Him who is the author and giver of it. "Whosoever is born of God," saith the apostle, "overcometh the world; and this is the victory that overcometh the world, even our faith." No faculty or principle natural to the mind of man, can give this victory. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." This grace of God teaches us to deny all ungodliness, and the world's lusts; and where it is received and obeyed, it gives faith to believe that we shall be strengthened and enabled by it to overcome the world, the flesh and the devil. Thus we are saved by the grace of our Lord Jesus Christ through faith in him; and as we continue to believe in and follow him to

the end, we shall know him to be the finisher, as well as the author, of this living victorious faith.

"He that believeth on the Son of God, hath the witness in himself;" this witness is the Holy Spirit, by which the Son of God reveals himself to the soul, gives it faith to believe in his all-powerful name, and as he is obeyed and followed, he displays his almighty power and goodness, in pardoning its past sins—delivering it out of the bondage of corruption, and translating it into the liberty of the sons of God. Thus, Christ is experimentally known as the Redeemer, Saviour and Sanctifier of his people; and those only have a right to call him so, whom he thus saves from their sins, by his own blessed Spirit. "Wherefore I give you to understand, saith the apostle, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Through living experience of his power in breaking up the strong holds of sin and satan; delivering them from worse than Egyptian bondage and darkness, and bringing them into the marvellous light of the Lord, these can truly say that Jesus is their Lord and Saviour; and while they keep under the government of his Spirit, they can never do or say any thing that derogates from his Divine character or offices, nor from the testimony of the Holy Scriptures.

(To be continued.)

For "The Friend."

The Willing's Alley Coloured School.

Those who have read "The Brief Statement of the Rise and Progress of the Testimony of the Religious Society of Friends against Slavery and the Slave-trade," will have learnt that our predecessors were brought under much religious concern, on account of holding their fellow-men in bondage; a faithful attention to which resulted in the Society becoming ultimately clear of that iniquitous practice. In the prosecution of this righteous engagement, they saw the disadvantages which the people of colour laboured under, even after they were liberated from bondage, and truly sympathising with them, they were induced to advise and assist them in many ways. They were especially solicitous that their offspring should receive such religious and literary instruction as would qualify them for the proper enjoyment of freedom, and for becoming useful and worthy citizens. Individuals, as well as committees of Monthly and Quarterly Meetings, laboured diligently in promoting this desirable object. Loag before the Society was clear of slavery, and at a time when the community at large appeared indifferent to the real good of the coloured people, Friends of this city established and supported a school, where the children of such could be gratuitously educated. This school is still under the care of Friends, having been continued for upwards of seventy-three years. The following account of its establishment and history for that period, is derived from the

minutes of the committee who have had it in charge, and is offered for publication in "The Friend," as an item in the annals of the Society:—

In 1770 there was but one Monthly Meeting of Friends in this city, to which all the members of Society residing here belonged. At the Monthly Meeting held the 26th of the First month in that year, the situation of the coloured people, as respects literary education was brought under consideration, and a proposition was made to adopt measures for instructing the children of that class. It cannot now be known who opened the subject in that meeting, but as Anthony Benezet belonged to it, and is known to have been a very zealous promoter of every undertaking calculated to benefit the people of colour, it is probable it was introduced by him. The proposition was approved, and Friends desired to keep it "under their care; and the further consideration" was referred to the next meeting. At the ensuing meeting, held the 23d of Second mo., the subject again claimed deliberate attention, and the following minute was made:—

"The proposal made last month for the promotion of a school for the instruction of negro children, coming now under consideration, and the sentiments of Friends being expressed in approbation thereof, after mature deliberation, the following Friends are desired to meet together, and to consider further of the most suitable manner of putting forward this intention; which it is the desire of the meeting may be promoted in such manner as may be most useful; and that they make report thereon to next meeting, viz. Israel Penberton, Henry Drinker, Isaac Greenleaf, Daniel Stanton, John Drinker, Jr., Samuel Emlen, Jr., Charles West, John Morris, Isaac Zane, Samuel Noble, James Pemberton, William Savery, Joshua Fisher, Hugh Forbes, John Reynell, Joseph Marriott, Joshua Emlen, John Hunt, John Baldwin, Samuel Morton, Jacob Shoemaker, Jr., and Anthony Benezet." A general invitation was also given "to such other Friends who may incline to attend the said committee on this business."

On the 30th of the ensuing month this committee reported, that "pursuant to the appointment of the meeting, we have had several free conferences on the subject recommended to our consideration by the minute of last month; and being unanimously desirous that provision should be made for the instruction of negro and mulatto children in reading, writing, and other useful learning suitable to their capacity and circumstance, under the direction of Friends; we have agreed to propose, that a committee of seven Friends be nominated by the Monthly Meeting, who shall be authorized to employ a school-mistress, of prudent and exemplary conduct, to teach not more at one time than thirty children in the first rudiments of school learning, and in sewing and knitting. That the admission of scholars into the said school be entrusted to the said committee, giving to the children of free negroes and mulattoes the preference, and the opportunity of being taught clear of expense to their parents; and if a sufficient

number of such do not offer, others may be received in such manner as the said committee may judge most convenient and consistent with the good intent of Friends in endeavouring to promote the Christian education and real good of these poor people. That a subscription be promoted among Friends as speedily as may be, to raise annually not less than one hundred pounds for the term of three years, by which method the expense will be rendered light, and become diffused among such members of this meeting, who may be desirous of manifesting their concern for the religious instruction of many who now remain in ignorance, and deprived of the valuable blessings others enjoy. That the committee may have liberty given them, if they find, on experience, the occasion requires it, and the liberality of Friends in contributing will admit of it, to employ a school-master, of prudent and exemplary conduct and suitable qualifications, to teach reading, writing, and arithmetic, or another mistress, as they may find necessary. That the said committee be directed to visit the school or schools at least once every month, and as much oftener as there may be occasion, in order to examine into the improvement of the children in their learning, and to inspect into their conduct, during their attendance in the school, and at other times, and to this purpose that they prepare an essay of rules and orders to be observed by the teachers, and by the children; wherein it shall be provided, that they duly attend religious worship on the First-days of the week, at least. That the said committee appoint one of their number to be treasurer, who is to receive into his care all money collected for the use of the school, and to pay the same, by orders, to be signed by at least four of them. That in considering and transacting this business, at least four of the seven be present, and where any cause of difficulty occur, that they apply to the Monthly Meeting for advice and assistance. That they keep regular minutes of their proceedings relating to this trust, and exhibit to the Monthly Meeting an account of the names of all the scholars admitted and taught, and of the moneys received and expended, and a general state of the school, at least once a year, and at such other times as the meeting may require."

This report which is given entire, was signed on behalf of the committee by Daniel Stanton, and being read and considered, was approved by the meeting, and a subscription paper having been prepared, "Friends generally manifested their desire of promoting the good purposes intended by signing the same, and signifying the sum they freely contributed thereto; and the following Friends, viz., Israel Pemberton, Richard Blackham, John Drinker, Jr., James Pemberton, Samuel Emlen, Jr., Hugh Forbes, and Edward Jones were nominated as overseers, to employ prudent and well qualified tutors, and for promoting and maintaining the said school, agreeably to the foregoing report, until a new nomination be made by the meeting; and to make report of their proceedings, from time to time, as the meeting may think proper to require."

In the Fifth month the committee met, and agreed with "Moses Patterson, to teach as many children as" they "should send to him, not exceeding forty at one time;" for which they engaged to pay him a "salary of eighty pounds a year, and a sum not exceeding eleven pounds a year for one-half of the rent of his dwelling-house." They at the same time rented of "Benjamin Kendall the upper room of his house in Pear street, over the pot-ash works, at the rate of fifteen pounds a year." Having made these preliminary arrangements, on the 28th of the Sixth month the school was regularly opened with twenty-two children, one-half of whom were girls. At the next meeting of the committee,* about a week after, two boys and six girls were admitted, and other additions to the number were soon made. Some of those first admitted were afterwards considered too young, and it was concluded to admit none under six years of age; and also, that the masters or parents of such as were able and willing should be requested to pay, "at the rate of ten shillings a quarter for those who write, and 7s. and 6d. for others." The school-room which they occupied "being subject to some unexpected inconveniences, they found it necessary to seek for another," but not being able to rent a suitable house, or room, they concluded to meet weekly, until they could "find one, or agree to build a house for the purpose."

At the meeting of the committee on the 9th of First month, 1771, after examining the scholars, and being pleased to find that they "had made good progress," the minute says, "Went to the lot back of Friends' Almshouses, and are all of the opinion, that it is a suitable place to fix a school-house." On the 16th of this month they again met, but not having obtained a suitable room for the school, they concluded to apply to the Monthly Meeting for liberty to build a convenient house on the "south part of the almshouse lot." At the ensuing Monthly Meeting, which occurred the 25th of that month, the application was accordingly made, and liberty granted, "to build a school-house on the said lot, in such manner as would not incommode the habitations of the poor Friends. And two days afterwards, a number of Friends meeting on the said lot, after viewing it, and fixing on the spot for the building, agreed, that by running a fence across the south part of the lot, any interruption to the poor Friends in the almshouses might be guarded against." In the report which the committee made to the Monthly Meetings in 1773, from which a part of the above has been taken, they say, "At our next meeting in the Second month, a calculation was made of the cost of building a school-house, twenty-eight feet east and west, and eighteen feet north and south, and our dear friend Daniel Stanton, who was very instrumental in the first promoting the establishing the school, having, by his last will, given twenty pounds toward it, and our friend Amos Hillborn having also given a legacy of twenty

pounds for the same purpose, it was concluded we might apply these sums toward carrying on the building, and we likewise agreed to apply to some charitable women Friends, who were likely to contribute towards the cost of the building, being desirous of carrying it on without lessening the stock of the annual contributions." "In the Sixth month following, some contributions having been obtained, the consideration of building was resumed, but not determined on until the 4th of the Ninth month, when it was concluded to build a brick house thirty-two feet in length, and eighteen feet in breadth, one story high; and at several meetings in that month, the plan was settled, workmen agreed with, and by the care of some of us who superintended the buildings, the materials were provided and the work carried on, so that in the Twelfth month the school was opened in the new house; and on the 26th of that month we met therein." The cost of this house, with the necessary fencing, was £186 4s. 6d. "At the times of our visitations of the school this year," the report continues, "we observed great neglect of the scholars' attendance, in which we used endeavours to make a reformation, by some of us speaking to their parents, and otherwise, which had some effect; their neglect was one cause of their not improving so much as we expected." On the 30th of the Tenth mo., 1772, the Monthly Meeting of Philadelphia having concluded to establish two additional Monthly Meetings, a committee appointed before the opening of those meetings, made a report, of which the following is a paragraph, viz., "And having considered the circumstances of the school established by this Monthly Meeting, and supported by the voluntary contributions of Friends in this city, for the instruction of negro children, being desirous of promoting the good purposes of that school, agreeable to the benevolent intention of the subscribers; we think it may be proper that an equal number of Friends, not less than three be nominated by each meeting, to have the care and oversight thereof." In consequence of which, the following minute was made by the meeting, viz., "After some time spent in consideration of that part of the above report which relates to the school, established for the instruction of negro children, there appearing a strong desire among us that the school may be continued, and the good purposes already experienced by it may be extended, and it is the sense of this meeting, that when the two other Monthly Meetings are established, it should become an object of the united care of the members of the three Monthly Meetings, to continue and extend the usefulness of the said school, in such manner as our duty and concern for the religious instruction of these poor people requires."

In the Eleventh month, this year, Moses Patterson resigned his situation as teacher, and was succeeded by Ann Patterson, his wife, who taught the school until the First mo. following, when John Pare was engaged. John was suddenly removed by death a few weeks after entering upon his duties, and the committee being unable to get a successor immediately, the school was suspended about

* Anthony Benezet and John Pemberton, although not on the committee, appear to have met regularly with them.

six weeks. They finally concluded to employ David Estagh on trial, "he having spent some time to improve himself under our friend Anthony Benzett, who having frequently met with us, and assisted us in the trust committed to us, now kindly offered to attend daily and give his assistance to David in the school. He entered into the service 19th of Fourth month, and continued till the 26th of the Tenth month, when finding the employment too heavy, he chose to resign it."

(To be continued.)

For "The Friend."

Philadelphia Association of Friends for the Instruction of Poor Children.

At a meeting of the Association, held First month 1st, 1844, the following Friends were appointed officers for the ensuing year, viz.:

Clerk.—Joseph Kite.

Treasurer.—Benjamin H. Warder.

Managers.—Benjamin H. Warder, Samuel Mason, George M. Haverstick, John M. Whittall, Joel Cadbury, Joseph Kite, Elihu Roberts, Nathaniel H. Brown, Josiah H. Newbold, Israel H. Johnson, William Kite, Thomas Scattergood.

Annual Report.

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The Managers report, That the schools appear to have been visited by committees at the stated periods, with two exceptions: on one occasion, they were adjourned by the teachers in consequence of nearly all the scholars having been prevented from attending by a heavy snow storm; and the occurrence of the Yearly Meeting interfered with the other.

The girls' school is continued under the care of Susan Buzby, and the infant school under Rebecca B. Matlack, assisted by Rebecca Haines. The reports of the visiting committees give satisfactory evidence of the attention of the teachers to the duties devolving upon them, and of the general good order of the schools. Improvement is observable, from time to time, amongst the scholars; and the progress made in their studies is perhaps quite as great as can be reasonably looked for, under the unfavourable circumstances with which many of them are surrounded. A more punctual attendance at school, with aid and vigilance on the part of parents and caretakers at home, would insure greater proficiency; and many of the pupils, we think, with equal advantages, might be favourably compared with those of other schools.

Some of the best scholars in the girls' school having been withdrawn, and the remaining number being small, no public examination has been held during the present year. In the infant school an examination was held on the 24th of the Eleventh month, at which one hundred and fifteen children were present, nearly all of whom were decently and seasonably clothed. Upwards of sixty visitors were in attendance, who appeared to be interested in witnessing the performances of the

children. The exercises were conducted satisfactorily and creditably to both teachers and pupils; and it is believed that such reviews, properly conducted, are productive of beneficial effects.

Since the examination, a number of girls have been transferred from the lower to the upper room. The list now contains the names of forty-four girls.

Forty-seven have been admitted since last report. The average attendance is twenty-nine. The whole number admitted is two hundred and seventy, of whom forty-six have been readmitted.

In the infant school there are one hundred and twenty-seven names on the list. Since last report, the number of admissions has been ninety-four. The average monthly attendance has been about eighty. The register number is seven hundred and thirty; of these, one hundred and nine have been readmissions.

During the inclemency of the winter season, some of the children are prevented from attending school by insufficiency of clothing; and in pursuance of former practice, about thirty-five of the pupils who were most in need of them were supplied with shoes, at a cost to the Association of about twenty dollars; which, in the opinion of the Board, was well appropriated.

Signed by direction, and on behalf of the managers.

JOSIAH H. NEWBOLD, *Clerk.*

Philad., Twelfth mo., 28th, 1843.

NOTE.—The children in these schools are coloured.

Choctaw Indians.—The Arkansas Intelligencer of the 23d ultimo, says, that the Choctaws have improved very much within a few years. They go better clad, are more comfortably off, and more moral than the neighbouring tribes. These people are earnestly seeking literary and moral improvement. Nearly half of their annuities are appropriated to the purposes of education, say some twenty thousand dollars in the nation, and eight or ten thousand dollars in the states.

Great harmony exists among them; their government works easy and well—it is truly a republic of simple and economical form. The people are industrious, frugal, and moral; and, comparatively, are a happy people. The Choctaw nation is a field in which philanthropists may labour with anticipations of happy results.

The population of the Choctaw nation, west of the Mississippi, is gradually increasing. In 1838, they numbered 11,908 souls. In 1843, 12,458, being an increase in five years of 550. The agents, east of the Mississippi, have enrolled the Choctaws in their old nation, and report them to be over 6000 strong. About 2000 are expected out west in the spring of 1844. The balance will follow during the same year. A contract has been already entered into for their removal.

The Intelligencer says, their arrival is looked for with great anxiety; it will be a happy occasion when the whole of these people get together.

Cavern in Corsica.—A discovery has been recently made at Bastia, which will add another to the picturesque attractions of Corsica. This is a grotto of stalactites. "It would be difficult," says the writer, "to find any where else, in a space so small (though the grotto is nearly seventy-five metres in length, by eight to ten in width,) points of view more numerous, or forms more varied. Pilasters, columns, great and small, capitals, statues, rich draperies of matchless whiteness and transparency, stretch away, presenting, at every turn and winding, fresh combinations and new perspectives." It was by accident that this grotto was discovered; it is in the neighbourhood of a magnificent cascade.

The Firefly.—We caught several of these beetles.—They are more than half an inch long, and have a sharp movable horn on the head: when laid on the back, they cannot turn over, except by pressing this horn against a membrane upon the front. Behind the eyes are two round transparent substances, full of luminous matter, about as large as the head of a pin, and underneath is a larger membrane containing the same luminous substance. Four of them together threw a brilliant light for several yards around; and by the light of a single one we read distinctly the finely-printed pages of an American newspaper.—*Stephens's Travels in Central America.*

Wood swims in water only in consequence of the air contained in its cells; the substance of wood is considerably heavier than water, and it therefore sinks as soon as the air is withdrawn from it. Very long soaking in water will expel the air, but this will take place more speedily when great pressure is applied at the same time; by which means, in squeezing out the air, the sides of the cells are brought closer together, and the wood becomes more dense. A remarkable instance of this has been related by Captain Scoresby, in his account of his voyages to the Whale Fishery in the Arctic Regions: a whale, on being harpooned, ran out all the line in the boat, and as the end of the rope was made fast, the boat was dragged by the fish under water to the depth, it is supposed, of several thousand feet; the men having just had time to make their escape by leaping on a piece of ice. When the whale returned to the surface to breathe, it was killed; but in place of floating, it began to sink as soon as it was dead, in consequence of the weight of the boat, which was still attached to it by the line of the first harpoon remaining in its flesh. The sunken boat was raised with great difficulty, for so heavy was it, that although, before the accident, it would have been buoyant when full of water, it now required a boat at each end to keep it from sinking. When they got it into the ship, the oaken planks were, Captain Scoresby says, "as completely soaked in every pore, as if they had lain at the bottom of the sea since the flood." A piece of light fire-wood, about fifteen inches square, that had gone down with the boat, when thrown into the water again, sunk like a stone.—*Adventures of a Coal-Mine.*

"Blessed is the Man whom thou Chasteneth."

The following beautiful and instructive lines are from the pen of the late Sir Robert Grant, Governor-General of India.

O Saviour! whose mercy severe in its kindness,
Has chastened my wanderings, and guided my way,
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worn was below;
The moonlight shone fair, there was blight in the beam,
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;

Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial reward and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length to thy will
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine!

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

From the London Friend.

LOVEDAY HAMBLY.

Loveday Hamby, of Tregangeeves, near Austell, Cornwall, was one of the first in that county who embraced the religious principles of Friends, as well as one of the foremost in upholding them, under many trials, with faithfulness and constancy.

She had long been a zealous professor of religion, seeking the living God in the observance of lifeless forms, not willing to miss a sermon or lecture, and much beloved by the most eminent ministers, whom she was anxious to hear and greatly befriended.

Thomas Curtis, of Reading, appears to have been the first instrument in her conviction. Having gone to visit George Fox and his companions, when confined in Doonsdale at Launceston Castle, he resolved on endeavouring to procure their release from persons in authority, and came to Loveday Hamby's house in his way; when perceiving her desire to know the truth, he entered into serious discourse with her; and the Lord giving him a testimony suitable to her state, her heart was opened like that of Lydia, and, as he relates, was melted with the word of life. He held several meetings in the family and neighbourhood, great tenderness prevailed, and notwithstanding the opposition of some curious professors, many were deeply impressed with the truths declared.

Her nephew, Thomas Lower, going soon

after to visit George Fox in the prison, she and her sister Grace Billing were induced by his favourable report to go also, when their former impressions were fully confirmed. George Fox says of his first visit to her, in 1656, on being released from his confinement of thirty weeks; "we went to Loveday Hamby's, where we had a fine large meeting; the Lord's power was over all, many were convinced, and turned to the Lord Jesus Christ their teacher." Many attempts were made by the professors, with whom she had formerly associated, to reclaim her from this new course, but all were in vain: she had in some degree felt the goodness of the Lord therein; and the more anxiously they strove, the more closely did she adhere to the profession she had now embraced.

This honourable woman, being thus settled in the views of Friends, became a strength and comfort to those around her, under persecution and affliction, which soon overtook both her and them, on account of their religious principles; her sincerity being closely put to the test by the rigid enforcement of ecclesiastical demands. It would not consist with the design of a brief notice, to relate all her many sufferings on this account; but an outline of some of them seems due to her character. Almost every year during the rest of her life, her name is conspicuous in the accounts of suffering; and she appears to have been a principal object of malicious persecution and gross outrage, which she bore with great meekness and fortitude. Small tithes were demanded of her in the same year, 1656, and on refusing to pay, she was summoned to appear at Westminster to answer the charge. Thither she rode most probably on horseback, about two hundred and fifty miles, to make her appearance, being upwards of fifty years of age. From thence the case was referred to the Cornwall assizes, where judgment was awarded against her by Judge Nicholas, with treble damages. On this plea, cattle to the value of 40*l.* were taken from her farm; the original demand having been only 5*l.* In 1657, by an excess of severity, she was again required to appear in the exchequer, for non-payment of sundry small tithes, amounting to 13*s.* 4*d.*; and not complying with this unreasonable summons, she was arrested by the sheriff's officer, and conveyed to Bodmin prison, where she was detained several weeks, until liberated by a committee of parliament. During part of this time, she underwent much cruel treatment from one of the keepers. In 1660, she was, with many other Friends, committed to Launceston gaol, and detained there about seven weeks, for meeting together for Divine worship in her own house, and for refusing to take the oaths of allegiance. In 1662, she was proceeded against by the impropriators of the parish, and shut up in prison at Bodmin for some months, so that her health became seriously impaired from the close confinement. Verdict, with treble damages, was again obtained, and great havoc was made on her estate.

The further relation of what she endured on religious grounds, must be confined to the year 1663. In the Ninth month, the sheriff

gave express orders to bring all her cows, on account of two demands for inappropriate tithes; in consequence of which, the whole value taken, in stock of various kinds, was about 105*l.*, for an original claim of less than 19*l.* Again, in the Eleventh month, four constables and others came to the house, with a pretended warrant of rebellion, and attempted to enter it to search for L. Hamby; but the doors being fast, they forthwith fetched pickaxes and other tools from the premises, and broke open five doors, in a most reckless furious manner, splitting and tearing them like robbers, to the frightening of some of the inmates, no man of the family being then in the house. Having at length found L. Hamby, they laid violent hands on her, and arresting her with their warrant of rebellion, put her on a stumbling vicious horse, and took her to the town of Austell, with hazard to her life. Here they promised to provide a better horse, and left her for a time in a Friend's shop; with this small leniency, however, the priest's attorney became violently angry; and with severe commands again sent his agents, who haled her into the street with many reproachful words, rudely forcing her along to the door of an alehouse; where many people came round, and showed their grief at this unchristian conduct, towards a neighbour so much esteemed. Here, under these painful circumstances, she is stated to have borne a good testimony against the false prophets and hirelings of the age, and to have publicly declared her reasons why she could not pay tithes, with a clear conscience. At length they took her into the alehouse, where she was detained all night. The next day, some of her neighbours, from motives of love and regard, resolved to pay the demand, that she might be set at liberty; but being informed of this, she was not a little troubled, and sent some of her friends to request them not to do so. Thereupon the bailiff conducted her to Bodmin gaol, where she remained a prisoner for a considerable time, until the writ of rebellion was out of date.

It is difficult to quit these instances of severe personal suffering, inflicted on a highly respectable and aged female, without expressing the apprehension that, in the present day of religious liberty, we are apt to estimate such sufferings too lightly; though they were undoubtedly, under the Divine blessing, principal means, through which that general liberty of conscience has been obtained. Loud, assuredly, is the call upon each of us, not to let fall those important testimonies, which our faithful predecessors upheld, at so great a sacrifice of outward comfort, property, and freedom; but duly to appreciate, and firmly maintain them, as an especial trust committed to us by our great Master, for the benefit of the Christian church.

The heart and house of Loveday Hamby were largely opened to her friends. The first General Meeting for the county was held under her roof, in 1663; and a similar meeting took place there, on the first establishment of Meetings for Discipline in Cornwall, in 1665; at both which George Fox was present. Her attachment to the Society and its

principles, the generous hospitality of her house, and its central situation, made it the frequent resort of Friends in Cornwall; as Swarthmore Hall was, to a far greater extent, in the north of England: both being the scenes of many memorable visitations of Divine love, and strongholds, as to the outward, of the Society, in the respective districts. Between the families of these two honourable widows, there was also frequent intercourse, as well as some connexion by marriage; Margaret Fell, with two of her daughters, Mary and Sarah, visited some parts of the west of England in 1663: and Thomas Lower, L. Hamby's nephew, married Mary, M. Fell's daughter, about two years after. Margaret Fell was in Cornwall on religious service in 1668; and Thomas Salthouse, who was an inmate in Judge Fell's family at Swarthmore, when George Fox visited them in 1652, afterwards removed into Cornwall, settled very near L. Hamby, if not in her house, and married in that neighbourhood. Several, if not all the domestics at Tregageeves, like those at Swarthmore Hall, became members of the Society of Friends. Those who travelled in the work of the ministry were always welcome visitants, and meetings were regularly held in the house once or twice a week.

In 1683, was published, "A Relation of the last words and departure of that ancient and honourable woman, Loveday Hamby, with further testimonies concerning her life and conversation." From this account, the following notices are in substance chiefly taken. Benjamin Coale, of Reading, says of her in his testimony, "She was a woman of a noble universal spirit, and descended of honourable parentage amongst men. It was my lot to be a household servant to her for about two years, and she was more like a mother to me than a mistress. Under many trials and sufferings, she was very valiant and cheerful; she had a great family, and God gave her a great measure of wisdom to order it. Her tables were plentifully spread, and she took great care that all might have sufficient, and that none of the good creatures which God had given her should be abused or wasted. Many times in the day, as she had opportunity, she retired to her closet, and many times came out amongst her family, in a cool and tender frame of spirit, as one whose strength was inwardly renewed."

Thomas Salthouse testifies to the same effect, "She suffered great reproaches and persecutions, on account of her religious profession, and was several times cast into prison. Her goods and stock were taken away in great quantities, to the value of many hundred pounds, sometimes forty cattle at once, chiefly for her faithful testimonies against the oppression of tithes. The spoilers, however, did not prosper. On the contrary, their substance wasted away in a remarkable manner; while hers, notwithstanding these frequent pillages, and when almost all seemed to have been swept off, increased beyond expectation; for the Lord blessed her in basket and in store, and she never wanted meat, drink, or clothing, to supply her persecutors, or their children, if they were in want; often saying,

'What is all the world! I have enough.' She always took joyfully the spoiling of her goods, with the bonds and imprisonments that likewise attended her for matter of conscience; for no other occasion could justly be taken against her, than concerning the way and worship of the living God, being careful to owe no man any thing but love. She was truly hospitable and charitable to the utmost of her ability, few exceeding her for love and good works. Though no orator, to express her mind by excellency of speech, yet her love was manifested to be real, not in words only, but in deed and in truth."

"A nursing mother was she," says Thomas Curtis, "to the weak, and her love extended to all. The rich knew her heart was free; the poor missed not her house; the stranger lodged not in the street; but many times relieved she her very enemies. She valued not the delights or possessions of the world; but her delight was in the Lord, and in the promotion of truth and righteousness in the earth. Being no flatterer of any, nor one that would daub with untempered mortar, as her heart was, so was her language, dealing truly with all, without respect of persons; for she feared no man, but the plain man's path was her delight, neither could the frowns of any make her start aside. It was as her meat and drink to do the will of her master Christ Jesus. Her integrity was great, her bow abode in its strength, and she was preserved after a wonderful manner in her latter years."

Alexander Parker, who travelled with George Whitehead, through the south-western counties of England in 1676, in the work of the ministry, gives the following account of his visit at Tregageeves. "On Fifth-day, we came to L. Hamby's, where we had a good meeting. I stayed [there, while G. W. went to Truro] and had a large meeting. Many strangers came in, and were tender, and God's heavenly presence did accompany us. Poor old Loveday was even overcome, and gladdened in her heart, to see her house, which she had lately enlarged, so filled. She hath a zeal for God, and loves the prosperity of truth. Afterwards [in returning] we came again to L. Hamby's, where, on First-day, we had a very large, blessed, and heavenly meeting; the house would not contain the people, but several were without, and the Lord's power was manifest, and virtue went forth. The priests' congregations were thin, and some said, if we stayed awhile, they thought we should have most of the people of two parishes. (See 'Letters, &c. of Early Friends,' edited by A. R. Barclay, 1841, pp. 251-2.)

L. Hamby's life was prolonged to seventy-eight years. For about seven weeks before her death, she was mostly confined to her bed. Though her memory much failed as to outward affairs, yet she continued during that time, in a good frame of spirit as to heavenly things; and when any friend spoke to her of them, she appeared revived, and was full of good expressions and praises to the Lord, for his manifold mercy. Yea, daily and hourly she sounded forth his praises: and prayed him

to continue his mercy towards her, to her handmaids, and to his church. The night before her departure, among many other similar expressions, she spoke as follows: "My heart and soul are poured forth unto thee, oh thou eternal God! thou art the comfort and salvation of old age; and the desire of my heart is, that all my friends may be kept faithful to the living God. The Lord knows my heart; I never loved the riches of this world; for what is it worth? it is all vanity and vexation of spirit. I desire to take up the shield of faith and the helmet of salvation, and that I may dwell in the house of God." And not long before her departure, in a deep expression of soul, she said, "Glory, glory, eternal glory! for thy great kindness and love to thy handmaid." Thus did this upright woman finish her course in faith and peace, leaving cause to her friends to rejoice in the assurance, that she entered into the possession of everlasting blessedness.

No particulars have been found of her husband, or of her birth or marriage. Her maiden name appears to have been Billing. She left no children, but was for many years a widow, and departed this life on the 14th of Tenth month, 1682, leaving "a competent estate to be divided among her relations and friends, and to the poor of the neighbouring parishes." Many hundreds of other people attended the interment of her remains, in a piece of land at Tregageeves, which she had appropriated for a burial-ground, and which is still retained by the Society for that purpose.

For "The Friend."

Relics of the Past.—No. 5.

No article will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 158.)

Since the publication of the last number, I have discovered one or two slight inaccuracies into which I was led by an article on "Warner Mifflin," in an old volume of "The Friend of Peace." From an examination of the records, it appears that James Thornton was clerk of the "Committee on Epistles," which drew up the testimony, and not the clerk of the Yearly Meeting. Six Friends were appointed by the meeting to take the "testimony" to Washington and Howe, who were directed by minute, "to endeavour to lay before said generals, or any of their officers, or other people, the reason of publishing that testimony; and also further to remonstrate on the behalf of our banished Friends, or proceed in other respects on behalf of Truth and our religious Society, as best Wisdom may dictate and make way for them." The battle of Germantown was fought on Seventh-day, and on Second-day the entire committee left Philadelphia to attend to its appointment. The following account of the success of this mission was drawn up by the committee:—

"We the committee, appointed by our last

Yearly Meeting, to visit the generals of the two contending armies, on the Second-day of the week following our said meeting, proceeded to General Howe's head-quarters, near Germantown, and had a seasonable opportunity of a conference with him, and delivered him one of the testimonies issued by the Yearly Meeting; and then proceeded on our way to General Washington's camp, at which we arrived the next day, without meeting with any interruption. Being conducted to head-quarters, where the principal officers were assembled in council, we were, after waiting some time, admitted, and had a very full opportunity of clearing the Society from some aspersions, which had been invidiously raised against it; and distributed a number of the said testimonies amongst the officers, who received and read them, and made no objections. We were much favoured, and mercifully helped with the seasoning virtue of Truth, and the presence of the Master was very sensibly felt; who made way for us beyond our expectation, it being a critical and dangerous season. We may further add, that we were kindly entertained by General Washington and his officers; but lest on our return we should be examined, as to intelligence, we were desired to go to Pottsgrove for a few days, within which time such altercations might take place, as to render our return less exceptionable to them. We were accordingly sent there under the guard or care of a single officer, and hospitably entertained by Thomas Rutter, a very kind man, and others of our Friends. In that town we had some good service for Truth. Two of the committee were discharged on Sixth-day afternoon, and the other four on Seventh-day, having been detained between three and four days. Two of the Friends, upon coming within the English lines, then near Vander's mill, were stopped, and questioned respecting intelligence about the Americans. This they declining to give, they were sent under a guard to the Hessian colonel, who commanded at that post. He proposed several questions respecting the American army, which the Friends declined to answer. He grew very angry, rough, and uncivil, using some harsh reflecting language, and ordered a guard to conduct them to the Hessian General Kniphausen, who appeared more friendly. But he not understanding the English language, sent them under the conduct of a light-horse-man, or trooper, to General Howe's head-quarters at Germantown. Upon the two Friends informing one of his aid-de-camps who they were, they were dismissed, without being further interrogated. So that no kind of intelligence was obtained from them, nor any departure from the language of the testimony they had delivered. We believe the Lord's hand was in it, in guarding us from improper compliances, and bringing us through this weighty service, though it was a time of close humbling baptism. As to the charge respecting the intelligence said to have been given forth from Spantown Yearly Meeting, we believe General Washington, and all the officers then present, being a pretty many, were well satisfied as to Friends' clearness. And we hope

and believe, through the Lord's blessing, the opportunity we had was useful many ways, there having been great openness, and many observations upon various subjects to edification, tending to remove and clear up some prejudices which had been imbibed.

WM. BROWN,
JAMES THORNTON,
NICHOLAS WALN,
SAM'L EMLEN, JR.,
JOSHUA MORRIS,
WARNER MIFFLIN."

In the spring of 1781, Warner felt a concern to attend the Yearly Meetings of New York and New England, and many of the Meetings of Discipline within the limits of the latter. His prospect was to encourage Friends in the due support of the discipline in the spirit of the Gospel, and to urge a return to primitive principles and practices. Having the unity and sanction of his Monthly Meeting, he, in company with his friend George Churchman, performed the visit proposed. These two Friends both stood in the station of elders, and being sound disciplinarians, their labours in meetings were useful and satisfactory to the honest-hearted amongst Friends to the eastward. The following letter from George Churchman to a Friend in Philadelphia, gives some hint of their proceedings:—

"Seventh month, 1st, 1781,
Falmouth, in Boston Government.

"Dear Friend—Having very often thought of thee, and other Friends in your favoured city, since this tour into the eastern part of the continent, and having an opportunity by David Cooper, who proposes returning homeward this evening, I was willing just to let thee know, we have, through favour, been permitted to attend both Yearly Meetings as proposed; also divers Monthly Meetings, &c., on the main land, as well as on Nantucket. We arrived here before the Quarterly Meeting held at this place yesterday. Divine assistance has been afforded from time to time, to preserve, in quiet resignation of mind, with a heart in measure given up to endeavour to perform what appeared right, as the way opened, in the different places. Divine kindness being yet extended in an admirable manner, even to backsliding professors, as well as to replenish the humble, and encourage the feeble minded, has afforded frequent occasions of gratitude and reverent thankfulness to the Holy Author.

"James Thornton, Samuel Smith, and Thomas Carrington, have been much in our company for several weeks past, and perhaps may continue so for a week or ten days longer; if we should go to a Quarterly Meeting at Hampton, beyond Boston, which is thought of. They have health, and often favoured to perform the part they came about, to the advantage of Friends and others.

"With kind love from the Friends mentioned, as well as from Warner and myself, to thee, thy wife, and the maidens' near thy gate, from one who wishes to do right, as well

as that others may be assisted with himself to lay aside every weight and burden, which hinders the growth of the pure seed, in that green situation which is most acceptable to the Master or Great Husbandman,

"Thy affectionate friend,

"GEO. CHURCHMAN.

"Perhaps we may get back about the second week in next month, as far as Philadelphia, at least, if nothing occurs to the contrary. Moses Brown, who sits by me, and has been at Nantucket with us, desires to be kindly remembered to thee."

How Warner felt on his return from this service is pleasantly set forth in the following note he addressed to his friend Henry Drinker, of Philadelphia:—

"Dear Friend—I may inform thee that I arrived at home the twenty-fourth, under a tolerable degree of quiet of mind; and I trust under a measure of a thankful sense of the renewed kindness of the Father of Mercies conferred on me a poor unworthy creature. I would just inform thee, I still feel my mind engaged to press forward for the mark set before us, believing it is many times cause of encouragement to the honest-hearted to feel that they have companions therein.

"With love to self, family, and inquiring friends, thy well wisher,

"WARNER MIFFLIN."

"Duck Creek, 26th of Eighth mo., 1781."

At the close of his description of the visit to Washington and Howe, Warner in his "Defence" writes thus:—

"After many similar exercises, with frequent calls for, but little seizure of my property, 'till the close of the war, (when great spoil was made), through a steady perseverance things began to wear a different aspect; hard speeches, sour looks, and threats gradually abated, so that, through the whole, I had not an insult offered to me in person."

BROTHERLY KINDNESS.

"Let us all strive to excel in tenderness and in long-suffering, and to be kept out of hard and evil thoughts one of another, and from harsh interpretations concerning any thing relating to one another. This is unworthy in an Israelite towards an Egyptian; but exceeding shameful and inexcusable, to be found in one brother towards another. How many weaknesses doth the Lord pass by in us? How ready is he to interpret every thing well concerning his disciples, that may bear a good interpretation. 'The spirit, saith he, is willing, but the flesh is weak.' When they had been all scattered from him upon his death, he did not afterwards upbraid them; but sweetly gathered them again. O, dear friends, have we received the same kind of sweetness? Let us bring forth the same sweet fruits, being ready to excuse, and to receive what may tend towards the excuse of another in any doubtful case; and where there is any evil manifest, wait, O wait, to overcome it with good. Let us not spend the strength of our spirits in crying out of one another because of evil; but watch and wait, where the

mercy and the healing virtue will please to arise.

"O Lord, my God, when thou hast shown the wants of Israel in any kind sufficiently, whether in the particular or in the general, bring forth the supply thereof from thy fullness, so ordering it in thy eternal wisdom, that all may be ashamed and abased before thee, and thy name praised in and over all!"
—*Extract.*

Cultivation and Deadly Climate of the Campagna di Roma.—The crops are raised during summer, when the herds are among the hills, and the harvest is gathered in by the mountaineers, who dwell on the Volscian hills and the more elevated land towards the frontier of Naples. At this time the heat is intense, and would make even the slave of a cotton plantation wince. The poor peasantry, who have been accustomed from their infancy to the fresh mountain breezes and clear running streams of their native home, lured by the prospect of gaining a few pails to support their families during the approaching winter, descend into the plains, to gather in the harvest. Then the slaughter commences, and does not end till harvest is over, and often not even then. The malaria seizes the hardy mountaineer as its lawful prey, and hurries him with fearful rapidity into the grave. Unaccustomed to the scorching sun that beats on these plains, he finds himself at night exhausted and feeble. Inured to toil, and delving among his native hills from morning till night, he wonders at his weariness. Without a hut to shelter him, he flings his complaining limbs on the damp earth, as he has often flung them on the mountain side, expecting the morning will find him fresh and vigorous as ever. But ere slumber has wrapped his weary form, the pestilential vapours begin to steam up from the noxious earth, and noiselessly embrace their unconscious victim. In the morning, he who has felt all his life long his blood leap in his veins like his native torrents, now feels it creeping heavy and hot through his depressed system. Ignorant of his danger, or the cause of his ills, he renews his task, and again staggers on under a burning sun, and lies down again to sleep on the moist earth, in the embrace of his foe.

The next day the poor fellow toils with hotter brain and a wilder pulse, and flings himself at night on the cool earth, from which he will never rise again to his task. Thus, while the scanty harvest of grain is gathered in, the malaria has been reaping its richer harvest of men. Not scores and fifties, but hundreds are thus left every summer on the Roman Campagna, while the wives and children they hoped to feed by their industry, look in vain, from their mountain homes for their coming, and turn to meet the winter with blasted hopes. Oh, what haggard faces, miserable forms, have I seen peep out from the low mud huts on the outskirts of their desolate region. Many that have dragged out the harvest season, come to the frontier, hoping to recover; but the seeds of death are too deeply implanted, and they

slowly waste away.—*Hunt's Merchant's Magazine.*

To discriminate between our own spirits, and a right zeal, when contending for the faith, requires great singleness of heart, and openness to self-conviction, which I have sorrowfully observed too few arrive at, or dwell in; and hence we are deprived of an increase in the increase of God, the fruit-bearing branches not being so effectually purged as to enable them to bring forth more good fruit. O, the beauty of the living branches, when they abide in the vine, draw their sap from the root, and retain only an holy emulsion with each other; a preserving canopy will such form in meetings for discipline, as well as worship. No boasting; no self-seeking; no spirit that would rend or tear the tender feelings of any feeble traveller could here have any place; because, being branches which bring not forth good fruit, they are cut off, and cast into the fire.
—*Sarah Grubb.*

Great Sale of Wool from one Estate.—The celebrated farm of the late R. H. Rose, at Silver Lake, Pennsylvania, maintains ten thousand sheep. A few days since, the proprietor sold at one time to a manufacturer at Ithica, 300 bales of wool, each bale weighing from 150 to 180 pounds, at thirty-one cents a pound.—*Late paper.*

THE FRIEND.

SECOND MONTH, 17, 1841.

The subject of a guarded, religious education of our youth, or the institution and liberal support of select schools by Monthly and Preparative Meetings, has long been an object of deep concern to this Yearly Meeting. Considerable efforts were made in various parts of the country in years past, to carry out this concern, but in no instance, perhaps, have the views of the Yearly Meeting in this respect been so fully accomplished, as by the combined operation of the four Monthly Meetings in this city. We allude to the select school for girls, in the building erected for the purpose several years ago in James's street, and that for boys in the more recently built, and far more commodious edifice on Cherry, above Eighth street;—establishments which seem to us to comprehend in their arrangements, every thing in their line which the most scrupulous could reasonably exact, or the most fastidious, with due regard to propriety, could desire. The writer of this availed himself of an invitation to attend a part of the annual examination of the girls' school, which occurred the week before last, and truly it would be difficult for him adequately to describe the pleasure and satisfaction he derived, from witnessing the beautiful order and precision with which the examinations were conducted, both as regards the several classes of interesting girls, of various ages, from, perhaps, six to sixteen, in all about ninety, and their re-

spective efficient and amiable teachers, all females. It was altogether a lovely and gratifying spectacle, and the inference which from the sensations of the moment spontaneously arose, was, that no one of our fellow-members, had they been present to see for themselves, could have repressed the feeling of gratitude, that such fitting and excellent provision was made for the benefit of the rising generation.

Died, at Flushing, Long Island, State of New York, on the 14th of Twelfth month last, JOSEPH KING; a member of Flushing Particular Meeting, and of New York Monthly Meeting, aged 67 years. This dear friend, from younger to middle age, was engaged in a sea-faring life, the latter part of the time as master in the trade to the East Indies. Through the various temptations incident to his calling, he is believed to have sustained the character of a consistent Friend. He was a firm believer in the Truth, as it is in Jesus, and was found stedfast in his allegiance to the cause of his Divine Master, and faithful in his testimony against ungodly doctrine, during the progress of the late schism in the Society. Though of a very retired and unpretending disposition, yet having passed a long life of uprightiness, he was favoured, through the mercy of the Redeemer, to witness the end to be peace; and we doubt not has found a safe anchoring place in the haven of everlasting rest.

—, at Flushing, Long Island, State of New York, on Third-day, 23d of First month, WALTER FARRINGTON; a valued elder of Flushing Particular Meeting, and New York Monthly Meeting, in the 68th year of his age. This dear friend loved the Truth in its simplicity, and endeavoured to found faithful performance of his Christian duties. He was much given to hospitality, as will be remembered by many, who, while travelling in the ministry, as well as many others, have found a quiet resting place under his roof, and in him a kind and sympathizing friend. He was strongly attached to the ancient doctrines of the Society, and much concerned for the right and faithful administration of its discipline, as well as liberal in the use of his outward substance, when the cause seemed to demand it. Having been careful for many years, to seek reconciliation, from day to day, with his Maker, and to be just towards his fellow-men, he was mercifully favoured, near the close, to feel that love which encircles all to be the covering of his spirit; under which he quietly passed away; leaving the consoling assurance, that he has been gathered as a sheaf of wheat, fully ripe, into the heavenly garner.

—, in the town of New Palts, Ulster county, N. Y., the 30th of First mo, SAMUEL ADAMS, in the 71st year of his age; a highly esteemed minister and member of Marlborough Monthly and Particular Meeting. Called early in life to labour in the "vineyard of his Lord," he was diligent in his service, until, as "a sheaf of corn, fully ripe, he is gathered into the heavenly garner," and joined the countless multitude which the beloved disciple saw, who came out of great tribulation, knowing their robes to be washed and made white in the blood of the Lamb, and are forevermore before the throne of God, and serve him, day and night, in his holy temple.—His health was rather declining for about two years, although he steadily attended meetings, often under circumstances of debility and suffering, that many would have thought insupportable—a striking example of perseverance and overcoming. He gave up going out, about three months previous to his death, and in patience and quietness awaited the coming of the heavenly messenger. He was deprived of the use of speech for the last three days, but retained his mind until the closing scene, recognizing his friends, by giving his hand, when, to all appearance, very near the verge of time.

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OF DIVINE REVELATION.

(Continued from page 162.)

After stating that some persons confess that the Holy Spirit now leads and influences the saints, but that he does it only by enlightening their understandings to understand and believe the truths delivered in the Scriptures. Robert Barclay further says, "This opinion is not altogether according to the truth, neither does it reach the fulness of it. Because there are many truths, which, as they are applicable to individuals, and most needful to be known by them, are in no wise to be found in the Scriptures. Besides, the Spirit not only subjectively helps us to discern truths elsewhere delivered, but also objectively presents those truths to the mind. For that which teaches me all things, and is given me for that end, without doubt presents those things to my mind which it teaches me. It is not said, it shall teach you how to understand those things that are written [merely]; but it shall teach you all things. Again, that which brings all things to my remembrance must needs present them by way of object." This is also evident from the nature of the New Covenant, which is expressed in divers places: "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." "The perpetuity of this promise is fully expressed; and it was immediate, for there is no mention made of any medium. He says not, I shall by means of such writings or books convey such words into your mouths; but my words, I, even I, saith the Lord, have put into your mouths. This must be objectively, for the words put into the mouth are the object presented by him. He says not, the words which ye shall see written, my Spirit shall only enliven your understandings to assent unto; but positively, my words which I have put into thy mouth: therefore upon whomsoever the Spirit re-

maineth always, and putteth words into his mouth, him doth the Spirit teach immediately, objectively and continually."

"The nature of the New Covenant is yet more amply expressed in Jeremiah, and repeated by the apostle in these words: 'For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least to the greatest.' The object here is God's law placed in the heart, and written in the mind; from whence they become God's people, and are brought truly to know him. In this then the law is distinguished from the gospel: the law before was outward, written in tables of stone, but it is now inward, written in the heart. Of old, the people depended upon their priests for the knowledge of God; but now they all have a certain and sensible knowledge of him. How much then are they deceived, who, instead of making the gospel preferable to the law, have made the condition of such as are under the gospel far worse. For no doubt it is a far better and more desirable thing to converse with God immediately, than only mediately, as being a higher and more glorious dispensation; and yet these men acknowledge, that many under the law had immediately converse with God, whereas they now cry that it is ceased."

"Under the law there was the holy of holies, into which the high priest entered, and received the word of the Lord immediately from betwixt the cherubims; so that the people could then certainly know the mind of the Lord; but now, according to these men's judgment, we are in a far worse condition; having nothing but the outward letter of the Scriptures to guess and divine from. But Jesus Christ hath promised us better things, though many are so unwise as not to believe him, even to guide us by his own unerring Spirit; and he hath rent and removed the veil, whereby not only one, and that once a year, may enter; but all of us, at all times, have access unto him as often as we draw near unto him with pure hearts. He reveals his will unto us by his Spirit, and writes his law in our hearts. And where the knowledge of God is put into the mind, and written in the heart, there the object of faith and revelation of the knowledge of God is inward, immediate and objective; and this is the situation of every true Christian under the new covenant."

In replying to the objection, that if men be

now immediately led and ruled by the Spirit of God, they may add new Scriptures of equal authority with the Bible, and that every one may bring in a new gospel according to his fancy,—Robert Barclay observes, "We have shut the door upon all such doctrine, affirming that the Scriptures give a full and ample testimony to all the principal doctrines of the Christian faith. For we do firmly believe, that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles; and do freely subscribe to that saying, Let him that preacheth any other gospel than that which has been already preached by the apostles, and according to the Scriptures, be accursed. So we distinguish between a revelation of a new gospel and new doctrines, and a new revelation of the good old gospel and doctrines; the last we plead for, but the first we utterly deny. For we firmly believe, that no other foundation can any man lay than that which is laid already."

William Penn, in writing on the same subject, says, "By revelation we understand the discovery and illumination of the Light and Spirit of God, relating to those things that properly and immediately concern the daily information and satisfaction of our souls, in the way of our duty to him and our neighbour. We renounce all fantastical and whimsical intoxications, or any pretence to the revelation of new matter, in opposition to the ancient gospel declared by Christ Jesus and his apostles; and therefore not the revelation of new things, but the renewed revelation of the eternal way of truth."

That true Christians in the present day are to be immediately led and governed by the Holy Spirit dwelling in the heart, is evident from many Scripture promises and declarations. Our Lord himself, a short time before his ascension, gave this promise to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Again, he says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit, when He, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

We are here told, first, who this is, designated by the several names of the Comforter, the Spirit of Truth, the Holy Ghost, the sent of the Father in the name of Christ; second-

ly, where he is to be found; He dwelleth with you, and shall be in you; and thirdly, what his work is; He shall teach you all things, bring all things to your remembrance, and guide you into all truth.

That the Holy Spirit is to dwell in the saints now, and that these promises were not made to the immediate disciples of our Lord only, but to all who receive him when he knocks at the door, and obey his voice, is proved by many passages in the Scriptures. Paul says to the Romans, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you;" and to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God." What is this but affirming that they in whom the Holy Spirit dwells, are no longer in the flesh, or of those who please not God, but are become Christians indeed; and in the same verse above quoted, he tells the Romans that "if any man have not the Spirit of Christ, he is none of his;" that is, he is no Christian. He then who acknowledges himself a stranger to the work and government of the Spirit of Christ in his own heart, has not attained to the least measure of Christian experience; nay, has not so much as embraced the Christian religion, notwithstanding all he may otherwise know and believe about Christ, or how much sever he may be acquainted with the letter of the Holy Scriptures. If the Spirit is taken away, Christianity is no more Christianity, than the dead body of a man is a man, when the soul is departed. Whatsoever is excellent, whatsoever is noble, whatsoever is worthy, whatsoever is desirable in the Christian faith is ascribed to the Spirit.

To this, true Christians in all ages attribute their strength and life: by it they declare themselves to be illuminated, converted, regenerated and redeemed from the world. By it they are strengthened in weakness, comforted in affliction, armed against temptation, fortified against sufferings, enabled to triumph over their persecutors, and to hold communion with God. It is the Spirit that quickeneth; it was the Spirit that gave them utterance; it was the Spirit by which Stephen spake, so that the Jews were not able to resist. It is such as walk after the Spirit that receive no condemnation, for the law of the Spirit of life in Christ Jesus makes them free from the law of sin and death; and it is by the Spirit of God dwelling in us that we are redeemed from the carnal mind. It is the Spirit of Christ dwelling in us that quickeneth our mortal bodies; it is through the Spirit that the deeds of the body are mortified and life obtained. It is by the Spirit that we are adopted, and cry Abba, Father; for it is the Spirit that beareth witness with our spirits that we are the children of God. It is the Spirit that helpeth our infirmities and maketh intercession for us, with groanings which cannot be uttered; and it is by the Spirit that the glorious things which God hath laid up for the righteous, which neither outward ear hath heard, nor outward eye seen, nor the heart of man conceived by all his reasonings, are revealed unto us. It is by this Spirit that

wisdom, knowledge, faith, tongues, prophecies are imparted to man, and it is by it that we are all baptized into one body, and made to drink into one cup. In a word, there is nothing relating to the salvation of the soul, that can be rightly performed or effectually obtained, without it.

This gift of the Holy Spirit, which comes through our Lord Jesus Christ, is indeed the glory of the gospel dispensation; and we believe that if the professors of the Christian name, would lay aside the prejudices of education and their preconceived opinions, and consult the testimony of the Spirit in their own hearts, they would find that whatever of spiritual comfort, strength, or other benefit they partake of, is not to be ascribed to their forms or ceremonies, nor does it come through them, but from the inward operations of the Holy Spirit; and that if they were weaned from those outward observances, and their attention and dependence placed upon this blessed source of Divine consolation and strength, they would be made the joyful partakers of much fuller manifestations of his glorious presence and power. The more we are brought into humble child-like reliance upon Christ, and obedience to the dictates of his Spirit, the greater degrees of faith will be granted us in his power to deliver us out of all evil, in his wisdom and goodness to guide us in the way everlasting, and in his unfailling strength to enable us to perform the will of God; by which his faithful followers will grow in Divine knowledge and experience, and be built upon Him, the Rock of ages, and the foundation of many generations.

We have dwelt the more largely upon this doctrine, because we believe it to be of great practical importance, and are apprehensive that it is not sufficiently regarded or lived up to, by many under our name. It is our earnest desire, that none among us may be drawn into the adoption of sentiments, or the use of expressions which tend to weaken a belief in the immediate guidance of the Spirit of Truth, or put the Holy Scriptures into its place and office, thinking that by the study of them they can come to the saving knowledge of spiritual things, and esteeming them, instead of the Spirit, the principal means for the enlightening, conversion and edification of mankind, or of unfolding to the mind the Divine will concerning us.

It pleased the Lord, by his blessed Spirit, to give our primitive Friends to see the deadness and formality of the religious professions of their day; to bring them out of the observance of those forms and ceremonies which yielded no life or peace to their panting souls, and to gather them into reverent, silent waiting upon himself, for a qualification to perform that worship which is in spirit and in truth. In faithfully following his heavenly guidance, they were united in the faith and fellowship of the gospel, and all spake the same language, come out of what society or from what country they might; and thus harmoniously travelling together for the honour of God and the spread of the kingdom of Christ, they were like a city set upon a hill that could not be hid; many souls were

awakened and converted, through their instrumentality, and joined the Society, and they were successfully engaged in diffusing a knowledge of the doctrines and testimonies of the gospel in many parts of the world. May we all be sincerely engaged to follow them as they followed Christ, that others seeing our good works, may glorify our Father who is in heaven.

(To be continued.)

For "The Friend."

The Willing's Alley Coloured School.

(Concluded from page 164.)

"Sometime before this, Jacob Lehré having offered his service, and being well known to several of us, who esteem him a religious sober man, well qualified, and of sufficient experience in the business, having taught school some years past; we therefore agreed, after some conversation with him, to employ him, and to pay him a salary of eighty pounds a year, for six months certain; and if, after that time of trial, he conducts to our satisfaction, to continue three years in the service. Upon which he removed with his family to this city; and on the 6th of the Twelfth month, the school was again opened; and then, and at several times since, 32 scholars have been admitted into the school; and on our last meeting, several of them being examined, appear to be in the way of improving; and we are in hopes such care will be taken of them as to answer the good purposes intended. And as from the present state of our accounts, it appears most of the money hitherto subscribed hath been expended, we are desirous that the same benevolent disposition which hath appeared in many, and laid the foundation, may influence others to contribute towards the support of the school, by whose assistance, or by such other means as the meeting may judge most expedient, it may be maintained; that our concern for these oppressed people obtaining liberty may be manifested by endeavouring to prepare their posterity for making a right use of it. And as we have had frequent opportunities through the course of this service, for observing their capacity for learning, to be equal to other children, we are confirmed in our apprehensions that it is our duty and true interest as men and Christians, to promote and support this school; and hope that in other places, a concern of the same kind will be raised, as the good effects of our care become more known and observed. With the state of the account, we deliver a list of all the children which have been taught in the school, but for want of greater care in the master we cannot mention the time when many of them were placed out to service or otherwise discharged.

"On the general state of the accounts of the stock for the establishing and maintaining a school for the instruction of negroes, it appears that Richard Blackham the Treasurer hath received from the Contributors their subscriptions for three years, £414 9s. 0d. From the contributors donations, which it was agreed to apply toward the building of the school house, £70 8s. 4d. Three lega-

cies applied in like manner, Daniel Stanton's £20. Anos Hillborn £25. Richard Parker's £10—£55."

The above account was presented and read in each of the three Monthly Meetings and approved. Committees were also appointed to make collections; who succeeded in obtaining new subscriptions to the amount of £54 6s. Jacob Lehrs being found on trial satisfactory, he was re-engaged in the Sixth month, 1774.

At a meeting of the committee, held First month 3rd, 1775, it was found that there were but nine scholars regularly attending the school. It was agreed to visit the parents and endeavour to induce them to oblige their children to attend more diligently; "but as it is not probable," the minute continues, "that so many will attend this winter season as the master is capable of teaching, it is agreed that it will be expedient to admit 10 or 12 poor white children to be taught in the school for the next ensuing three months."

The proposed visitation was made to the parents, which was thought of service; and in the Fourth month 40 coloured and 6 whites were reported in attendance. Jacob Lehrs continued in charge of the school until Twelfth month, 1776, when he appears to have left, and the school closed to the Second month, 1777. At this time John Haughton was engaged, and entered upon the duties of his station. About this period the Committee again made a report to the Monthly Meetings, in which they remark, "as we are, after upwards of seven years' experience, confirmed in believing that by a religious care to discharge our duty towards these long oppressed people they may receive much benefit, and the increasing concern that appears to restore them to their right to liberty, encourage us to hope Friends in general will be more and more united in a faithful fulfilling of their trust, by instructing them in necessary learning, and the ways and means of a livelihood suitable to their stations," &c. The transactions of the Committee from the Third month, 1777, to the Third month, 1782, are not preserved. It appears from the minutes of the Monthly Meetings that they were careful to make appointments of Friends to superintend the school, and that it was with some intermission kept open during this time under the care of John Haughton. "A part of this period," a minute of the Committee states, "was remarkable for commotion, contending armies, taking, evacuating, and repossessing this city, that schools kept within the compass thereof were generally for a time suspended."

The Committee in their report to the Monthly Meetings in the year 1782, after stating that John Haughton had been engaged as teacher at the time of their last report, remark, "in which employment he continued till the Second month last, being five years, when his health appearing to be much impaired, he chose to decline the charge of the school. Soon after, in the Third month last, we had a meeting, at which our Friend Anthony Benezet attended, and revived a concern which he had a considerable time before mentioned to some of us, of taking the school,

whenever John Haughton should relinquish it; and his proposal being approved, it was agreed to allow him for the present year, the same salary given to John Haughton for the last, to commence on the 1st of the Fourth month last, about which time he entered upon the employment, and is now engaged in teaching the children at his own house. We are free to observe, that the order and regularity in which it was maintained, and the progress in learning, have in all respects been equal to our expectation: the master having discharged the weighty trust in these respects, and in visiting the parents and guardians of the children, in order to excite his scholars to a diligent attendance, with a faithful religious care that claims our entire approbation."

During these five years they state that 250 children and grown persons were entered in the school, "and partook of the benefit of instruction, many of whom made considerable progress in learning, and discovered a disposition to avail themselves of the benevolence of Friends, in a manner that may be of much benefit by qualifying them for the useful purposes of life, and the removing prejudices entertained by some to their disadvantage."

They also remark, "from the state of our funds, it appears needful for Friends to consider the means of giving this benevolent institution a further support; and as through the unmerited goodness of Divine Providence the Society is preserved in the possession of much substance, we trust, no incentives are wanting to excite Friends to liberality on this occasion, especially when we consider that the support of it is so connected with the weighty religious concern and labour of Friends, to promote the freedom and real welfare of that long and deeply oppressed people, that we should not act consistent with our profession in suffering it to be discontinued."

When Anthony Benezet took charge of the school, it was held in his own house, (probably on account of his feeble health,) with the consent of the committee. They appear to have surrendered to him the entire control of it, as there are no minutes of a formal meeting from Sixth month, 1782, to the Fifth month, 1784. At a meeting of the committee, held at the Fourth street meeting-house, Fifth month, 8th, 1784, there were present Edward Jones, Richard Blackburn, Daniel Drinker, Benedict Dorsey, John Field, Thomas Say, Jonathan Shoemaker, Richard Humphreys, Richard Wells, and Miers Fisher, and the following minute was made:—"Several members of this board now report, that our valued friend Anthony Benezet, who for some time past has kept the school for the education of the black people, departed this life on Second-day last, the third day of this month, having first made his will. And that he also left a letter, directed to the overseers of the school appointed for the instruction of the black people, a copy whereof it is thought proper to be preserved, being as follows:—My friend, Joseph Clark, having frequently observed to me his desire, in case of my inability of continuing the care of the negro school, of succeeding me in that service, notwithstanding he now has a more advantageous school, by

the desire of doing good to the black people, makes him overlook these pecuniary advantages, I much wish the overseers of the school would take his desires under their peculiar notice, and give him such due encouragement as may be proper; it being a matter of the greatest consequence to that school, that the master be a person who makes it a principle to do his duty. His wife, a prudent, sensible woman, joins him in the concern.

'With respect, I conclude. This from

'ANTHONY BENEZET.'

'To the overseers of the school for the instruction of the black People.'

"Which papers were laid before several members of this board the last evening by some of the executors named in the will.

"Upon reading the letter, and considering the contents thereof, the members of this board think it a duty they owe to their valuable deceased friend, to retain upon their minutes a record of the deep sense they have of his great and good services, not only in forwarding the emancipation of that oppressed people for a great number of years past, but also in giving up his time, and labour to instruct the younger part of that race in such branches of useful literature, as would fit them for the common purposes of life. And the strongest proof of their love and good will to their departed friend, they think, will be to pay regard to the advice and recommendation contained in the said letter, written, as the board is informed, near the close of his life."

Extract of the will of Anthony Benezet.

"I give my above said house and lot, or ground rent proceeding from it, and the rest and residue of my estate, which shall remain undisposed of, after my wife's decease, both real and personal, to the Public School of Philadelphia, founded by charter, and to their successors forever in trust, that they shall sell my house and lot on perpetual ground rent forever, if the same be not already sold by my executors, as before mentioned; and that as speedily as may be, they receive and take as much of my personal estate as may be remaining, and therewith purchase a yearly ground rent, or ground rents, and with the income of such ground rent, proceeding from the sale of my real estate, hire and employ a religious minded person, or persons, to teach a number of negro, mulatto, or Indian children, to read, write, arithmetic, plain accounts, needle work, &c. And it is my particular desire, founded on the experience I have had in that service, that in the choice of such tutors, special care may be had to prefer an industrious, careful person, of true piety, who may be or become suitably qualified, who would undertake the service from a principle of charity, to one more highly learned not equally disposed; this I desire may be carefully attended to, sensible that from the number of pupils of all ages, the irregularity of attendance their situation subjects them to, will not admit of that particular inspection in their improvement usual in other schools; but that the real well-doing of the scholars, will very much depend upon the master making a

special conscience of doing his duty; and shall likewise defray such other necessary expense as may occur in that service; and as the said remaining income of my estate, after my wife's decease, will not be sufficient to defray the whole expense necessary for the support of such a school, it is my request that the overseers of the said Public School shall join in the care and expense of such a school, or schools, for the education of negro, mulatto, or Indian children, with any committee which may be appointed by the Monthly Meetings of Friends in Philadelphia, or with any other body of benevolent persons who may join in raising money, and employing it for the education and care of such children. My desire being, that as such a school is now set up, it may be forever maintained in this city."

(To be continued.)

For "The Friend."

Relics of the Past.—No. 6.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 167.)

"Congress have published a declaration, that they 'hold these truths to be self-evident; That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men.' Seeing this was the very substance of the doctrine I had been concerned to promulgate for years, I became animated with a hope, that if this was sincere in the representatives, and by them inculcated among the people generally, a blessing to this nation would accompany those endeavours. To serve my country by exertions to remove one cause of impending judgments, I was concerned to unite with my brethren in representing this matter to different legislative bodies. In the year 1782, we appeared before the assembly of Virginia; which was attended with great satisfaction, having a set of liberal spirited members to deal with, when a law was passed admitting emancipation. To this law, Judge Tucker says in his late publication, may be attributed the liberation of some thousands of blacks."

The following letter gives further information of the application to the Assembly of Virginia, referred to by Warner Mifflin, viz. :—

"Petersburg, Sixth mo., 20th, 1782.

"Dear Friend,—I have received thy kind and affectionate letter of Fourth mo., 24th, by our valuable Friend John Parrish. He and Warner Mifflin got across the bay to our Yearly Meeting; which was also attended by Joshua Brown, Abraham Griffith, and my brother-in-law John Hough. The meeting was large; a time of Divine favour; and the business thereof was transacted in much unanimity. A Meeting for Sufferings was proposed and established; which, I believe, will be of

real use, if the members thereof do but diligently attend to the service. A committee was appointed by that meeting, to lay the sufferings of some of the enslaved Africans, and some who had been manumitted by Friends, before the General Assembly, which was then sitting at Richmond. Our Friends, John Parrish and Warner Mifflin found freedom, (or, I believe I may be safe in saying, a concern) to attend us in that weighty service. We staid in and about Richmond for almost three weeks; and, I think, had every day more or less labour on the subject of slavery, both with the members of the Assembly, and others. Which, I believe, hath been instrumental in spreading and fixing the testimony in that respect more than it has hitherto been in these parts. We were favoured to obtain a law to empower any person to emancipate his or her slaves. The members of our Society in this government, who continue to hold their negroes in bondage, will now be left without excuse.

"Thy very affectionate friend,

"EDW'D STABLER."

"In 1783, we presented a memorial to Congress respecting the slave-trade, and met with encouragement. And afterwards in the Assemblies of Pennsylvania, Maryland, and Delaware, some important steps were taken. Also in our after-application to Congress, it was evident that a large part of that body were favourably disposed towards the rights of this people. From these encouraging circumstances, I was induced to hope that Divine favour might yet be continued to this land; though often impressed with fears, that our progress in this business was not proportionably great to the light that had arisen. Indeed it is a mournful consideration, that this nation should yet be stained with the blood of the African trade; and that 700,000 slaves, according to latter calculation, should continue to groan in a land of boasted liberty. My heart has been grieved, and soul lamented for this afflicted race, as well as the condition of my country; having oft felt as I did at the beginning of the Revolution, apprehensive the hand of judgment was ready to be opened and outstretched upon a guilty people, if there was not greater reformation in this point, so as to appease offended justice. The outrages committed therein against humanity, I consider as alone sufficient to draw down Sovereign indignation, exclusive of those other evils and vices too prevalent in the land.

"An occurrence took place which produced renewed exercise of mind, and in the hour of affliction sealed further instruction on this subject. I received a severe hurt on my leg, and whilst under extreme anguish in dressing it, was brought into sympathy with a poor soldier, whose leg being fractured, and he left, without help, in the field of battle. The sensation was so powerful, I told my wife, that ever since arriving to years capable of judging, I had a testimony against war, but never so powerfully as at that time; feeling, that if every farthing we were possessed of, was seized for the purpose of supporting war, and I was informed it should all go, except I gave

voluntarily one shilling, that I was satisfied I should not so redeem it.

"Shortly after which, an account arrived that a vessel from the West Indies was run ashore at Lewistown by the English, and the militia were called upon to keep them from plundering her. On which this clear presentation took place—here is the channel through which in a time of national hostility those sweets I am so fond of come; and at a manifest risk of the lives of fellow-men. I remembered powerfully what were David's sensations when his valiant men rushed through the Philistine army to bring him water from a well which he longed for; he was struck with sympathy for their situation; and because they went in jeopardy of their lives, was not easy to gratify his palate therewith, but poured it out in dedication to the Lord. In like manner I felt a prohibition from using foreign imports, and during the continuance of the war, never touched therewith, except what seasoning of salt might have been in my food when from home. And being brought into a deep feeling for the oppressions of the poor Africans in the West Indies, have never been easy with indulging in the produce of their labours since; least it should even, in a small degree, contribute towards the continued existence of a trade, which interests the planters in keeping up the number of their groaning labourers.

"And fully believing that 'righteousness exalteth a nation, but sin is a shame to any people,' I am anxiously desirous we may be numbered with the wise promoters of the public good. And indeed I am persuaded, that the growing sins of America, if persisted in, will be finally attended with dreadful consequences, according to the testimony of the sacred records, that, 'verily there is a reward for the righteous, verily there is a God that judgeth in the earth;' and in the due exercise of his judgment, taking cognizance of the actions of men, he will assuredly recompense to all, according to the fruit of their doings; to nations as well as to individuals, let the sophist speculate as he will about sacred things, in that wisdom which *darkens counsel by words without (true) knowledge.*

"It is from a sense of duty, both to myself and country, that I make these observations, and state some things interesting to both. It was on this ground I became engaged with others, to urge the subject of our concern to different Legislatures; to remove legislative obstacles from those disposed to liberate their slaves, and to protect those set free. And though salutary laws have been enacted in some states, for which I believe a blessing will or doth descend upon them, yet still the evil is continued in other parts of America in a most glaring degree. Where conscientious persons are discouraged from liberating, as by existing laws the blacks are liable afresh to be taken into captivity, by a dissolute people disposed to avail themselves of unrighteous laws; in many instances great numbers have been cruelly seized and sold into renewed bondage. Doth not this excite a fearful apprehension that the measure of their iniquity is filling up, who so act, and that they are

ripening for that chastisement which shall be poured forth on the workers of iniquity? and is not the consideration of it a loud call to that state where such evils prevail, to arouse, and by a more righteous procedure, endeavour, if possible, to avert the impending stroke? and what may be expected, both in that and other states, where there is an increase of cruel and barbarous separation suffered between the nearest connections in life for gain, even where they have had magnanimity enough to give some check to the African trade! An additional enormity prevailing, is the frequent kidnapping of free blacks, carrying them off and selling them for slaves, in some instances whole families, and in others separating them one from another.

It is urged as a very great objection to the emancipation of blacks, their disposition to pilfering; but is it not the worst of robbery depriving them of that most valuable property, liberty? and keeping them under the oppression of slavery, the very cause of this fault? Being pinched at times for almost every necessary of life, they naturally put forth a hand to partake of what their labour gives them some claim to in equity from their possessors, where due support is withheld; and these practices becoming habitual, in their impoverished condition, they discriminate not sufficiently between the property of those they labour for and others; but when opportunity presents, frequently supply their wants from all alike, except where a principle of religious rectitude restrains from all such acts. I attempt not to palliate the crime. I have endeavoured, what lays in my power, to reprobate such proceedings, labouring to inculcate the Christian doctrine of returning good for evil, whereby they may know an over-coming evil with good; and to point out the necessity of departing from these practices, being objections speciously alleged against their general liberation. But as slavery decreases, and is exploded, we may reasonably hope its concomitant habits will also decrease, and a greater nobility of soul take place. I believe the Almighty hath arisen to judgment, in this business, and that his voice will be found to exceed the sound of many waters, or all the clamours of the people; overpowering all opposition whatsoever.

"If we proved more faithful in the discharge of our duty towards God and this people, I believe they would act differently towards us. But where do negro crimes exceed the crimes of white men, when we view them, selling tender babes from a fond mother, a beloved wife from an affectionate husband, or an aged father from his offspring with whom he hath lived from their early years; and, although a slave, capable of the ties of affection and enjoying consolation in their society; and now, as to this life, forever parted? Ah! what language can paint in its genuine colours this abominable practice! How rejoicing would it be to me, if with Divine allowance, I might be placed in an allotment exempt from that continued grief of soul, which is almost daily renewed, from seeing and hearing of those acts of inhumanity committed by my countrymen! Could I have believed myself authorized by

the approbation of heaven, I should long ere this time have sought an asylum in some other quarter. But I desire to be found in my proper allotment the little time I may be continued here—faithfully discharging my duty towards my Creator and my country."

(To be continued.)

For "The Friend."

THE TREASURY.

"And Jesus sat over against the treasury."

Christ sits against his treasury, our offerings now to

He sees the hand that bears the gift, the heart that gives it too;

The sanctimonious pharisee with his phylactery wide,
"Humility" upon his robe, his soul's inscription
"a pride"

The Ananias offering that kept back a part,
That gives not to his treasury an undivided heart;
The ostentatious giver with his whole offerings;
The simple-hearted woman with her spikenard in her
box;

The little child with his pet-dove to offer to the Lord;
A tear, a pearly tear, is all you widow can afford;
The sinner who with downcast eye, to deep reproaches
given,

Strikes on his breast, nor dares to raise a suppliant look
to heaven;

The keeper of the law in word, with his confiding air;
The beggar with his woes and crutch—before the Lord
are there!

All, all, unto Christ's treasury their tributes free may
bring,

But *hearts, not gifts*, are prized by Him who tries each
offering!

For "The Friend."

THE RHODE ISLAND MURDER.

[A correspondent from Rhode Island, after noticing some particulars of a murder that took place there, thus continues:—]

The details of this deed are horrible and appalling. They contain much warning, and, I think some instruction to those who are willing to be taught by the scenes which are passing around them. They furnish abundance of evidence that man is too unmindful of the laws of his Maker, and is slumbering in the fallacious assurance that there is protection and safety in a human code. Here a man is butchered in the most shocking manner, within a quarter of a mile of about a dozen houses—within a mile of his own house—in a foot-path crossing his own possession, which is liable to be travelled every half hour of the day—in open day-light; and in a country too, where the penalty of human law is as severe as it can be! This is a plain demonstration that human law in itself, is not only insufficient to prevent crime, but that it is not capable, in all cases, of even driving the perpetrator to a secluded spot for his deeds of darkness. It seems to me, that such a consideration should be sufficient to induce us all to examine ourselves, and see whether we, by example or otherwise, contribute in any way to the profligacy of mankind. Three brothers, Irishmen, have been suspected of having participated in the murder. They have been arrested, and are now in prison waiting their trial. It is said, that they are somewhat injured to vice, and that it is probable they left their native land in order to escape pun-

ishment. Whether this be true or untrue, I am persuaded that since they have been located among us, they have seen and heard but little that would have a tendency to increase their virtue.

There are a variety of ways to encourage and promote the evil passions which lead to the perpetration of crime. These men, perhaps, received their first lessons of vice from examples which were publicly applauded. Our school-books are filled with praises for the hero and the patriot; and military patriotism is but another name for human slaughter. The principle taught in our daily publications from the press is, that it is noble to retaliate injuries, and cowardly and unmanly to forgive them; and we have every reason to believe, that the above mentioned deed was like many others, perpetrated for the sole purpose of satisfying a thirst for revenge. It is repeatedly urged, and sometimes even from the pulpit, that the Christian doctrine of non-resistance, patient-suffering, and forgiveness of injuries, is wrong, and dangerous. If we have amongst us a politician who happens to be wealthy and influential, his principles may be as corrupt as corruption itself; his life may be as immoral and desperately profane; and his habits extremely vicious; yet the public unite, ministers and laymen, and non-professors, and pass resolutions, approving and recommending the benefit and usefulness of his life to the public. We publish these resolutions to the world, and thus give countenance and support to the very examples which have the most powerful influence in forming the character of those degraded mortals, whom we feel so anxious to punish, for following out the copies we held up to their imitation. It seems to me, that if we would try to practise the principles of Truth on all occasions, and impartially discountenance bad conduct, wherever, or in whoever it may be found, we should prevent much crime, and save ourselves the expense of punishing many offenders. The longer I live, and the more I become acquainted with the prevailing institutions and customs of my country, the more I am confirmed in the belief, that many of these are better calculated to afflict and punish mankind, than to reform them.

I know not that we ever condemn the innocent, and feel certain we do not even *reprobate* one-half of the wickedness of the guilty; yet, it is very possible, that we have at some time, in some way, helped to nurture the evil of those whom we punish for crime.

Human law, properly maintained, doubtless enhances the prosperity and goodness of a people; but how must it fall short of furnishing safety and protection, when we encourage its violation in one class of men, and at the same time, endeavour to enforce its obligation upon those of another description? These things furnish matter for serious reflection—they are worthy of the consideration of the best of men; and, I think, they may well claim the attention of those who are interested in the political institutions of our country. If it be true that men are accountable to a Power superior to human force, then a fearful responsibility rests upon the civil

ruler who trifles with the vices of mankind.
I. C. K.

For "The Friend."

MASSACHUSETTS.

The Merchant's Magazine, published monthly in the city of New York, is an ably conducted periodical, comprising much valuable information, statistical and otherwise. From an article in a late number, headed "Massachusetts and her Resources," the following extracts are taken:—

"Though Massachusetts, territorially considered, is among the small states in the Union, yet her commerce, manufactures, and fisheries, her literary and benevolent institutions, together with the enterprise and industry of her population, place her among the first in point of importance. It is true, that nature has been less bountiful to her than to many of her sister states. She has no large navigable rivers, carrying commerce into the heart of her territory—no inexhaustible mountains of iron and coal—no rich fertile plains, which bring forth spontaneously. Though nature, like an angry step-dame, instead of bread, has given her stones, yet the industry of her population has converted these stones into bread; and, though the frosts of winter close her ports, and seem to threaten a general stagnation of business, yet the very ice which closes up her rivers becomes an article of commerce, and is shipped even to the Indian ocean.

In many respects, Massachusetts furnishes us with a striking example of what industry and perseverance can accomplish. The Hudson river seems designed by nature to pour the rich products of the west into the lap of the great 'commercial emporium.' The White and Green Mountain ranges which pass through the commonwealth in separate ridges, interspersed with deep valleys, seem to forbid the idea of any artificial communication between the capital of Massachusetts and the rich and growing west; and yet, by the enterprise of her citizens, and the liberal policy of her government, 'these valleys have been exalted, and these mountains and hills have been made low,' so that a direct communication has been opened between Boston and Albany, and the Western rail-road is now competing with the Hudson for the trade of the western lakes. But in nothing is the industry and perseverance of her population more strikingly illustrated, than in her fisheries. The eastern shore of the state is comparatively barren and unfruitful, and in many places incapable of supporting any considerable population; but the enterprise of the people supplies what the soil has denied them. They go down to the sea in ships, and draw treasures from the mighty deep. Wherever the finny tribe are found, there will be seen the hardy sons of the capes of Massachusetts; and the alcoves in Taunton river; the cod on the Grand Banks, and the whales of the Pacific and Southern oceans, seem to know intuitively that it is in vain to contend with these adventurous fishermen—these knights

of the net, the line, and the harpoon. In fact, we can say of them almost literally what the poet said figuratively of Britanica—

"Their march is o'er the mountain wave,
Their home is on the deep."

But it is not our purpose to eulogise Massachusetts, or to draw any invidious distinctions between her and her sister states. She stands a lively monument of the truth of the principle that a sterile soil and an ungenial climate tend to excite industry, and to give to the inhabitants an energy of character.

"Man is the nobler growth our realm supplies,
And souls are ripen'd in our northern skies."

LOWELL.

But Lowell is the great centre of Massachusetts manufactures, and may with propriety be denominated the Manchester of America. By authentic statistics, it appears that there are in this city manufactures of machinery, sheetings, shirtings, drillings, prints, flannels, broad-cloths, cassimeres, carpets, rugs, and a variety of other articles. The amount of business may be inferred from the following table:—

Number of incorporated manufacturing companies, - - -	11
Number of mills, exclusive of print shops, - - - - -	32
Amount of capital, - - - - -	10,700,000
Number of spindles, - - - - -	194,333
" looms, - - - - -	6,048
" females employed, - - -	6,375
" males employed, - - -	2,345
Yards of cloth per annum, - - -	70,375,400
" printed or dyed per annum, - - - - -	14,196,000
Bales of cotton consumed per annum, - - - - -	56,940
Gallons of oil consumed per annum, - - - - -	80,159
Cords of wood consumed per annum, - - - - -	3,000
Tons of hard coal consumed per annum, - - - - -	12,400
Bushels of charcoal consumed per annum, - - - - -	600,000
Barrels of flour, for starch, consumed per annum, - - - - -	4,000

The locks and canals' machine-shop, included in the thirty-two mills, can furnish machinery competent for a mill of five thousand spindles in four months; and lumber and materials are always at command, with which to build or rebuild a mill in that time, if required. When building mills, the Locks and Canals' Company employ, directly and indirectly, from one thousand to twelve hundred hands.

To the above principal establishments, may be added the Lowell Water-Proofing, connected with the Middlesex Company; the extensive powder-mills of O. M. Whipple; the Lowell Bleachery, with a capital of \$50,000; flannel-mill, blanket-mill, batting-mill, paper-mill, card and whip factory, planing machine, reed machine, foundry, grist and saw mills; together employing five hundred hands, and a capital of \$500,000. We may also add to the

above the manufacture of carriages and harnesses, tin-ware, boots and shoes, and a variety of household manufactures. Lowell, though the greatest manufacturing place in the country, is a city of recent date. The first mill was erected in 1823; before which time, what now constitutes Lowell was a barren corner of the towns of Chelmsford and Tewksbury, containing not more than one hundred inhabitants. The city, in 1840, numbered 20,796 souls."

For "The Friend."

Memoirs of Samuel Fothergill.

(Continued from page 159.)

Tender and Faithful Counsel to a Young Friend.

SAMUEL FOTHERGILL TO JOSEPH BAKER, JUN.,
(OF WARRINGTON).*

1766†

A degree of anxious concern for thee induces me thus to address thee, and, from the warmth of an affectionate heart, to open something for thy consideration, to which thy temporal and eternal welfare require thy attention. Notwithstanding many of our youth, and thyself among others, have despised the simplicity of a plain appearance, like Friends, yet I am satisfied, from the neglect of that distinction being maintained, they and thou have been laid open to the inducements of that destroying enemy who hath great power over the inhabitants of the earth, and then have leaned to an earthly spirit. Thou hast fatally found the truth of this remark. If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent thy company. Thou seest Henry Fothergill; his conduct and appearance are consistent and sober; none of those wicked young men dare approach him, such is the dignity of religion, and its superiority over vice and folly. I mention him, not from any partial regard for him as my kinsman, but as a person I have had frequent opportunities to remark. Thou knowest the esteem he has justly obtained, his usefulness in his father's family, and that he is more justly honoured than I think any young man in town. I mention him, not to upbraid thee, but to instruct thee; his manners are virtuous, his mind serene and peaceful; the contrary, thy own experience will tell thee, hath been thy lot; and it results from a conduct opposite to his; nevertheless, I am persuaded the regard of Divine Providence is not totally withdrawn from thee; his mercy is extended to recover thee, as from the gates of hell, and pluck thee as a brand out of the fire. My concern for thee, the kind reception thou hast met with at _____, and the dispositions of the worthy Friends there in receiving thee, are to me proofs of the interposition of a providential hand yet stretched out to save; and these things ought to be humbly marvellous in thy eyes, and induce thee to walk unanswerably to the favours received. I earnestly wish thee to abstain from any company that may be

* He died at Penketh, Second month, 1809.

improper; thy resolutions are weak; the poison of evil company very ruinous; if thou hast no other inducement to alter thy dress, I beseech thee to do it, to keep the distinction our principles lead to, and to separate thee from *fools* and *fops*; at the same time that, by a prudent distinction in thy appearance, thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee.

Thus, dear Friend, my heart longs for thee and for thy help, that thou mayest improve the present providential allotment to the best purpose, that it may be of lasting advantage to thee. It will be good for thee to bear the yoke in thy youth; if thy mind be rightly subjected to it, thou mayest have cause to say, It was good for me that I was troubled. I beseech thee often to read the Holy Scriptures; remember the prodigal son, and imitate his penitent example, and the same gracious reception from the Everlasting Father will be thy portion. With what joy would thy anxious parent, thy affectionate sister, view thee reformed, steady, and prudent; but if (which God forbid) thou shouldst slight this providential opportunity of retrieving thyself, and relapse into those things which have hitherto ministered much to thy hurt, and if continued in, must effect thy total ruin, how shall I meet those Friends to whose care I have been instrumental in committing thee? And what will be the sentence from despised mercy? I am shocked at the mere supposition; but what must be the suffering of such a state? Dear Joseph, what *shall* I say? what *can* I say, that will tend to thy help, but earnestly press thee to seek Him who is mighty to save, and to whom Jonah cried out of the belly of hell? Cherish every impression of good; place thyself frequently before that tremendous bar, to which thou art hastening, and bring every thought and action to judgment; be diligent and faithful in business, but, above all, be diligent in making provision for thy poor soul. Farewell. S. F.

(To be concluded.)

For "The Friend."

STAFFORDSHIRE COLLIERIES.

The following sprightly description of local habits, manners, language, &c., is taken from a little English book called "Adventures of a Coal Mine."

"The animated parts of the scene in a northern coal-district are not less peculiar than other objects which strike the eye. Occasionally bands of 'pit-men,' as black as sweeps, each one carrying a safety-lamp hanging at his belt, are seen traversing the dingy lanes on their return from their portion of labour. Their countenances are strongly marked from the nature of their occupation, and their living, as they do, apart from other classes of the people. The cheek-bones are high, the middle part of the face is very wide, and the lower portion has an angular form. In these respects, they are quite a distinct race from the neighbouring peasantry. The col-

liers who work in mines, where the seam of coal is of sufficient thickness to permit the free use of muscular action, are erect and of good figure; while in others, where the seam is of smaller dimensions, the miners have the spine curved, and the legs frequently bowed. Their complexion, when it can be seen in its own hue, is generally sallow and unhealthy.

A very amusing description of the Staffordshire colliers was thus given some years ago, by a writer in Knight's Quarterly Magazine:—

'Many of my readers must recollect crossing, in the route from London to Holyhead, a miserable tract of country, commencing a few miles beyond Birmingham, and continuing to Wolverhampton. If the volumes of sulphurous vapour, which I shall not compliment with the name of smoke, permitted them at intervals to 'view the dismal situation waste and wild,' they would observe the surface of the desert around them scarred and broken, as if it had just reposed from the heavings of an earthquake. Now and then they would shudder as they passed the mouth of a deserted mine, left without any guard but the wariness of the passenger. Sometimes they would see a feeble and lambent flame, called by the miners the wild-fire, issue from chaps in the parched earth. It is self-kindled by a process familiar to the chemist, and feeds on gas evolved by the refuse of the coal that has been left in immense caverns, hollowed by the labours of ages, over which the carriage of the unconscious traveller rolls for many miles. They would be struck also by the sight of houses from which the treacherous foundations have gradually shrunk, leaving them in such a state of obliquity with the horizon, as if they stood only to evince the contempt of themselves and their inhabitants for the laws of gravitation.

'If the traveller, in addition to these attacks on his organs of smell and of vision, has nerve to inspect more closely the tremendous operations which are going on around him as far as the eye can reach, he must learn to endure the grating of harsh wheels, the roaring of the enormous bellows which, set in motion by the power of steam, urge the fires of the smelting furnace till they glow with almost the bright brilliance of the noon-day sun. He must learn to care little for the sparks which fly from the half-molten iron, under the action of the forge, in torrents of burning rain, while the earth literally trembles beneath the strokes of a mightier hammer than Thor himself ever wielded against giants.

'But my present business is with the human part of the spectacle. The miners, or, as they call themselves, the colliers, are a curious race of men, and the study of their natural history would be replete with information and entertainment. Nothing can well be more uncouth than their appearance. Their figures are tall and robust in no ordinary degree, but their faces, when, by any accident, the coating of black dirt in which they are cased is partially rubbed off, show ghastly pale, and even at an early age, they are ploughed in the deepest furrows. Their working dress consists of a tunic, or short

frock, and trowsers of coarse flannel. Their holiday clothes are generally of cotton velvet, or velveteen as I believe the drapers call it, decorated with a profusion of shining metal buttons; but they seem principally to pique themselves on their garters, which are made of worsted, and very gay in colour: these they tie on so that a great part, as by accident, appears below the knee. Their labour is intense. They stand, sit, or crouch for hours, often in the most irksome posture, undermining rocks of coal with a pickaxe.

'The high cheek-bones and the dialect of these people seem to argue them of northern descent. Perhaps in some remote age, they may have swarmed from the Northumbrian hive, to seize on the riches of the less adventurous or intelligent Southrons. Be that as it may, they have clearly no similarity either in speech or feature with the peasantry of the neighbouring districts. They have also manners and customs peculiar to themselves. One in particular is the non-observance, or at least the very irregular observance, of the common rule for the transmission of the surname. What rule they follow I cannot say, but it often happens that a son has a surname very different from that of his father: sometimes a man will have two sets of names, as John Smith and Thomas Jones, and that without any intention of concealment; but, except on high occasions, as a marriage, or a christening, they rarely use any appellative, except the *cognomen* or nick-name.

'I knew an apothecary in the collieries, who, as a matter of decorum, always entered the real names of his patients in his books: that is, when he could ascertain them. But they stood there only for ornament; for use he found it necessary to append the other, which he did with true medical formality, as for instance, 'Thomas Williams, *ulgo dict.*, that is, commonly called Old Puff.' Serious inconvenience not unfrequently arises on occasions where it is necessary to ascertain the true name, and reduce it to writing, not only from the utter ignorance displayed by the owner of all the mysteries of spelling, but from his incapacity to pronounce the word, so as to give the slightest idea of what its orthography ought to be. Clergymen have been known to send home a wedding party in despair, after a vain essay to gain from the vocal organs of the bride or bridegroom, or their friends, a sound by way of name, which any known alphabet had the power of committing to paper. The habit of using the cognomen is so common, that the miners apply the custom to strangers with an unconsciousness of offence quite classic. If a traveller should be hailed by the epithet 'nosey,' he should recollect that Ovid endured the same treatment in the court of Augustus, without dreaming of an affront, and he may even flatter himself that he bears some outward resemblance to the great poet.

'Indeed, in all communications with persons of higher rank, the miners preserve a bold simplicity of manners far different, at least in my mind, from insouciance. I recollect passing through the little town of Bilston at the time of the first abdication of Bonaparte,

and being accosted by one of a group of colliers, who, with black faces and folded arms, were discussing the events of the day, with an interrogation, which, imitated in print, might stand thus: 'Oy say, wot dost thee think of the pauce, Boots?'—which being rendered into our language is, 'I say, wot dost thou think of the peace, Boots?' My boots were, I suppose, that part of my dress by which I was most conspicuously distinguished from the natives. This, I understood as a friendly invitation to a conference on the state of affairs.'

The same writer was informed by a respectable attorney, that during his clerkship he was sent to serve some legal paper on a man, whose name and address were particularly given. He traversed the village to which he had been directed from end to end without success; and after spending many hours in the search, was about to abandon it in despair, when a young woman, who had witnessed his labours, kindly undertook to make inquiries for him. Hailing several of her friends, one after another, she asked if they knew a man named Adam Green; but Bull-head, Lie-aced, Cowskin, Stumpy, and Spindle-shanks, as they were called, were addressed in vain; each one, with a knowing shake of the head, replying in the negative. She then fell into a brown study, in which she remained some time, when suddenly her eyes brightened, and slapping one of her companions on the shoulder, she said, 'Why he means *my father*;' and then turning to the attorney, she stated that he should have asked for *Old Blackbird*.

Notwithstanding the hardships and dangers which the miners daily undergo, they are commonly strangers to poverty and want; their earnings being of an amount not only sufficient to prevent this, but when properly disposed of, to maintain themselves and families very comfortably. Their cottages, particularly those of the steady and temperate part of them, generally exhibit inside an appearance of comparative cleanliness and comfort, seldom indeed to be met with in the abodes of the poorer classes of populous towns.

Watering Plants.—Watering is the mainstay of horticulture in hot climates. When King Solomon, in the vanity of his mind, made him "gardens and orchards," he made him also "pools of water to water therewith the wood that bringeth forth trees;" and the prophets frequently compare the spiritual prosperity of the soul to "a watered garden." It is with us also a most necessary operation, but very little understood. Most young gardeners conceive that the water for their plants cannot be too fresh and cold; and many a pull of water that has stood in the sun is thrown away, in order to bring one "fresh from the ambrosial fount." A greater mistake could not be made. Rain-water is best of all; and dirty and stagnant water, and of a high temperature—any thing is better than cold spring-water. —London recommends pump-water to be exposed in open tubs before it is used, and to be stirred about to impregnate it with

air; perhaps the addition of liquid manure, or any other extraneous matter would be useful. Those who have found how little service their continual watering has done to their plants in a dry summer would do well to attend to these simple rules.—*Quarterly Review.*

THE FRIEND.

SECOND MONTH, 21, 1844.

We have read with much interest a speech of Cassius M. Clay, delivered on a recent occasion in the state of Kentucky, of which he is one of the most distinguished, influential, and, it is said, wealthy of her citizens. It is too long for us to insert, and there are portions of it, both as respects the manner and the matter which unfit it for our pages,—but as a bold and thorough denunciation of slavery, and of the Texas annexation project, coming from a conspicuous inhabitant of a slave-state, it is certainly a very remarkable speech. We extract the following as a specimen:—

"They tell us, with most reverential gravity, that 'God has designed some men for slaves, and man need not attempt to reverse the decree: it is better that the blacks should be slaves than the whites.' This proposition, which I denounce as utterly false, passes away before the glance of reason, as the dew before a summer's sun.

"I shall admit, merely for the sake of argument, that some men always have, and possibly will, perform menial offices for the more fortunate. Let the law of nature or of God have its undisturbed action—let the performance of those offices be voluntary on the part of servants, and that beautiful harmony by which the highest intellect is united, by successive inferior links to the lowest mind, will never be disturbed. The sensitive, and highly organized, and intellectual, will gradually rise from service to command: the stolid, the profligate, the insensible and coarsely organized, will sink into their places; the law of God and enlightened freedom will still be preserved, and the greatest good to the greatest number be secured forever. But when by municipal law, and not by the law of fitness, which is the law of nature, not regarding the distinctions of morals, mind or body, whole classes are doomed to servitude; when the intellectual, the sensitive, the foolish, the rude, the good, the bad, the refined, the degraded, are all depressed to one level, never more to rise forever; then comes evil, nothing but evil—like as from dammed up waters, or pent up streams, floods and explosions come slowly, but come at last—so nature mocks with temporary desolation at the obstacles man would oppose to her progress, and at length moves on once more in all the untrammelled vigour and un-fading loveliness which from eternity was decreed. That the black is inferior to the white, I readily allow; but that vice may depress the one, and virtue by successive generations elevate the other, till the two races meet on the common level, I am also firmly

convinced. Modern science, in the breeding and culture of other animals than man, has most fully proved this fact, while the ablest observers of man himself, all allow that mental, and moral, and physical developments transmit their several properties to the descendants—corroborating by experience the Divine decree, that the virtues and the vices of the father shall be visited on the children, to the third and fourth generation. In the capitals of Europe, blacks have attained to the highest places of social and literary eminence. That they are capable of a high degree of civilization, Hayti duly illustrates. There we have lately seen a revolution conducted in a manner that would do honour to the first people on earth, one of the avowed grounds of which was, that President Boyer neglected to secure general education to the people, a consideration that should make some vaunted States blush in comparison. After the expulsion of the tyrant, they set about forming a more republican constitution, admitting the whites who had participated in their dangers and success, to all the rights of citizenship."

AUXILIARY TRACT ASSOCIATIONS.

Some time since a communication was received from Flushing, Ohio, requesting information respecting the rules adopted by the Tract Association of Friends, regulating its intercourse with its Auxiliaries. In reply, it may be said, that Tracts are furnished at the rate of sixteen pages for every cent forwarded; and that it has been recently the practice of the Managers, when new Auxiliaries are formed, to make them a present of as many Tracts as their first order amounts to. Thus if an Auxiliary raises and forwards ten dollars as its first remittance, it is furnished with twenty dollars worth of Tracts.

The number to be forwarded at any time, and the mode of conveyance must, of course, be left to the members of the Auxiliary to determine.

TREASURER OF WEST-TOWN.

The office of Joseph Snowdon, Treasurer of West-town Boarding School, is removed from No. 5 South Second Street to No. 84 Mulberry Street, three doors west of Third Street.

WANTED

A young woman to assist in a dry goods store. Apply to this office.

MARRIED, on the 24th ultimo, at Friends' Meeting-house, South Fork, Loudon county, Va., JOHN W. GARFERN, of Hopewell, to KIZZAH T. SMITH, of the former place.

DIED, at his residence in Venice, Cayuga county, N. Y., on the 8th instant, JOHN HENSON, SENIOR, formerly of London, in the 80th year of his age.

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THE ANCIENT TESTIMONY Of the Religious Society of Friends, &c.

THE FALLEN STATE OF MAN.

(Continued from page 170.)

Man was created in the image of God, capable of understanding the Divine law, and holding communion with his Creator. Through transgression he fell from this blessed state, and consequently lost the heavenly image. His posterity come into the world in the image of the earthly, and until renewed by the quickening power of the grace of God, they are fallen, degenerated, and dead to the Divine life in which Adam originally stood, and are subject to the power, nature, and seed of the serpent; and not only their words and deeds, but their imaginations are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man therefore in this state can know nothing aright concerning God; his thoughts and conceptions of spiritual things, until he is disjoined from this evil seed, and united to the Divine light, are unprofitable to himself and to others.

Although we are not punishable for Adam's sin, and do not partake of his guilt until we make it our own by transgression, yet we cannot suppose that, descended from Adam, man has any natural light, or moral faculty pertaining to his constitution, that can give him a sense of his fallen state, or bring him out of it into that spiritual fellowship and communion with God, which Adam fell from. Whatever real good any man doth, it proceeds from the seed of God in him as a new visitation of life, in order to bring him out of his fallen state; which though it be placed in him, is not of him.

Where the apostle asserts that the Gentiles do by nature the things contained in the law, he is not to be understood as speaking of man's own nature, which he hath as man, for this would make him contradict himself; since he declares that the natural man receiveth not the things of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned. The nature by which the Gentiles did the things of the

law, cannot therefore be the fallen corrupt nature, but the renewed spiritual nature, proceeding from the regenerating power of Divine grace, which is evident from what follows—"these having not the law, that is outwardly, are a law unto themselves, which show the work of the law written in their hearts." Now the law of God is among the things of God,—and the apostle says, the law is spiritual, holy, just and good; and the Scriptures declare, that the writing of the Divine law in the heart, is an essential part of the new covenant dispensation, and therefore it can be no part of man's nature.

However early children give evidence of the effects of the fall, and of a sinful nature, they cannot be sinners from their birth, because there can be no sin where there is no transgression; and where there is not a capacity to receive a law, it cannot be transgressed. The testimony of the apostle is very positive to this point; "Where no law is there is no transgression;" "but sin is not imputed where there is no law." To account a child guilty or obnoxious to punishment, merely for an offence committed by its parents, before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head. Those are by nature children of wrath, who walk according to the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience. Here the apostle gives their evil walking, and not any thing which is not reduced to act, as a reason of their being children of wrath. Besides the natural alienation from the internal life of God, as they become capable of distinguishing the motions of Truth in their consciences, the bonds of corruption are often strengthened by habitual indulgence of the carnal propensities against the sense of duty, and thus all who have arrived at such a degree of maturity as to be convinced of right and wrong, have sinned and come short of the glory of God.

But whatever Adam's posterity lost through him, is fully made up to them in Christ; and undoubtedly his mercy and goodness, and the extent of his propitiation, are applicable to infants, who have not personally offended, as to adults who have; and little children who are taken away before they have sinned, may with perfect confidence be resigned as entirely safe in the arms of their Saviour, who declared "of such is the kingdom of Heaven." (See Barclay's Apology, and Phipps's Original and Present State of Man.)

ON THE UNIVERSALITY OF THE LIGHT OF CHRIST.

In reference to the universality of this Di-

vine light and grace, we believe in accordance with the testimony of Robert Barclay; "That God, who, out of his infinite love sent his Son the Lord Jesus Christ into the world, who tasted death for every man, hath given to every man, whether Jew or Gentile, Turk or Scythian, Indian or barbarian, of whatsoever nation, country or place, a certain day or time of visitation, during which it is possible for him to be saved, and to partake of the benefits of Christ's death. That for this end he hath communicated to every man, a measure of the light of his own Son, a measure of grace or of the Spirit, which the Scripture expresses by several names, as sometimes of 'the seed of the kingdom,' 'the light that makes all things manifest,' 'the word of God,' or 'the manifestation of the Spirit given to profit withal,' 'a talent,' 'a little leaven,' 'the gospel preached in every creature.'

"That God, in and by this light and seed, invites, calls, exhorts, and strives with every man, in order to save him; which, as it is received and not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ and of Adam's fall; both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ inwardly; and by making them partakers of his resurrection in becoming holy, pure and righteous, and recovered out of their sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their understandings rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them. But that this may be resisted and rejected by both; in which then, God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame, in and among men; and to those who thus resist and refuse him, he becomes their condemnation."

"We do not understand this Divine principle to be any part of man's nature, nor yet to be any relic of any good which Adam lost by his fall, in that we make it a distinct and separate thing from man's soul and all the faculties of it. There are some that lean to the doctrine of Socinus or Pelagius, who persuade themselves, through mistake, as if this Divine light which we preach up, were some natural power or faculty of the soul, and that we only differ from them in the wording of it, and not in the thing itself. Whereas there can be no greater difference than is betwixt us in that matter; for we certainly know that this light of which we speak, is not only distinct, but of a different nature, from the soul of man and its faculties."

After treating at large upon the universal

appearance of the Holy Spirit to all men, he adds:—

"By this we do not at all intend to equal ourselves to that Holy Man, the Lord Jesus Christ, who was born of the virgin Mary, in whom all the fulness of the Godhead dwelt bodily, so neither do we destroy the reality of his present existence. For though we affirm that Christ dwells in us, yet not immediately, but mediately as he is in that seed which is in us; whereas He, the eternal Word, which was with God, and was God, dwelt immediately in that Holy Man. He then is as the head and we as the members—he is the vine and we the branches."

And again, "We do not hereby intend any ways to lessen or derogate from the atonement and sacrifice of Jesus Christ, but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures, concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ, so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring them to the knowledge of it; yea, we believe it were damnable unbelief not to believe it when so declared; but to resist that holy Seed, which, as minded would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one the outward and explicit knowledge of it, yet it always assenteth to it, where it is declared.

"Nevertheless, as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins; who, his own-self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice and not otherwise; for it is by the obedience of that one that the free gift is come upon all to justification."

We have thought it proper thus to revive our ancient and acknowledged doctrine, concerning the universality and efficacy of the manifestation of the Holy Spirit or the Light of Christ, which, we believe, is, in mercy, extended in a greater or less degree to every man, without distinction of nation or colour, during his day of visitation; because in reference to those who have not been favoured with the knowledge of the Holy Scriptures, opinions are afloat, the tendency of which is to obscure our well known principle; representing the guide of such, in the things pertaining to salvation, to be a moral faculty, the light of nature, or a sense of the moral law, implanted in the constitution of man, &c., and denying that the declarations of the apostle, where he says, "the manifestation of the Spirit is given to every man to profit withal," and, "The grace of God which bringeth salvation hath appeared unto all men," have any reference whatever to the circumstances of mankind at large, and that it is very doubtful whether the testimony of the evangelist respecting our Lord Jesus Christ, "that was the true Light which lighteth every man that cometh into the world," has any such application—sentiments with which we have no unity, being repugnant to our Christian faith.

Another reason for setting forth afresh our belief on this point is, that some modern writers, under the pretext of upholding the inward light, are promulgating a system which gives that appellation to a phantom of their own creating; and which they also designate as the light of universal reason, the voice of universal conscience, the instinct of Deity, and other similar terms; which they represent as a redeeming principle implanted in man's nature, capable of springing up and producing all that man can know of God, of duty and the soul; and that the soul of man is itself a living fountain of immortal truth. Such delusive notions are entirely at variance with our Christian faith, and appear to us no other than the refined speculations of a disguised deism, which virtually denies the truth of Divine revelation, the divinity of Christ, and his various offices in the work of man's salvation.

Our religious Society has never professed or believed in any other principle or power in man, to redeem him from evil, than the Holy Spirit, the light of Christ, or the grace of God, which shines in and appears unto all men, and was purchased for us by the sufferings and death of our Lord Jesus Christ; and we consider it a gross abuse, and perversion of our Christian character and profession, to connect them with the erroneous notions above alluded to.

Various are the specious forms, in which infidelity is disguised in the present day, in order to conceal its real character, and recommend it to the adoption of the inexperienced and unwatchful; and the nearer it counterfeits the truth, the greater is the danger to be apprehended from its approaches.

When once the mind is set afloat on the troubled sea of creatively imagination and vain speculation, no matter at what point in religion it may be aiming, it is liable to be tossed about by every wind that blows, and to be carried away by every plausible theory or argument, which may be started by men of greater cunning, or more powerful intellect than its own; and having parted from its Heavenly Pilot, it is in imminent danger of making shipwreck of faith and a good conscience.

We feel it to be a duty to warn and caution all our members against imbibing or adopting sentiments, which would tend, in any wise, to shake their confidence in the truths of the Christian religion as they are recorded in Holy Scripture; and to be careful not to put themselves in the way of hearing or reading any thing which would have such a tendency; it having been found, by sorrowful experience, that some, who thought themselves fortified against a spirit of unbelief, have had their religious principles gradually undermined, by thus needlessly exposing themselves to temptation.

(To be continued.)

"Degenerate men loving to be honoured, devised outward marks of respect—pride loves and seeks their perpetuity."

The Willing's Alley Coloured School.

(Concluded from page 172.)

Application was made to Joseph Clark, who manifested a deep interest in the concern, but the circumstances in which he was placed, seemed to render it proper for him to continue the school in which he was then engaged; and accordingly the committee sought another Friend to succeed to the care of the school.

In the First month, 1786, the committee made a report to the Monthly Meetings, in which they say, "Our friend Anthony Benetz had the charge of the school when we last reported, which was kept at his house; in this report he continued until the Fourth month, 1784, when he deceased. An intermission then succeeded, during which time we raised the school-house, built on the Almshouse lot, for this purpose, another story, with a view to accommodate a mistress's school in the upper room, apprehending from the increase of black children it was necessary, and that the state of the subscriptions towards their instruction would enable us to accomplish it. This being completed in the Ninth month following, we engaged with William Waring to undertake the tuition of the larger children and grown persons, in the lower room, for one year, at a salary of 100*l.*; and with Sarah Dougherty to teach the younger children and girls in spelling, reading, sewing, &c., at 50*l.* per annum, in the upper room. When the year for which William Waring engaged was nearly expired, a prospect of another school opening, which he inclined to embrace, he gave up the school, wherein he was immediately succeeded by Daniel Britt; who has it now under his care, at the same allowance made to William Waring. "The subscriptions for the support of the school from Eighth mo., 1st, 1782, to the 13th of First mo., 1786, amounted to 576*l.* 9*s.* 7*d.*"—They conclude their report by informing the Monthly Meeting, that "our valued friend A. Benetz having made a large bequest to the school, and several other persons having also bequeathed sums of money for its support, when these donations come into our possession, and are applied in aid thereof, we expect subscriptions to a much less amount than has been usual will suffice; but until that may be done, we hope our friends in this city will not be discouraged in the continuance of their liberality, for the support of an institution, founded on the most benevolent principles, useful, and essentially necessary for relieving our oppressed fellow-men from a state of ignorance, and enabling them to become useful members of civil community." Although the committee do not state explicitly the number admitted during this period, it is thought it could not have been less than two hundred and fifty.

At the meeting of the committee, held in the Third mo., 1787, the following minute was made: "Our friend James Pemberton now attends, and lays before the overseers a letter from our friend David Barclay, of London, dated London 2d of First mo., 1787, with

a printed copy of the minutes of a sub-committee for managing the donation fund for the relief of Friends in America, held the 15th of the Eleventh month, 1786, whereby it appears, that that committee have appropriated £500 sterling of the money in their hands for the use of this institution, with directions to draw for the same.

At the same meeting, three Friends were appointed to prepare a letter in reply to that of D. Barclay, which was produced at a subsequent meeting, and signed by all of the committee. This communication contained a concise history of the school from its establishment, for the information, as they allege, "not only of the sub-committee, who made the appropriation of the money, but also such of the contributors," as might desire to know something of the manner in which the money was to be applied.

This liberal donation was duly received, and invested in ground rents, as were the funds derived from the estate of A. Benezet.

Soon after this period the permanent income was so much increased from the bequests of several Friends, as to render annual subscriptions unnecessary. In 1794, the committee came to the conclusion, that an act of incorporation would enable them to manage the funds more satisfactorily, and accordingly they requested from the Monthly Meetings authority to apply to the Legislature for one. The Friends, however, to whom the subject was referred by the Monthly Meetings reported unfavourably to the application being made, and it was consequently not procured. In 1795, and 1811, owing to the want of punctuality in the payment of interest and ground rents, and from other causes, the money received was not sufficient to pay the current expenses. The Monthly Meetings upon being informed thereof, directed in each year a general subscription to be made, which resulted in obtaining in 1795, 247*l.* 2*s.* 5*d.*, and in 1811, \$336 71. It was found necessary also in the year 1821 to make up a deficiency in the income; this was likewise readily procured in the same way. The funds received several important additions from legacies, between 1800 and 1820; these, as well as those which had been previously received, it is believed were left by members of our religious Society, except one of three hundred dollars, which was bequeathed by Thomas Shirley, a coloured man. After the income became sufficient to defray the expenses, the duties of the committee were confined to the care of the funds, and a supervision of the schools—the routine of which was not much varied from year to year. They appear to have been regularly attended by an average of from sixty to eighty scholars per annum. In almost all the annual reports to the Monthly Meetings, they express the opinion that the schools were of great use to the class for which they were established, and the improvement of the pupils is frequently noticed as being very satisfactory. In 1817, the management of this concern was, by agreement, transferred to the Monthly Meeting of Friends of Philadelphia for the Southern District, who, in that year, appointed a committee of men to superintend

it. In 1819, it was thought that advantage would arise to the girls' school if women Friends were associated in the care of it, and accordingly a number of female Friends were added to the committee. It is at present under the charge of a committee of nine men and thirteen women—they meet separately, and the latter have the exclusive care of the girls' school. Pupils are admitted at the monthly meetings of the committee, and the schools are regularly visited—the boys by two of the men's, and the girls by a similar number of the women's committee.

Anthony Benezet and John Pemberton left a number of valuable books, which, with the additions made, from time to time, by the committee, form a good library. The volumes are loaned to the children weekly, with the privilege of taking them home—thus the perusal of them has doubtless afforded interest to their parents, as well as themselves. The scholars have been for a long time required to attend meetings for worship on Fourth-day. The morning session of the school is opened by the teacher reading a chapter in the Bible, and several times in the week the New Testament is used as a reading book, and other means are adopted to impress the minds of the pupils with religious and moral truths. The income at the present time is about \$1050, having been increased to this sum within a few years by the Legislature's exempting from taxation the ground rents, and other property belonging to the schools; but this sum is barely sufficient to pay the salaries of the teachers, and the other necessary expenses. The house in which they are held is the one originally built for their use, and is much out of repair, and quite too small for the number of children in attendance. The subject of providing better school-rooms has frequently claimed the attention of the committee; and in many of their reports, especially of latter years, they have expressed the belief, that the usefulness of the schools might be much extended, if better accommodations could be procured. The lot on which the present building is erected being devised for a specific purpose, it is thought a new school-house ought not to be erected on it. If sufficient funds however were provided, another lot might be obtained, and perhaps in a more central situation than the present location. This is a subject which must sooner or later claim the attention of those who desire the continuance of this useful and interesting institution. At the time of its establishment, the number of Friends in this city was comparatively few. Their pecuniary means were much less than our's are, yet it was supported for many years by their voluntary contributions, and afterwards endowed so as to need for the ordinary expenses little further aid from us. Under these circumstances, it would be a source of regret if we, of the present generation, greatly blessed as we are "in basket and in store," cannot provide for it such accommodations as would insure a continuance of its usefulness.

In these schools, it is believed that from four to five thousand children have been more or less instructed in the elementary branches of an English education. Had it not been for

the religious concern and benevolent exertions of Friends, there can be but little doubt, that most of these would have grown up without any of the advantages of literary instruction, as for nearly 50 years there does not appear to have been any other school at which coloured children could have been gratuitously taught. Many of our most respectable coloured inhabitants received all their literary education at these seminaries; and it is particularly gratifying and encouraging, to know, that not a few of these have expressed their gratitude to members of the committee, as well as others, for what they considered the great favour conferred upon them.*

It would be difficult to estimate the influence which these schools have exerted, and continue to exert, upon the morals and the manners of this oppressed portion of our community. Scanty as the instruction has in many cases been, it has nevertheless proved of essential aid in promoting the real welfare of those who have enjoyed it. Although surrounded by circumstances calculated in a peculiar manner to neutralize and destroy the beneficial effects of education, and to induce a neglect of it, yet instances occur of parents making sacrifices, and using efforts to afford their children an opportunity of receiving a literary instruction, which indicates a high appreciation of its value. In the history of these schools, many cases have occurred of men and women, sometimes far advanced in life, attending at great personal sacrifice of their means of living, in order that they might learn to read; and often these exertions have been made solely, it is believed, that they might have access to the contents of the inspired volume. Evening schools, however, having been opened for the exclusive instruction of adult coloured persons by an Association of Friends formed for the purpose, there are not so many grown persons attend the day-schools as formerly. They mostly prefer attending in the evening, as by doing so, they need not neglect the employments on which they depend for their daily subsistence. It may not be improper to state, that the schools supported by this Association are also accommodated in the Willing's alley house, and their crowded state, and the consequent inconveniences to which they are subjected, furnishes an additional reason for making an effort to procure a more commodious building.

* The late James Forten, a respectable citizen, and one of our most extensive sail-makers, received instruction at this school, while it was under the care of Anthony Benezet, and was very fond of alluding to it. In 1835, two youths, natives of Africa, one of them the son of one of the native kings, attended at the boys' school, and although but little acquainted with the English language when they were entered, acquired a knowledge of reading, writing, and arithmetic.

From a late Foreign Journal.

Tenacity of the Reproductive Principle in some Seeds, &c.

Wheat found in a Mummy.—The following paragraph lately appeared in most of the newspapers:—"Wheat three thousand years

old. Four years ago, a friend of the Earl of Haddington having occasion to unroll an Egyptian mummy, was surprised to find a few grains of wheat enclosed along with the body; and having made a present to the earl's countess of four seeds, it was sent to his magnificent seat of Tynningham, in East Lothian, and sown in a favourable spot in the kitchen-garden, on the first of November of last year. Through the kindness of his gardener, we have been favoured with a sight of the produce of these highly interesting seeds; and as a rather imperfect account of them has appeared in a contemporary, we venture to lay before our readers the following brief description of them:—Altogether there may be nearly a hundred stalks, ranging in length from nearly five to upwards of six feet. The leaves are broader than usual, and fully an average as to length. The grain is in two rows of triplets, and one or two that we counted contained twenty triplets on a side, or forty on the ear. The ear carries a few barbs or awns on the upper end, and is open and distant between the grains. It flowered nearly a fortnight before any of the varieties sown at the same period in the neighbouring fields. A few grains of the modern Egyptian wheat were sown along with it, and certainly no two articles can be more entirely dissimilar. The modern is dwarf—not more than four feet high—closely set, and barbed in every part of the ear, and its general resemblance to its ancient progenitor is not greater than that of barley to wheat.*

This curious circumstance is by no means unprecedented. Seeds have on several former occasions been obtained from the cases of Egyptian mummies, and have in all instances, when sown, been productive. In at least one instance the seeds were found in the interior of the body of the mummy, and nevertheless germinated. Some circumstances not greatly dissimilar are recorded. About sixty years ago, in digging up a part of the wall of Antoninus, which extended between the Forth and Clyde, some wheat was found in a small recess, quite sound, excepting that it was slightly calcined on the exterior. This grain, of which the present writer once possessed a small quantity, could not be less than fifteen hundred years old. About the same time, on the discovery of a Roman bath at Inveresk, where there was a *colonia* or town of the conquerors of the world, a jar of wine was found, perhaps the Falernian so much celebrated by Horace, but converted by time into a viscid substance, though still possessed of a luscious sweetness. We grieve to say that the magistrates of the "honest town" got it down to their hall, and inconsiderately consumed the whole of it that night in the form of negus. A few years ago, some raspberry seeds were taken from a body found in an ancient British tumulus, near Dorchester, thirty feet beneath the surface, and which from the coins of Hadrian accompanying it, was supposed to have reposed there for sixteen hundred years. These seeds were sown in the garden of the Horticultural Society at Chiswick, where we have seen the new plants which sprang from them. It has also been stated that some

cummin, found in the tombs in the south of France contemporaneous with Marcus Aurelius and Claudius, germinated on being sown. And an onion, found in the hand of a mummy, and therefore presumably from two to three thousand years old, was as ready to vegetate as the wheat above mentioned.

Wonderful as these instances are, they by no means show the utmost persistency of seeds in retaining their vitality. Wherever earth is brought to the surface from a considerable depth, new plants grow upon it, the produce, it may be presumed, of seeds probably dormant there for ages. Of this phenomenon one or two unusually striking instances may be adduced. "To the westward of Stirling there is a large peat-bog, a great part of which has been flooded away by raising water from the river Teith, and discharging it into the Forth, the under soil of clay being then cultivated. The clergyman of the parish, standing by while the workmen were forming a ditch in this clay, which had been covered with fourteen feet of peat-earth, saw some seeds in the clay which was thrown out of the ditch; he took some of them up, and sowed them; they germinated, and produced a crop of *Chrysanthemum septem*. What a series of years," remarks the narrator of the circumstance, "must have elapsed while the seeds were getting their covering of clay, and while this clay became buried under fourteen feet of peat-earth!" Some negative evidence on this point is, we believe, to be found in the fact that Roman utensils have been found in the bog at that place, indicating that the clay surface has not been exposed since the time when that people occupied our country—say sixteen hundred years—however much more! The instance which follows is in some respects still more curious, while it undoubtedly speaks to a much longer lapse of time. "About twenty-five or thirty years ago," writes Judge Tuckerman, of Boston, to Dr. Carpenter, of Bristol, "Judge Thatcher, one of the judges of the Supreme Court of Massachusetts, told me that he knew the fact, that in a town on the Penobscot river, in the State of Maine, and about forty miles from the sea, some well-diggers, when sinking a well, struck, at the depth of about twenty feet, a stratum of sand, which strongly excited curiosity and interest from the circumstance that no similar sand was to be found any where in the neighbourhood, and that none like it was nearer than the sea-bench. As it was drawn up from the well, it was placed in a pile by itself, an unwillingness having been felt to mix it with the stones and gravel which were also drawn up. But when the work was about to be finished, and the pile of stones and gravel to be removed, it was found necessary to remove also the sand-heap. This therefore was scattered about the spot on which it had been formed, and was for some time scarcely remembered. In a year or two, however, it was perceived that a large number of small trees had sprung up from the ground over which the heap of sand had been strewn. These

trees became in their turn objects of strong interest, and care was taken that no injury should come to them. At length it was ascertained that they were beach-plum trees; and that they actually bore the beach-plum, which had never before been seen except immediately on the sea-shore. These trees had therefore sprung up from seeds which had been in the stratum of sand, which had been pierced by the well-diggers. By what convulsion of the elements they had been thrown there, or how long they had quietly slept beneath the surface of the earth, must be determined by those who know very much more than I do."* A very little knowledge of geology is sufficient to throw some light on the history of these seeds. The sand in which they were found was probably one of the superficial strata, which, though recent compared with others, are old with regard to our chronology. The seed had probably grown on a coast near the sea which laid down the sand, and thus were placed in a tomb which was destined to preserve them for numberless ages.

* Carpenter's General and Comparative Physiology, p. 137, note.

(To be concluded.)

To Soften Putty.—This being often an object with the gardener, that he may remove glass from frames, without breaking it, he will be glad to know, that a very strong solution of caustic potash, or caustic soda, applied to it for a few hours, by laying upon it an old rag dipped in the solution, will have the desired effect.

Oaths.—Socrates, the great promoter of virtue among the Athenians, had this saying, "that good men must let the world see, that their manners or dealings are more than an oath."

DIED, at Amesbury, Mass., on the 11th ult. **PHILIP JONES**, aged eighty-four years, a devoted and influential member of the religious Society of Friends, and who, for many years, sat at the head of the Particular Meeting, of which he was a member. When those who have been as pillars in the church are removed from our midst—a solemnity pervades our minds in the recollection of departed worth, and we believe it a duty gratefully to commemorate those who have lived and died in the Christian faith, in the hope that it may be an encouragement for the young and rising generation to follow in their footsteps, as they have endeavoured to follow in their. That our dear departed friend was one of that number we doubt not; and remembering his consistent walking while in mortality, we have the consoling belief he has entered into his rest.

—, in Cincinnati, on First-day, the 4th instant, after an illness of three months, **ELIZABETH M. PEIRCE**, wife of Thomas Peirce, aged forty-eight years. She was a member of the Society of Friends; and died in the full belief of the blessed truths of the gospel. During her final sickness, her mind was preserved in a calm and patient state, and her end was peace. With a heart-felt sense of having experienced, through Divine mercy, the forgiveness of her sins, and repeated expressions of her unwavering trust in the Redeemer for salvation and eternal life, she left her family with the joyful hope of an inheritance among the sanctified in everlasting habitations.

* Pritchard's Researches in the Physical History of Man, third edition, i. 39.

For "The Friend."

Relics of the Past.—No. 7.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 173.)

About the commencement of the year 1783, Warner Mifflin met with a deep trial, in the loss of his eldest daughter. To a much valued friend he thus wrote on this subject, under date of Third mo. 10th, 1783.

"I think I hinted in my last the indisposition of my eldest daughter. Since that time she has been removed from a painful conflict, I believe, to a better abode. I have felt desires to be in a situation that I might with proper authority adopt the language of Job, 'The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord.' It is a great attainment under the different administrations of the rod and the staff, to be enabled to bless and praise His ever adorable name. It is so far a continuation of favour, that I feel at times, amidst my deficiencies, a desire that nothing may be pitied or spared that may be offensive, and that I may be stript of every temporal enjoyment, rather than that I might be suffered so to conduct as to be shut out from his life-giving presence, in which alone is the true comfort."

The memorial to Congress which Warner mentions as having been presented in 1783, was drawn up by a committee of the Yearly Meeting, and was generally signed by Friends assembled. It appears from the minutes of Congress, to have been presented on the 8th of Tenth month, four days after it was issued by the meeting. It is as follows:—

"To the United States in Congress assembled.

"The address of the people called Quakers.

"Being, through the favour of Divine Providence, met as usual at this season in our annual assembly, to promote the cause of piety and virtue, we find with great satisfaction our well-meant endeavours for the relief of an oppressed part of our fellow-men have been so far blessed, that those of them who have been held in bondage by members of our religious Society, are generally restored to freedom,—their natural and just right.

"Comiserating the afflicted state into which the inhabitants of Africa are very deeply involved by many professors of the mild and benign doctrines of the gospel, and affected with a sincere concern for the essential good of our country, we conceive it our indispensable duty to revive in your view the lamentable grievance of that oppressed people, as an interesting subject, evidently claiming the serious attention of those who are entrusted with the powers of government, as guardians of the common rights of mankind, and advocates for liberty.

"We have long beheld with sorrow the complicated evils produced by an unrighteous commerce, which subjects many thousands of

the human species to the deplorable state of slavery,

"The restoration of peace, and restraint to the effusion of human blood, we are persuaded, excite in the minds of many, of all Christian denominations, gratitude and thankfulness to the all-wise Controller of human events; but we have grounds to fear that some, forgetful of the days of distress, are prompted by avaricious motives, to renew the trade for slaves to the African coasts, contrary to every humane and righteous consideration, and in opposition to the solemn declarations, often repeated, in favour of universal liberty; thereby increasing the too general torrent of corruption and licentiousness, and laying a foundation for future calamities.

"We therefore earnestly solicit your Christian interposition, to discourage and prevent so obvious an evil, in such manner as under the influence of Divine wisdom you shall see meet.

"Signed in and on behalf of our Yearly Meeting, held in Philadelphia, for Pennsylvania, New Jersey and Delaware, and the western parts of Maryland and Virginia, dated the Fourth-day of the Tenth month, 1783, by [535 Friends.]"

Warner Mifflin, George Dillwyn, James Pemberton, Anthony Benezet, David Evans, David Cooper, Robert Kirkbride, John Parrish, John Hoskins, Joseph West, Benjamin Clark, Daniel Byrnes, George Bowne, Eli Yarnall and Jacob Lindley, were appointed to lay it before Congress, which was then sitting at Princeton. All those appointed, but one, attended with it, and were respectfully received.

The journal of Congress as published does not show what action was taken on this memorial, but by a letter from David Howell, one of the members from Rhode Island, addressed to James Pemberton, we are informed that a few months after its presentation, it was referred to a committee. This committee consisted of Thomas Jefferson, of Virginia, Jeremiah T. Chase, of Maryland, and David Howell, of Rhode Island. In order to test the feelings of the members of Congress, this committee introduced into a "report of a plan for a temporary government of the western territory" the following paragraph:—

"That after the year 1800 of the Christian era, there shall be neither slavery nor involuntary servitude in any of the said states, otherwise than in punishment of crimes, whereof the party shall have been convicted, to have been personally guilty."

On the 19th of Fourth month, 1784, this report coming under consideration, Spaight, of North Carolina, moved to strike out the above paragraph; this was seconded by Read, of South Carolina. The question was then raised, shall this paragraph stand? On this the yeas and nays were called, when it appeared that the delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania, voted in the affirmative; Maryland and South Carolina in the negative; North Carolina was equally divided; Virginia stood one for, and two

against. Only one of the delegates from New Jersey was present, who voted in the affirmative. By the then constitution of Congress, it required the agreement of a majority of the representatives of seven of the states for the enactment of such a provision; and thus this resolution was lost. Had the other delegate from New Jersey been in his place, the United States might perhaps long since have been relieved of the burden of slavery. The representatives voting in the affirmative from the southern states, were Thomas Jefferson, of Virginia, and Hugh Williamson, of North Carolina.

Friends were not disposed to let the subject thus rest; and when Congress, which had held its sittings at Alexandria in the commencement of 1784, met according to its adjournment towards the close of that year at Trenton, they proceeded to take some steps to revive their address before that body. They were also desirous of distributing amongst the members of Congress a printed pamphlet, entitled "The Case of the Oppressed Africans." To inquire into the best mode of managing the matter, James Pemberton addressed a letter to David Howell, who appears to have been a firm friend to the cause of freedom. In reply, D. H. writes:—

Trenton, Dec. 22d, 1784.

"Sir,—Your favour of yesterday has been put into my hands. I am always pleased to be charged with any service in my power to render to the cause of personal liberty, in which your Society have taken so decided, and I may add, successful a part.

"The address presented to Congress by a deputation from your Yearly Meeting of 1783 (which your people are pleased to observe was *courteously* received) was, while Congress resided at Annapolis, referred to a committee. The subject-matter of the address met the wishes of many respectable members; a report thereon was made by the committee. This report was taken up in an unfavourable time, (for indeed no other presented itself for want of a full representation,) and lost.

"At the present time, New Hampshire, Connecticut and Delaware, as well as Maryland are unrepresented. The three former might wish to be present at the determination of Congress on the subject in question, add to this that our time has been taken up already several days on the subject of a temporary residence. * * *

"As you are pleased to ask my opinion as to the mode of presenting some pamphlets on the subject of personal liberty to the members of Congress, I can only inform you, that the usual method has been to enclose them in a cover, with each particular delegate's name written on the pamphlet for him, directed to the President of Congress, accompanied by a letter of information.

"I would wish that the letter to the president might make such a reference to the address, as to put it in our power by referring that letter to a committee, to revive the subject in an easy manner.

"As soon as Congress shall be seated for the winter, and have a full house, a favourable

opportunity will offer to revive this subject on their minds."

Congress removed from Trenton to New York, and during its sittings there, the following letter was addressed to its President, Richard Henry Lee, by the Meeting for Sufferings in Philadelphia:—

"Philadelphia, 26th of First mo., 1785.

"Respected Friend,—The importance of the subject will, we trust, apologise for our freedom in thus addressing thee, as it concerns multitudes of our unoffending fellow-men, who, by a most ignominious traffic, are subjected to a miserable state of barbarous sufferings and oppression.

"The Yearly Meeting of our religious Society in Pennsylvania, New Jersey, &c., impressed with a sense of the enormity of this evil, and the obvious destructive consequences to the principles and morals of the people among whom slavery prevails, were excited by an apprehension of duty to address the United States in Congress, in the Tenth month, 1783, hoping that a seasonable declaration from so high authority, in favour of personal liberty, would obtain regardful attention from the people, and animate the legislatures of the respective states, to exert their influence and endeavours to discourage, and prohibit the increase of the number of slaves by any future importation of them; which we conceive would conduce to the general good, and exhibit an honourable example of real justice. We are still earnestly solicitous that the subject-matter of the address above mentioned should be revived, which we wish thee to promote, and that such resolutions may be formed thereupon as may be dictated by that wisdom from above, which is pure and peaceable, full of mercy and good fruits.

"In the mean time, we request the favour of thy presenting to each delegate in Congress one of the small pamphlets herewith sent, entitled 'The Case of the Oppressed Africans,' &c., whose affecting circumstance, we hope, will engage their most serious compassionate consideration.

"Thy friendship in complying with our request will be very grateful to our religious Society, on whose behalf we are

"Thy respectful Friends," &c.

Richard Henry Lee with promptness attended to the request, causing the pamphlets to be properly distributed, and the letter to be publicly read to the house. On its reading, no little discussion arose; the southern members contending that Congress had no power of legislation on the subject. The friends of human liberty, finding that they could not obtain the passage of any bill, such as they desired, suffered the whole matter to rest for a time.

(To be continued.)

GEORGE WITHY'S LETTER

TO HIS CHILDREN, ON COMPLETING HIS SEVENTH YEAR.

To my Children and Grandchildren.

Dear! Beloved,—Having, through the mercy of God, arrived at the end of my seven-

tieth year, or what is termed the age of man, I cannot do less than seriously contemplate the approach of that period, when all things here will recede from my view, and an awful eternity open before me. How important the inquiry,—am I prepared to meet the Judge of the whole earth! and how have I discharged the duties of my station? In reviewing my past life, I find much to deplore, yet numberless mercies to be thankful for; and I have an humble hope, that through the sacrifice and mediation of the Lord Jesus, I shall, in the adorable goodness of God, find that mercy overeth the judgment-seat, even to a hair's breadth. I have no other dependance, and fully believe that there is no other way to the kingdom of God; and while considerations of these things have much occupied my attention on my own account, I have felt deeply interested in the present and eternal welfare of my beloved offspring, desiring (far beyond what I may be able to express) that you, my dear children, may timely seek the Lord for your portion, and the God of Jacob for the lot of your inheritance; that so you may be safely conducted through all the trials of time, and at last land in a blissful eternity.

In the infinite mercy of a long-suffering and gracious God, we are all visited by his Grace, and all feel the convictions of his Holy Spirit, unfolding to our view that we are sinners; that we have fallen short of the glory of God, and all stand in need of a Saviour. The offers of pardon and reconciliation are tendered for our acceptance, through repentance toward God, and faith in our Lord Jesus Christ; and in this day of merciful visitation, you have been favoured (I doubt not) to see that the Lord hath laid help upon one that is mighty to save, and able to deliver to the very uttermost, "all that come unto God by him." This, after fifty years' experience of the way and work of salvation, is, in few words, the sum and substance of my faith; and I have no other ground of hope for acceptance, in the awful day that is approaching. Permit me, my beloved children, earnestly to crave your early and serious attention to the important concern of your souls' salvation; it will not deprive you of any of the things of this life that will be profitable to you to retain, but it will lighten your relish of temporal blessings, and also raise the perpetual song of thanksgiving to the Father and fountain of all our mercies, for all those favours which He has, with an unsparing hand, showered down upon us. As you thus live in the remembrance of the Lord's mercies, and in a daily state of watchfulness unto prayer, He will prove himself to be unto you as a shadow of a mighty rock in a weary land; He will sweeten every bitter cup, and, in the time of sore affliction, be your refuge and resting-place.

O! how precious the experience, to find that when earthly comforts fail, yea, though you may have to say, in the bitterness of your soul, "My flesh and my heart fail me," yet, as your dependance is upon the Lord alone, He will enable you to add—"But God is the strength of my heart, and my portion forever." You will then find the fulfilment of

that consoling declaration, "All things work together for good to them that love God;" so, if all things work together for our good, afflictions are included; and I am fully convinced, they are often blessings in disguise. "Before I was afflicted," said David, "I went astray; but now have I kept thy word." This has been the experience of many since David's time, and I desire to encourage you to trust in the Lord in the season of affliction; for those who really and truly trust in Him, will never be confounded. It will prove a vain and delusive expectation, if you picture to yourselves a smooth path through this wilderness; for it remains an unchangeable truth, that it is "through many tribulations the righteous enter the kingdom." I have not the tongue or the pen of the learned, and am at a loss to express to the full, the concern I have often felt, that my beloved children may be found walking in the truth, and that I may be clear of their blood in the awful day of account; therefore, with fatherly tenderness, and earnest solicitude, I entreat you not to neglect so great salvation as is provided for you, in and through the Lord Jesus Christ, "who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

As to your general duties I would say a few words. Be kindly affectioned one to another; endeavour to live in love and harmony, bearing one another's burdens, and so fulfil the law of Christ;—and should your dear mother survive me, endeavour to sweeten the bitter cup of separation, by your affectionate and steady conduct towards her, in her declining years. She has been to me a true help-mate; a faithful wife, and all that I could wish for in the tender connexion. To you, my dear children, she has been a tender and affectionate mother, and she has a claim on your best attentions in her declining years. Finally, live in love; and I earnestly pray that the God of love and peace may be with you.

In your intercourse with the world, "Do unto all men, as ye would they should do unto you." This will keep your consciences clear, and enable you to bear reproaches if they should fall upon you. "If it be possible, live peaceably with all men." Do not meddle unnecessarily with public affairs, or with other men's matters;—many have brought great trouble on themselves and their families, by entertaining a needless curiosity about the affairs of others. Not that I would recommend a state of apathy about the affairs of others; or, that you should be indifferent to what passes around you; but as "The wise man's eyes are in his head," while the fools are gadding abroad; so, by due caution, you will see when you may profitably interfere with the affairs of others. Remember in this, as in other things, that "Wisdom is profitable to direct." And as you seek the aid of the best wisdom, in all your spiritual and temporal concerns, He who never said to the seed of Jacob, "seek ye my face in vain," will be your director and protector through all the vicissitudes of this present life, and prepare your souls for a better and a more enduring inheritance. In all your transactions with

men, let your conduct be marked by strict integrity; seek not great things for yourselves in this world; be content with moderate fare, furniture, and apparel; live within your income, and remember the poor and afflicted; and according to your ability, be willing to help them as opportunities offer. I greatly dislike indiscriminate giving; yet I would encourage you to be liberal towards suitable objects, which you may always meet with, and such I would earnestly recommend to your affectionate attention. Early rising, and prudent arrangements, will greatly forward the business of the day, and leave you suitable time for retirement, reading the Holy Scriptures, attending religious meetings, and other duties; and by such arrangements, you will avoid many of those perplexities that surround the sluggard. I have often felt concern for those who indulge in lying late in the mornings; they thereby impair their health, and lose the best part of the day, whereby great omissions of duty frequently follow. You who have children, I entreat, in an especial manner, to endeavour to train them up in habits of industry and frugality; and, above all things, so far as you may be enabled, in the nurture and admonition of the Lord. Early teach them the duty of prayer, and impress their tender minds with the belief, that our God is a God hearing prayer—that His holy ear is open to the cry of His children; and that, in His own time, He will grant their requests, if made according to His holy will. Remind your children of the advice David gave to Solomon, when he said, "And thou, Solomon, my son, know thou the God of thy fathers; and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, he will be found of thee, but if thou forsake Him, he will cast thee off forever." This attention to the present and eternal interests of your offspring, whether you fully succeed or not, will be a consoling reflection to you in the hour of death. How painful will it then be, to the negligent parent, to have their omissions staring them in the face! And with how much greater reluctance will such leave this world, than those who can sincerely say, I have done what I could for the help and preservation of those committed to my care. May the God of all grace be your director, in this, and all other spiritual and temporal concerns; and may you be purified by the operations of his Holy Spirit, from every defilement of flesh and spirit, and be able to mingle your supplications together at the throne of grace, for the preservation of each other in His holy fear; so that, as you grow in years, you may grow in grace, and in the saving knowledge of our Lord Jesus Christ, whom to know, is life eternal. If we ever know Him to our lasting advantage, it must be by the knowledge of His being our Saviour; and by the evidence that we are washed from our sins in His blood, and prepared to join in the song of thanksgiving, "Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God

and His Father, to Him be glory, and dominion, forever and ever, amen."

Thus, my beloved children, I have endeavoured to convey to you a little of the sincere travail of my soul on your account; earnestly desiring, that the Father of Mercies, and the God of all comfort, may have you in His holy keeping; and, from day to day, "Direct your hearts unto the love of God, and into the patient waiting for Christ," that so you may be guided by Him, the Great Head of the Church, in all your steppings through time. Remember, that a good man's steps are all ordered of the Lord—and when so directed, they must be directed aright; and when the fading things of this life are receding from your view, as they are now from mine, you will have a good ground to hope, "that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This enduring inheritance is worthy of your pursuit; and I entreat you to use all diligence to make your calling and election sure, before you go hence and be seen of men no more; that so we may, through redeeming love and mercy, meet in the kingdom of our God and of His Christ, there to praise the praises of the Lord God and of the Lamb who was slain, and who has redeemed us unto God by his blood, "out of every kindred, and tongue, and people, and nation." My spirit is deeply humbled while I pen these very important things, under a deep sense of my own great unworthiness, and under a strong conviction, that if we are at last admitted into that city, whose walls are salvation, and whose gates are praise, where the morning stars sing together, and the sons of God shout for joy, we shall reverently subscribe to the apostle's doctrine, that it is "Not by works of righteousness that we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he hath shed upon us abundantly, through Jesus Christ our Saviour;"—"Neither," said Peter, "is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." May your attention be so directed to Him, the great shepherd of the sheep—and your hearts so inclined to follow Him in the regeneration, that when the awful intimation is heard in your borders,—"Time to thee shall be no more;" you may, through the redeeming love of God, in Christ Jesus, be ready to enter into the joy of your Lord.

Thus I have simply expressed, what has freely offered in my heart towards you, and which I humbly recommend to your serious perusal; earnestly craving, that the blessing of God may rest upon you, individually and collectively; and that in the final conclusion, you may all have good ground to adopt the expression of the apostle, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This blessed experience will enable its possessor, let his discouragements otherwise be what they may, gloriously to triumph over death, hell, and the grave; and to say, "O death, where is thy sting! O

grave, where is thy victory?" That this may be the experience of all my dear children and grandchildren, is the fervent prayer of your very affectionate father,

GEORGE WITBY.

P. S.—Perhaps this may appear to some tautological; but I have not studied what I have written, but have simply penned the unsought feelings of my heart; and if they have no other recommendation, they are the product of love unfeigned.

For "The Friend."

A PITHY EPISTLE.

The following pithy epistle of London Yearly Meeting to its Quarterly Meetings, in 1792, is well worthy of the consideration of Friends in America in 1844.

To the Quarterly Meetings of Friends in Great Britain and Ireland.

Dear Friends:—We feel at this time engaged to address you, in consequence of the many complaints which you have transmitted to us, in your answers to the Queries; particularly of that which more or less is noticed in every Quarterly Meeting,—the deficiency of admonition respecting acknowledged failures in several parts of our testimony.

We believe that it would much conduce to lessen the causes of these complaints, if ye, the more immediate superintendents of inferior meetings, would know, and do, your duty in the church. How can it suffice you to hear their repeated confession of weakness, without so laying it to heart as to assist them! By neglecting to do this, ye not only neglect your own duty, but countenance inferior meetings, in that inactivity of which ye complain to us.

It is not a day for inactivity. On one hand, the spirit of the world is unremittingly continuing its influence, to sap the foundations of our safety; on the other, we humbly trust, there are yet, in most parts, such as are prepared to oppose it, by an holy zeal, and an heart-felt concern for the deficiencies which subsist amongst us.

Press then forward in your clear duty. Be not contented with echoing to us the mournful language of complaint. Visit your Monthly Meetings by proper appointments; search the lamented evils to their source; and do not despair that Divine wisdom will direct the remedy, and Divine strength assist your hands in the application.

Signed in and on behalf of the Yearly Meeting, held by adjournments, from the 21st to the 29th of Fifth mo., 1792, by

THOMAS HUNTLY, Clerk.

The Landrail Assuming the Semblance of Death.— "Jesse, in his remarks on this bird, says, "I have met with an incident in the natural history of the corn-crake, which I believe is perfectly accurate, having been informed that the bird will put on the semblance of death, when exposed to danger from which it is unable to escape. The incident was this:—A gentleman had a corn-crake brought

to him by his dog, to all appearance quite dead. As it lay on the ground, he turned it over with his foot, and was convinced it was dead. Standing by, however, in silence, he suddenly saw it open an eye. He then took it up; its head fell, its legs hung loose, and it appeared again quite dead. He then put it into his pocket, and before long he felt it all alive, and struggling to escape. He then took it out; it was as lifeless as before. Having laid it again upon the ground, and retired to some distance, the bird in about five minutes warily raised its head, looked round, and decamped at full speed. I have seen a similar circumstance take place with a partridge, and it is well known that many insects will practise the same deception."

From the Richmond Whig.

Laws against Free Negroes.

We are induced to recur to this subject by the recital to us, of a case which we feel sure will excite the sympathy of every reader who has a heart.

Some time during the last summer, a coloured girl, born free, only fourteen years old, and a resident of the adjoining town of Manchester, paid a visit to a friend in this city. Either through choice, or necessity, she remained all night on this side of the river, without however the smallest intention of becoming a resident. During the night she was arrested by the police, and not having her free papers was lodged in jail. Being perfectly ignorant of the law, and having no one to counsel or advise her, the unfortunate creature was detained in jail forty-five days, and then, by order of court, sold for jail fees. She was sold for the period of forty-five years, to pay the sum of forty-five dollars—was purchased by a negro trader, and carried into captivity in a strange land, where she was sold again. We are informed that she is, alive, at this moment in Louisiana. We do not recollect any case of oppression of the helpless, that ever wrought more powerfully on our feelings.

Our legislators will no doubt be astonished to learn that this glaring oppression of a poor and helpless fellow-creature was strictly legal. Not a form of law was neglected throughout the whole proceedings. The girl had not her free papers; she was therefore legally liable to arrest—she had no friend to interfere in her behalf; and, of course, had no opportunity to prove her free birth—she had no money to pay her jail fees; and, therefore, it was strictly within the letter of the law to sell her. It is probable that she would not have brought the amount of her expenses, had she been sold for a less period than she was; consequently it was necessary to sell her as she was. It is to the statute book, alone, that we are to look for a justification of this enormous injustice.

The allegation in defence of such laws is that they are indispensably necessary to the safety of the "domestic institution;" and yet the advocates of the "domestic institution" affirm that it is of Divine origin, just, moral, beneficent, and altogether lovely! There was once a teacher upon the earth, who said, "A tree shall be known by its fruit."

THE FRIEND.

THIRD MONTH, 2, 1844.

Our friends Daogan and Asenath Clarke, of North Carolina, left Philadelphia in the Packet Ship Thomas P. Cope, for Liverpool, on Second-day last, on a religious visit to Friends of the Yearly Meetings of London and Dublin.

NORTH CAROLINA YEARLY MEETING.

The following account of this Yearly Meeting has just come to hand, although probably written some time since:—

"North Carolina Yearly Meeting convened at New Garden Meeting-house on the 6th of the Eleventh mo., 1843, and continued its sittings until the evening of the 10th. The Yearly Meeting of Ministers and Elders was held at Deep-river Meeting-house on the Seventh-day previous.

"Several Friends with certificates from other Yearly Meetings on this continent were in attendance. Epistles were received from the Yearly Meetings of Friends held in London and Dublin, together with one from each of the Yearly Meetings on this continent, with which a correspondence is held, except two. In considering the state of Society as brought into view by reading the answers to the queries, the meeting was clothed with exercise on account of the many deficiencies still apparent among us; the most prominent of which was the neglect of the attendance of meetings, both for worship and discipline. Very clearly was brought into view the great obligation that rests upon parents and heads of families, to attend all our religious meetings themselves, and they were admonished, that they would never prosper in the experience of true and vital religion, whilst they continued to neglect the important duty of taking their families and those under their care with them to wait upon the Lord, which was their reasonable service. Friends were feelingly exhorted to come away from a conformity to the changeable fashions and customs of the world, and individually to enter into the resolution of good old Joshua, 'Let others do as they may; as for me and my house, we will serve the Lord.'

"An Epistle of advice, embracing the concern and exercise of the body was prepared, and sent down to the subordinate meetings.

"The subject of the unnecessary use of intoxicating liquors, by some of the members of this Yearly Meeting, claimed a part of its deliberations; and those who are thus doing violence to our testimony on this subject, were called upon to consider that they were not only promoting a great moral evil, but were doing violence to their best spiritual interests; and such were feelingly entreated to turn from it while they had the power. A minute of advice in relation to this important subject was addressed to the subordinate meetings.

"The committee having charge of the Boarding School, made a satisfactory report. Notwithstanding the number of scholars has

been less the past year than formerly, we have been comforted in observing the beneficial influence it has had in preparing for usefulness, many of those who have availed themselves of its advantages.

"The unrighteous system of slavery practised in our land, claimed the attention of the meeting; and though no way seemed to open to take any immediate action on the subject, yet we believe that our concern for the promotion and enlargement of this much injured people is not diminished. Friends were exhorted to embrace every opening that arose, that would in anywise be calculated to meliorate their condition."

An Epistle of Advice to the Quarterly and Monthly Meetings accompanied the foregoing account, for which, however, we have not room this week.

ASYLUM.

A stated meeting of "The Contributors to the Asylum for the relief of persons deprived of the use of their reason," will be held on Fourth-day afternoon, Third month, 13th, at 8 o'clock, at the Committee-room, Mulberry Street Meeting-house.

SAMUEL MASON, Clerk.

DIAMOND'S ESSAYS.

The undersigned would respectfully inform his western friends, who were disappointed last spring in getting the above work, that a limited supply is still on hand, at the low price of 87½ cents for a single copy, or at 75 cents for six or more. Those who wish by uniting their subscriptions to obtain fifty or more, for presenting to members of Legislatures, will be supplied at seventy cents per copy.

GEORGE W. TAYLOR,
No. 50 North Fourth Street.

NORTHERN SOUP SOCIETY.

The undersigned, acknowledges the receipt of eighteen dollars and fifty cents from a friend to the poor, in Hollidaysburg, Pa., for the benefit of the Northern Soup Society, Philadelphia.

EBEN'R LEVICK,
Treasurer of the Northern Soup Society.

Philad., Second mo., 1844.

MARRIED, on Fifth-day, the 15th of Second month, at Friends' Meeting-house, Medford, New Jersey, HENRY P. ELY, M. D., of the former place, to MARY REEVE, daughter of Josiah and Elizabeth Reeve, of Evesham, deceased.

DIED, on the 4th ult., at her residence near Flushing, Belmont county, Ohio, after a protracted illness, which she bore with Christian fortitude, MARY WILLIAMS, wife of Jos. Williams—a member of Flushing Monthly Meeting, in the sixty-fifth year of her age. Her loss will be long and deeply felt by her family and numerous friends, to whom she was much endeared, and who have the consolation of believing, that the close of time opened to her a glorious immortality.

—, on the 6th ultimo, SARAH wife of Nathaniel Woody—a member of Spring Monthly Meeting, Orange county, North Carolina, about thirty years of age; leaving a husband and three small children to mourn their loss.

THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 178.)

ON THE HOLY SCRIPTURES.

Our religious Society has always believed that the Holy Scriptures were written by Divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them, is to be rejected as false and erroneous: that they are a declaration of the mind and will of God in, and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled through the assistance of Divine grace. We esteem it an unspeakable favour that it has pleased the Lord to preserve them to us, and the more we come under the government of the same spirit which inspired the holy men who wrote them, the more truly shall we prize them, and delight to read and meditate upon the precious truths they contain.

It continues to be our unabated concern to encourage all our members to practice the frequent perusal of them, with their hearts turned to the Lord, so that he may be pleased to open their understandings to receive that spiritual benefit which he designs they should convey, whether it be in doctrine, correction, reproof or instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. We also exhort parents and those who have the care of children, to educate them in the knowledge of the Scriptures, which plainly set forth the miraculous birth, holy life, wonderful works, meritorious death, resurrection, glorious ascension, mediation and intercession of our Lord Jesus Christ, their Saviour and Redeemer, and also the blessed gift of his light and grace, freely dispensed to every man to profit withal.

While we thus highly value those sacred records, and recommend them to the diligent attention of all, we also feel jealous for the honour of our Lord and Master, and for the glory of the gospel dispensation; and it is our

desire, that in setting forth the benefits conferred upon us through the Scriptures, our members may be very careful not to be drawn into the adoption of sentiments, or the use of terms or phrases, common with many in our day, which ascribe to the Scriptures, instead of the Spirit of Christ, the office of bringing the soul under a sense of the exceeding sinfulness of sin, of enlightening and converting it, of unfolding all the duties it is required to perform, and bringing it to the saving knowledge of God and Christ.

We believe the Holy Scriptures to be the words of God, written by holy men, as they were moved by the Holy Ghost; but to the Saviour of men, and not to the Bible, belong the titles of the Word of God, the Bread of Life, and the Light. It is He only, who can impart to the soul the sincere milk of the word, and the bread and water of life; who reveals himself and the Divine law in the hearts of his humble and obedient children; and if we would partake of the benefits of gospel truth, and come to that knowledge of the Supreme Being and his beloved Son, which is saving, it is indispensably necessary that we draw near to Him, through the Spirit, who is the way, the truth, and the life. So far from any advantage arising from setting the Holy Scriptures above their true place, and that which they claim for themselves, we believe that it is productive of serious injury, and may tend to withdraw the faith and attention of the visited soul from the inward appearance and teachings of Christ, the incorruptible Seed and Word of God, by whom alone we can be quickened, regenerated, and made alive unto God.

In the progress of this great work, he is often pleased to make use of the sacred records as a means to instruct, encourage and comfort the awakened mind; which, however, is not to turn its attention to them as the guide, and the source of Divine light and life, but to draw it unto himself, that it may have life, and experience the fulfilment of the promise, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "Search the Scriptures," said our blessed Lord, to the unbelieving Jews, "for in them ye think ye have eternal life; and they are they which testify of me; but ye will not come unto me, that ye might have life." It is our sincere engagement that we may be individually concerned to hold and use all the gifts, and the means, which our heavenly Father has graciously provided for our conversion and furtherance in the way of life and salvation, in due reverence and esteem. That to Him, and to his beloved Son, and to the word of his grace, the first and highest place and honour, may ever, with all humility,

obedience and fear, be ascribed; and to the Holy Scriptures the second place, as a means for which we are bound to be humbly thankful to him, and diligently to improve by the assistance of his Spirit, to our everlasting advantage.

Impressed with the importance of these views, and with the danger of being drawn away from a clear and full acknowledgment of our doctrine herein, we are engaged to revive the following passages from the Apology, viz. :—

"From these revelations of the Spirit of God to the saints, have proceeded the Scriptures of Truth, which contain a faithful historical account of the actings of God's people in divers ages, with many singular providences attending them; a prophetic account of several things, whereof some are already past and some yet to come; also an ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations and exhortations, which, by the moving of God's Spirit, were upon sundry occasions spoken and written unto some churches and their pastors. Nevertheless, because they are only a declaration of the Fountain, and not the Fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are, and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty. For as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader. Seeing then we do receive and believe the Scriptures, because they proceeded from the Spirit, for the same reason is the Spirit more originally and principally the rule.

"Though then we do acknowledge the Scriptures to be very heavenly and Divine writings, and the use of them to be very comfortable and necessary to the church of Christ; and admire, and give praises to the Lord for his wonderful providence in preserving these writings so pure and uncorrupted as we have them, through so long a night of apostacy, to be a testimony of his truth against the wickedness and abominations even of those whom he made instrumental in preserving them, so that they have kept them to be a witness against themselves; yet we may not call them the principal Fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners, because the principal Fountain of truth, must be the

Truth itself, whose certainty and authority depend not upon another.

"If by the Spirit we can only come to the true knowledge of God;—if by the Spirit we are to be led into all truth, and so be taught of all things; then the Spirit and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners. The very nature of the gospel declareth that the Scriptures cannot be the only and chief rule of Christians, else there would be no difference between the law and the gospel.

"There are numberless things with regard to their circumstances which particular Christians may be concerned in, for which there can be no particular rule had in the Scriptures; therefore the Scriptures cannot be a rule to them [in those things.] As for instance, some are called to the ministry of the word: Paul says there was a necessity laid upon him to preach the gospel, and woe is unto me if I preach it not. If it be necessary that there be now ministers of the church, as well as then, there is the same necessity upon some more than upon others to occupy this place; which necessity, as it may be incumbent upon some particular persons, the Scriptures neither doth nor can declare.

"If it be said the qualifications of a minister are found in the Scriptures, and by applying these qualifications to myself, I may know whether I be fit for such a place or not, I answer; The qualifications of a bishop or minister, as they are mentioned both in the Epistle to Timothy and that to Titus, are such as may be found in a private Christian, yea, which ought, in some measure, to be in every true Christian; so that this giveth a man no certainty. Every capacity to an office gives me not a sufficient call to it. Again; by what rule shall I judge if I be so qualified? How do I know that I am sober, meek, holy, harmless? Is it not the testimony of the Spirit in my conscience that must assure me hereof? And suppose I was qualified and called, yet what Scripture rule shall inform me whether it be my duty to preach in this or in that place, in France or England, Holland or Germany? Whether I shall take up my time in confirming the faithful, reclaiming heretics, or converting infidels, as also in writing Epistles to this or that church? The general rules of the Scriptures to be diligent in my duty; to do all to the glory of God, and for the good of his church, can give me no light in this thing; seeing two different things may both have a respect to that way; yet I may commit a great error, and offence in doing the one, when I am called to the other. If Paul, when his face was turned by the Lord toward Jerusalem, had gone back to Achaia or Macedonia, he might have supposed he could have done God more acceptable service in preaching and confirming the churches, than in being shut up in prison in Judea; but would God it had been pleased here-with? Nay—certainly. Obedience is better than sacrifice, and it is not our doing that which is good simply, that pleaseth God, but that good which he willeth us to do.

"Moreover, that which, of all things, is

most needful for a Christian to know, viz., whether he really be in the faith and an heir of salvation or not, the Scripture can give him no certainty in, neither can it be a rule to him. That this knowledge is exceedingly desirable and comfortable all do unanimously acknowledge; besides, it is especially commanded, 'Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' 'Wherefore, the rather, brethren, give all diligence to make your calling and election sure.' Now I say, what Scripture rule can assure me that I have true faith, and that my calling and election are sure?"

After examining various suggestions, he says:—

"Moreover the Scripture itself, wherein we are so earnestly pressed to seek this assurance, does not at all affirm itself a rule sufficient to give it, but wholly ascribeth it to the Spirit. 'The Spirit itself beareth witness with our spirit that we are the children of God.' 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' 'And it is the Spirit that beareth witness, because the Spirit is truth.'

"If it then be asked whether I think hereby to render the Scriptures altogether uncertain and useless, I answer, not at all: Provided, that to the Spirit, from which they came, be granted that place, from which the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even whatsoever they say of themselves, which the Apostle Paul chiefly mentions in two places, viz., 'Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.' 'The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'

"Secondly—God hath seen meet that herein we should see, as in a looking-glass, the conditions and experiences of the saints of old, that finding our experience to answer to theirs, we might thereby be the more comforted and comforted, and our hope of obtaining the same end strengthened; that observing the providences attending them—seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation, and seasonably reproved and instructed in righteousness. This is the great work of the Scriptures, and their service to us, that we may witness them fulfilled in us, and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts. The prophecies of the Scriptures are also very comfortable and profitable to us, as the same Spirit enlightens us to observe them fulfilled and to be fulfilled. In all this it is to be observed, that it is only the spiritual man that can make a right use of them: they are able to make the man of God perfect; so it

is not the natural man. And whatsoever was written aforetime was written for our comfort—our, that is, for the believers, or for the saints; concerning such the apostle speaks, Peter plainly declares, that the unstable and unlearned wrest them to their own destruction. These were they who were unlearned in the Divine and heavenly learning of the Spirit, not in human and school literature, in which we may safely presume that Peter himself, being a fisherman, had no skill."

In setting forth the use and service of the Holy Scriptures to the church, as a secondary rule, subordinate to the Spirit of Truth, he further says, "We do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts we are very willing that all our doctrines and practices be tried by them; which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, that whatsoever we do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil. For as we never lay claim to the Spirit's leadings, that we may cover ourselves in any thing that is evil, so we know that as every evil contradicts the Scriptures, so it doth also the Spirit in the first place from which the Scriptures came, and whose motions can never contradict one another, though they may appear sometimes to be contradictory to the blind eye of the natural man."

(To be continued.)

From a late Foreign Journal.

Tenacity of the Reproductive Principle in some Seeds, &c.

(Concluded from page 158.)

Seeds are also known to preserve the germinating power, and plants are known to flourish, in circumstances which all analogy would show to be calculated to destroy them. A lake dries up, and immediately a crop of plants spring from seeds long kept dormant in the mud at the bottom. What is called red snow consists of a cryptogamic plant, which, of course, resists the effects of a temperature below the freezing point. The *ultra thermalis* luxuriates in springs on the verge of the ebullition of water, and the *ritex agnus castus* will grow with its roots sustained in hot water. The roots of ginger that had been previously scalded burst into vegetation on the voyage to England. A *chara* was found in the boiling springs and steam of the Geysers of Iceland not only in flower, but perfecting its seeds. Kidney beans after being exposed to the parching heat of an oven, grow well enough, and even malted barley has been known to germinate. In one instance, the seeds of elder berries, after being boiled, produced elder trees that are still growing, and seeds from strawberry jam have produced plants and fruit. Sir John Herschel discovered that the seeds of the "accacia-

lophanta" grew very well after being steeped for twelve hours in water at 140 degrees of Fahrenheit, and Ludwig found that those of a kind of cedar did not germinate until they had been first thoroughly boiled. In the island of Tanna, Forster found the soil within the precincts of the volcano, though "burning hot," carpeted with flowers. In the Ozark mountains in North America, there is a chain of about seventy hot springs, some of them having a temperature as high as 148 to 151 degrees, yet containing confervæ and other vegetables. The confervæ have been found in other instances in water little less hot. A plant of *phormium tenax* (the celebrated New Zealand flax,) in one of the conservatories of the Jardin des Plantes, was in consequence of an extensive conflagration, apparently reduced to a mass of charcoal; yet like the vegetable phoenix, a new plant arose from its ashes, and now lives. An elder, near Matlock, was cut down and placed under a stack, where, after remaining some time, it was reduced to charcoal over a great part of its surface, in consequence of a fire which seized the grain placed above it. It then became a gate-post, and in this situation budded, and soon was a thriving tree once more. But even in the craters of Etna, amid sulphury vapour, and a temperature of 100 degrees, certain plants have been seen flourishing.

There is a similar tenacity of life in certain of the humbler animals. Bomare found that eggs, after having remained hermetically excluded from air in a wall for three hundred years, were quite fresh. The roe of fishes has been thoroughly dried, and preserved for a considerable time; yet, when cast into water, it has become pregnant with life. The eggs of the slug, when dried by the rays of the sun, or by artificial heat, shrivel up to minute points, only distinguishable by the microscope; yet, if they be moistened by a shower of rain, or put into water, they are restored to their former plumpness, and do not lose their fertility. It has been found that, after being treated eight times in this manner, the eggs were hatched. The *anadonta rubens*, an aquatic molluscous animal, will live eight months after the water is dried up, and even when constantly exposed to the rays of a vertical sun. These singular facts explain the sudden appearance of the fry of fish, &c. in pools, and other collections of water, that have been long dried up, as soon as the reservoirs are replenished by rain. The silk has been reeled off the cocoon of the silk-worm in boiling water, without killing the pupa within. The larvae of the *musca chameleon* sports through the hot springs of the Bains de la Loeche, and perishes in water at a lower temperature.* Hamshild relates an anecdote of a hovel having been by chance built over a spot where a young crocodile reposed in suspended animation in hardened mud. And he mentions that the Indians often find enormous boas in the same legarthic state, which revive

when irritated or wetted with water. Again, the opposite extreme of a temperature below the freezing point is sufficient to injure some animals. From October to April the snail remains in a lethargic state, buried in the earth, with its shell hermetically sealed up by a calcareous membrane. In some severe winters, as that of 1795, it has been found completely frozen, and has yet revived on being exposed to a mild temperature.* During Sir John Ross's voyage, thirty larvae of moth named *Larria Rossii* were put in a box, and exposed to the winter temperature for three months; on being brought into the cabin, every one of them returned to life, and walked about. They were again exposed to a temperature of forty degrees below zero, and instantly became re-frozen; after a week, they were again brought into the cabin, when twenty-three returned to life. It was also fully proven, that adders frozen so as to be brittle, bees which, on the slightest pressure, would crumble to dust, fishes enclosed in masses of ice (as was the case with some taken by Sir John Franklin from the Coppermine river,) all revive on being gradually thawed. Spalanzani kept frogs, salamanders, and snakes in an ice-house for three years and a half, and they readily returned to life, when exposed to the influence of a warm atmosphere. On this subject, the following extract from the Bibliothèque Universelle (1840) seems authoritative:—

"In the winter of 1828-9, in Iceland, Gamiard found that toads could be completely frozen, so that ice lay in small pieces between their muscles, their bodies became quite hard, stiff and motionless, broke easily, and without any effusion of blood, so that, in short, every trace of life disappeared, and yet in ten or twelve minutes they could be revived by immersing them in very slightly warmed water. If they were too quickly frozen they did not revive." When we find such to be the case, the incredulity which has been shown with regard to the many reported instances of toads found possessed of life in sandstone strata, where they must have been entombed for ages, appears to rest on no good foundation. Some of these instances have been well authenticated; and there is no difficulty in supposing that, if life will continue three and a half years in a frozen animal, it may last indefinitely. Probably the toad was dormant or frozen when enclosed, and, being excluded from the atmosphere, the prolongation of its life might be simply owing to the impossibility of any reviving influence ever reaching it; so that, in fact, there was no necessary end to its existence in such circumstances. The hardy vitality of these creatures, and the others mentioned above, is obviously connected with that languor of the circulation which makes their respiration so slow. St. Hilaire, a first rate authority on such subjects, thinks there may exist, for such creatures, "a state of neutrality intermediate between life and death—a state into which certain animals are plunged in consequence of the stoppage of respiration, when it takes place under certain circum-

stances." The want of food is obviously a consideration of not the least moment, when there is a complete suspension of that process of waste which food is required to supply. With regard to the preservation of vitality in seeds, nothing is required for it but a continuation of the organic character of the seed. The suspension of vital action in them depends, says Dr. Carpenter, "on their not being submitted to any of the agents which would call them into activity, or which would tend to disintegrate their structure."

An escaped slave from Louisiana arrived in this town last week, having travelled on foot the entire distance. A companion who started with him died of fatigue and exhaustion before they got as far as Baltimore. They travelled through the woods and by retired ways, and suffered much from the laceration of their feet. The one who reached this town, in a state of hunger and fatigue, was very shy, and would not trust himself in any kind of vehicle, even with those who were disposed to give him assistance. Nor would he go into a store to obtain something to eat. He was directed to the house of one of our clergymen, who kindly gave him some food, and assisted him on his way. He is probably now out of the reach of his owner, who, he says, was once a member of Congress.—*Dunkerhill Aurora*.

Precept and Practice.—Cassius M. Clay, has announced his determination to emancipate all his slaves in the present year. He is a very large slave-holder, and is said to be the richest man in Kentucky. It is generally known that he has recently delivered several powerful addresses in favour of the abolition of slavery.

Progress of Quarrels.—The first germs of the majority of the disunions of mankind are generally sown by misconception, wrong interpretations of conduct—hazarded, very possibly, at moments of ill-humour—and the whisperings and suggestions of suspicion, aroused, perhaps, without any cause. The mutual coldness often turns at first upon paltry trifles; this feeling is then strengthened by absurd reports and statements; the effects of accident augment the evil. At last the false pride of neither party will give way; each must first see the other humbled; and thus, those persons who were completely adapted to mutually esteem and treasure each other, and possessed the means of rendering to one another essential services, part from each other's company in aversion. And does a mere trifle—for every thing temporal and earthly is such—merit being the cause for rendering mutually our lives so bitter in every way? [Every reader can put this question to himself.]—*Foreign Journal*.

"Let anger and distaste be far from thee, not having any place in thy heart. Let not the sun go down on thy wrath."

* A number of the above instances are gathered from a pamphlet entitled "Considerations on the Vital Principle. By John Murray, F.S.A., F.L.S." &c., 1838.

* Edinburgh Review, v. 366.

For "The Friend."

RELIGIOUS SOCIETY.

The design of religious Society is to promote a life of righteousness amongst the members, and by the free exercise of their spiritual gifts, the spreading of the kingdom of Christ amongst men. When its concerns are managed by those whose lives are governed by the benign spirit and precepts of the gospel—who are free from the desire of pre-eminence—who scrupulously respect the rights of others, and are not forgetting the exhortation to prefer others as better than themselves, membership in such a body confers a blessing, and is of inestimable value—love and unity naturally prevail, and there can be little disposition to speak unfavourably of one another, where no occasion is given. The sincerity and the reality of the religion of the members will appear, in watching themselves that they may not be deceived, by substituting their own wills for Divine guidance, and also in watching over those for good, and not for evil, whom they consider objects of their charge.

In a healthy state, where the great purposes of church government are steadily adhered to, there can be no desire on the part of any to seek to make offenders, to prove others in the wrong, rather than listen to their plea against dubious allegations, or to exert arbitrary means to deprive them of membership, as dear to them as to their fellow-professors. Age and long-tried allegiance to the Saviour and his cause, will be tenderly respected; and feelings will be cherished to overlook slight or doubtful errors, where no defection of principle exists. A disposition to vaunt over the aged, or to treat with levity or contempt the conscientious persuasions of youth, will not be indulged, being altogether reverse to his spirit and example, who came to give his life a ransom for many—to usher in the dispensation of love, and kindness, and forbearance, in which they shall not hurt nor destroy in all the Lord's holy mountain. Guided by his Spirit, who came to save that which is lost, the members of his church will be employed in seeking out those who have gone astray, for the purpose of winning them back into the true fold, rather than driving them out of the pale of religious Society; and will be preserved from using the authority with which they may be intrusted, to annoy, or to lessen the reputation of any, where no violation of the discipline has been committed. The discipline, applied for its legitimate purpose, and under heavenly wisdom, could not be made the engine for private grudge to invade the peace and the rights of others, cloaked under a pretext to preserve unity or order in the church; but being administered by men and women fearing God, and hating covetousness after power, popularity, or filthy lucre, it would be maintained for the preservation of all in the unity of the faith, and in the bond of peace, and to reclaim the wanderer; this would be done in the spirit of meekness, and a heart-felt tenderness towards all, under a deep sense of the danger of getting wrong themselves. Such feelings are the only kind in which weak, fallible man, can

with proper confidence look to be inducted with the pure and peaceable wisdom that can guard him from imaginary self-importance, and from trenching upon the rights of others.

Men not influenced by this peaceable wisdom, want the essential qualification to judge righteous judgment—they will be governed by their wills and passions—they will have a cause of their own to manage and support—darkness will be put for light, and to the humble, but helpless member, distress must be the result. The timid yet sincere lovers of the Truth, and order and sound principle, becoming terror-stricken by harsh measures, set at naught, discouraged and hindered from performing their religious duties, would be tempted to retire from public service, and leave the ground to be occupied by those who are countenanced by the ruling men, and thus their work would be arrested, and the church robbed of their much-needed aid.

Such a state may overtake our religious Society. It is possible for men to be in the wrong, even while they make the highest profession of Divine authority for their acts, and perform what they do with an extraordinary show of sanctity, that may work upon the feelings, and gain the assent of the credulous; and when this takes place, there can be but a short step to anarchy and dissolution.

Samuel Fothergill, in a letter to John Churchman, speaking of a place once occupied by some of the most eminent Friends, says that there the *head has become the tail*—they retained the form, but had lost the life and power of godliness—and what has been, may be again, in other places. But how contrary would be this lapsed state, to the design of the Head in forming us into a religious compact—how opposite to the intention of a church, composed of many members harmoniously performing their several functions, edifying itself in love; and those whose duty it is to watch over others, doing it in the wisdom and gentleness of Christ. When one member is honoured by the Great Head, all the others rejoice with it; and when one suffers, the rest suffer with it in the true church. They sympathize with one another, though separated by sea and land; they inquire after each other's fare, and freely give themselves up to suffer with those who are in bonds for the gospel's sake, as being bound with them; and labour for their strength and fortitude in their afflictions, and that in the Lord's time their bonds may be broken. And they know, being in the true faith, that these bonds will be broken, and all oppressors will wither away and come to naught.

Important Discovery.—A discovery has been made of a way of hardening wood, so as to give it almost the compactness of iron. This, it is said, is done by exhausting the air from the wood by an air pump, and then saturating it with iron and lime, in solution. Wood submitted to this process, has been used for some time on rail-roads in England, and found so firm as to have been scarcely marked by the wheels of the cars.

For "The Friend."

Relics of the Past.—No. 8.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. More outside imitations of the best actions of men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 182.)

Warner Mifflin attended the Yearly Meeting held in the Tenth month, 1751, and took an active part in its business. Some weeks after his return home, he wrote a letter to a Friend, from which the following is extracted:—

"Kent, 3^d 16th of Eleventh mo, 1754.

"Dear Friend:—I am, and have been in but a poor state of health since the Yearly Meeting. It is probable thou hast heard that I was taken sick on my way home. I still continue weak, and, at intervals, am very poorly. I much desire it may tend to arouse me to a more earnest solicitude for the necessary preparation for that solemn event that awaits all, and which cannot be shunned. I seem in a poor way as to improving, so much so, as to induce me to think sometimes, more affliction is requisite, and will be administered, if I am worthy to receive it. It is not desirable, nor desired by me; but there are times when I do desire I may not be spared, whatever Infinite Wisdom sees necessary to fit me for his pleasure. May I be his on his own terms."

In this letter, after narrating the many difficulties he laboured under, in raising sufficient money to pay for a piece of land which was partly inclosed by his other estates, and which he purchased to get rid of bad neighbours, he adds:—"I am under the necessity of raising 150*l*. speedily, to discharge a bond I gave for a negro, I had a hand in my young years in selling."

His sickness was succeeded by a very painful sore upon his leg, and whilst enduring the pain of body, he seemed renewedly drawn into sympathy with his suffering brethren of the African race. He knew that his ancestors had sold negroes into Virginia, and that by the money received for them his estate had been increased, and he was uneasy at the thought. On the 7th of First month, 1755, he wrote thus:—"I feel my mind engaged to go to Virginia, to labour to obtain the liberty of some negroes sold by my predecessors, and the descendants of such. I do not see any time more suitable than the present, if I can get my leg well enough to travel."

Shortly after the date of this letter, he was enabled to go to Virginia to attend to his concern, which detained him a few weeks. His letters, about this time, speak of the great difficulties he laboured under respecting the poor blacks, who flocked to his house for advice and assistance.

The following is extracted from a letter, dated

"Kent, Tenth mo, 7th, 1755.

"Dear Friend:—How good and how precious a thing it is for brethren to dwell together in unity. I thought I really felt

something of this in thy last letter to me, being satisfied that thou hadst a true sympathy to me; and thy letter afforded a relief to my mind that I cannot readily express.

"I have had a pretty close turn of sickness; being taken the afternoon before I intended to have set off for the Yearly Meeting. The thoughts of being debarred the satisfaction of being with my friends, added no little to the exercise of my mind; and the suggestion arose in me that I was not worthy to be with them. * * *

"It appears to me to be a trying day in various respects, and such a torrent of worldly-mindedness, that I am at times almost afraid we shall lose a great part of what was gained in our late troubles."

Warner Mifflin had felt a concern of mind that a memorial on the subject of slavery might be presented to the Legislature of the State of Delaware; and having drawn one up, towards the close of 1785, he sent it to the Meeting for Sufferings in Philadelphia, for their judgment and revision. It was somewhat modified by the Monthly Meeting of Duck Creek, and by the Meeting for Sufferings, and then having been approved by Wilmington and Duck Creek Meetings, was signed by many Friends resident in the State of Delaware, and presented to the Assembly early in the First month, 1786. It appears to have been delivered by a number of Friends, among whom Warner was probably one. He had just returned from another of his visits of mercy to Virginia. The memorial was as follows:—
"To the General Assembly of the Delaware State.

"The Memorial and Address of the People called Quakers, inhabitants in the said state, respectfully sheweth:

"That having been long affected with the oppression exercised over the black people by many inhabitants of this state, as also in other parts of this continent, we have been anxiously solicitous for their relief, and with satisfaction observe, that a sense of the evil of withholding from them their just and natural right of personal freedom hath so far prevailed, that the Legislatures in several of the United States have interposed their authority for the abolition of slavery. Encouraged by which, and a persuasion that divers members of your house behold the enslaving our fellow-men to be contrary to every Christian and moral obligation, we take the liberty to address you on this very important subject; earnestly desiring it may claim your most serious, disinterested attention; and that in a Legislative capacity you will be pleased to apply a remedy for removing the reproachful evil.

"It is well known that the Africans, many of whom have been inhumanly brought into bondage among us, possess a considerable territory, in which they enjoyed their freedom, but through the avarice of professed Christians have been encouraged in oppression and tyranny, one over another, and after being forced from their native country, separated from their nearest connections in life, are subjected to a state of abject slavery and severe distress; many of whom, and their offspring,

are now groaning under oppressive bondage in this government.

"It is also known that many religious persons among us, of different denominations, from a conviction of the abominable and complicated evil of holding them in slavery, have been induced to manumit and restore them to liberty; but former legislators in this government, actuated by mistaken policy, or other motives, have increased the difficulty by enhancing the security required to indemnify the public against the charge of providing for them, in case of their falling into want, which is thought unreasonable, and therefore seldom complied with, as healthy negroes set at liberty, in the prime of life, are mostly subject to immediate taxation, by which, contributing to the common charges of the community, they are justly entitled to the common privileges of other freemen. Contrary to which, on being apprehended for misdemeanors, they have been denied an open trial, and convicted on unequal laws, and other modes prescribed, different from what are provided for the common benefit of other members of civil community; and the cost arising therefrom, and the damages adjudged, have been considered as debts against their former masters, by whom they were emancipated, under the plea of neglecting to give the security by law required. Whereby some who could not, consistent with a good conscience, retain them in bondage, have been made liable to heavy penalties.

"Instances have also occurred of some who had restored their slaves to freedom, unjustly reclaiming, and again reducing them to a state of bondage.

"We therefore entreat you to take the afflicted case of the oppressed negroes in this state under your mature consideration, and grant them such relief as justice, humanity, the common natural rights of mankind, and, above all, the precepts and injunctions of the Christian religion require. Desiring that your minds may be influenced by Divine wisdom for your direction,

"We are your respectful friends," &c.
The committee who presented this address to the Legislature, were well satisfied that they had been in the way of their duty, and thought that it was productive of good.

(To be continued.)

For "The Friend."

SCHOOLS FOR COLOURED PEOPLE.

The necessity of such a paper as "The Friend," is constantly proved by the variety of useful information conveyed through its columns. Even the revival of transactions long gone by, showing the industry and energy of our forefathers in the cause of religion and benevolence, may animate their posterity to similar deeds productive of like good results. One of the advantages of bringing to light the history of the Willing's Alley Seminary, should be the incitement of Friends in this city to adopt further measures for the mental improvement of our coloured population. We must be aware that the slaveholder, assailed by the denunciations of the

abolitionist, frequently points to the degraded state of the free blacks, and insists, as a plea for the anti-christian system of slavery, that many are placed in a worse condition than before they obtained their freedom. Although we do not admit that their situation, however destitute, is any proof of the rectitude of hopeless bondage, yet it may be wise to permit their argument, as well as the wants of our uneducated brethren, to prompt to every effort proper for us to make, to enlighten and expand their minds by a suitable course of literary, scientific, and religious instruction. If a lot were obtained conveniently located, and a building of ample accommodations erected, to admit of classifying the scholars, not only the elementary parts of an English education, but the mathematics and the classics might be taught, and much benefit be conferred on many of that people.

Great change has taken place in a large number of the coloured citizens of Philadelphia within the last fifty years, as regards learning, the acquisition of the comforts of life, and their character for sobriety, probity, and it may be hoped, the possession of vital religion. But, as it is among the white population, hundreds of their children are growing up with few opportunities of improvement, under the restraint and care of pious parents, and these, unless placed in schools, may contribute to the mass of dissipation, debauchery and riot, greatly increasing in our country.

If it is necessary to provide schools for the right education of white children, and to guard them from the contaminations of a corrupt world, the parents of whom are fully aware of the importance of all these means to form the character, and to preserve the morals of the child; how much more imperative is the duty, where the coloured man is placed under disadvantages, which disable him perhaps in the first place from clearly seeing the need of this care, and if he duly feels it, prevent him from acquiring the means for instituting schools to carry into effect the godly concern for his offspring. The white man must make this provision for his coloured brother, and bestow upon him the blessings of a right education, as far as is in his power. How many, to a greater or less extent, are procuring their wealth and their comforts by trading in the products of the labour of the coloured man? and how reasonable would be the return, to endeavour to rouse him up to the consideration as an accountable being, created to glorify God on earth, and to be forever blessed with him in eternity—it is his duty to live in the fear of his Creator—to improve his time and his talents, that he may be useful to himself and his fellow-man. How inconsiderable, compared with the wealth derived from manufacturing and trading in cotton alone, would be the expense of suitable seminaries for the instruction of coloured children under well qualified religious tutors.

Much is said, and well said, on behalf of the rights of the slave; but declaiming against the sin of slavery, is not all that is required of us. And if we mean what we say on that subject, and sincerely desire the real and permanent welfare of the cruelly-treated children

of Africa, although it is not within our reach to educate the slave, yet we ought to do what we can for those who have been liberated, and those who never were in bondage. Perhaps one of the most effectual aids in bringing about the emancipation of the Southern slaves, would be found in a well educated and enlightened body of their own people, whose efforts, and whose character and example, would add force to the appeals of the philanthropist and the Christian white man. Although one institution would educate but a small part of our coloured inhabitants, yet it would furnish qualified teachers to supply other schools, or who would open seminaries of their own. This would add to the means of providing a respectable living, and of spreading a taste for learning among the people of colour.

For "The Friend."

EPISTLE

From North Carolina Yearly Meeting of Friends held at New Garden, in Guilford county, from the 6th to the 10th of the Eleventh mo., 1843,

To the Quarterly and Monthly Meetings constituting the same.

Dear Friends:—Having been once more permitted to assemble in the capacity of a Yearly Meeting, and to transact the various concerns of Society in brotherly love and harmony, we have thought it best to transmit a few lines to our subordinate meetings, by way of giving them a view of the labour of the body, and encouraging them to renewed diligence in the maintenance of our religious testimonies.

Among the most important deficiencies may be mentioned, the neglect by some in the attendance of our meetings for worship and discipline,—and the violation of our well-known testimony, in respect of simplicity in dress and address;—and it is earnestly advised, that all parents and heads of families should examine how far they have discharged their duties to those under their care in these particulars. We have ever held the duty of assembling ourselves for the purpose of Divine worship as one of the first importance; and we think it incumbent on parents, as far as they are able, to provide the way for their children, and those of whom they have charge, to attend our meetings. We were led to consider why it was that Friends, when they first came forth to be a people, and were subjected to cruel persecutions, were so much more firm in adhering to their principles, than some are at the present day; and we believe it was owing to the fact, that under the circumstances of persecution and hardship to which they were subjected, few or none would take upon them the name of our Society, unless they were true to the faith, and desirous of becoming living members of the church of Christ. And we do most earnestly invite Monthly Meetings, in particular, to consider whether members of any other sort are not as it were a dead weight to the body. Monthly Meetings being the executive part of Society, very much depends on their discharging their duties with

faithfulness. When any member is observed to be neglecting or trampling on any of our testimonies, Monthly Meetings ought to treat with such in a most tender and affectionate manner; they should be warned, advised, and counselled in brotherly kindness; and no labour which offers any promise of being successful, ought to be spared, to convince them of the error of their ways. But if these efforts fail, the meeting should proceed against them. Why should they be with us, when they plainly are not of us? As in the natural frame, so it is in the spiritual, when a member becomes useless and dead, it had better be cut off than to remain, and thus gradually draw away the body from its condition of purity and sound health.

The testimony to plainness in dress and address, is also one of great importance. Besides the intrinsic beauty of simplicity, we cannot but believe that it acts as a very great safeguard to the young, preserving them from vain and wicked company, and many things of a hurtful tendency. The youth of our Society, who have been properly trained in this respect, cannot enter into these things with freedom; their speech and dress agree not thereto. And we do most tenderly advise all our junior members, to be very careful not to indulge themselves in the foolish customs and fashions of the world, and before they give up to swerve from our testimonies, seriously and candidly to consider, whether all they gain thereby, will add any thing to their peace of mind in a dying day.

We have also felt a fresh concern at this time, to advise all our Friends, both elder and younger, to be faithful in the support of our testimony against an hireling ministry; convinced as we are, that the running after the loaves, and loaves, and giving countenance to those who officiate in the ministry for pecuniary reward, is very much calculated to retard our growth in the Truth.

The importance of a daily perusal of the Holy Scriptures was also considered by us at this time; and we were lead to fear that it is too much neglected by our members generally. We have thought that if parents and heads of families were in the constant practice, at least once a day, of assembling those about them, and in a reverent manner reading a portion of these blessed writings, it would result in great good to us as a people. "All Scripture," saith the apostle, "is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." These valuable books we would exhort Friends to read for themselves, and those under their care, for we cannot doubt that many of the impressions made on their tender minds on these occasions, will be as "a nail fastened in a sure place;" like "bread cast upon the waters, which will be found after many days."

Finally, we affectionately entreat all our members to be faithful, to be diligent, and to endeavour to do their work while it is day, remembering that the night cometh wherein no man can work. That thus we may be

come prepared for that blessed state of which the apostle speaks, when he says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the good things which God hath laid up in store for them that love him."

Signed on behalf and by direction of the meeting aforesaid, by

AARON STALKER,
Clerk to the Meeting.

Memorial of the Monthly Meeting of New York, concerning SAMUEL PARSONS.

For the benefit of survivors, we are sometimes led to commemorate the lives of those who through devotedness to the cause of truth and righteousness in the earth, have walked uprightly before men, seeking after durable riches, and a well-grounded hope of a happy immortality.

The above reflections are induced by the removal from works to rewards of our much loved and highly valued friend Samuel Parsons. He was the son of James and Mary Parsons, members of this meeting,—was born on the 8th of Eighth month, 1774, and enjoyed the advantages of a religiously guarded education. He was remarkable, even in early childhood, for tenderness of spirit and correct deportment, and for dutiful and affectionate conduct to his friends and relations. He refrained from the amusements common to that period of life, and was careful to avoid associating with such as were inclined to spend their hours in levity and folly. He very early submitted to the influence of the Spirit of Truth, as appears from his diary, which was commenced about the nineteenth year of his age, and continued till within a few months of his decease. We make the following extracts:—

"Sixth month, 1795.—I view the youthful and the gay around me pursuing happiness in the crowds of business or the haunts of pleasure. I see many of my own age spend their hours in pleasure (falsely so called) too dearly bought by the sacrifice of peace of mind. There have been seasons in my life, when those things would have pleased, but they are no more. I now feel that something more is requisite to satisfy a reasoning mind—an immortal soul. There are seasons when the Divine Monitor speaks in a tone so commanding that it will be heard. Unhappy are those who in the hour of health neglect the still small voice till disease approaches them, when placed on a languishing bed, misery and sorrow; pain and regret are their portion. May these hours, by timely reflection, be averted—may I prepare in the bloom of youth for the approach of death; that so, when the inevitable hour arrives, I may sink into rest, in the sweet confidence that God is still gracious, and that his mercies fail not."

"Eighth month, 8, 1795.—This is the anniversary of my birth—on this day I attain the age of twenty-one years. On retrospection—I find that folly and weakness have prevailed; but let the past suffice. The present day calls loudly for a reformation. Since the last anniversary of my birth, many whom I

have known, have been numbered with the dead, amongst whom an intimate of my own age claims most my sympathetic recollection. I believe it is designed by Almighty Wisdom that the removal of our friends should impress on our minds the prospect of death, which amidst the bustle of business, and the dissipation of gaiety, is too seldom viewed but at a distance."

"Eighth month, 27.—The merciful visitation of the Father of all was extended to me in an unusual manner, and I felt a disposition wrought in me to devote my life to the service of my Creator. May I be favoured with strength from on high to walk in the path that leads to peace, and in meekness and humility pursue my journey through this vale of trial."

"Fourth month, 1796.—Animated by the hope of eternal peace, may I press forward through the varied tribulations of time with an eye turned to the Father of all, who can alone preserve in the hour of conflict, and shield from danger in the day of battle. Trust in the Lord, O my soul, worship and adore Him, whose creative power hath formed thee, whose protecting arm sustaineth and supporteth thee."

"Ninth month, 1797.—The overshadowing influence of Heavenly regard, hath rested on my mind; and reflecting on the many dangers and sorrows that surround the traveller through this vale of trial, I have been bowed in supplication to the Father of all, that his paternal superintendence may not cease to direct me, and that in my passing through life, I may seek unto him for light to dispel my mental darkness, and to enable me, in every situation, to resign myself to His holy will."

Continued memoranda show the operative power of Divine grace upon his mind, qualifying him for uniting with his friends in the support of our Christian testimonies, and for the various stations in Society, which he had so usefully filled. He was early appointed to the important station of an overseer, which he acceptably filled for many years.

In the year 1806, he was married to Mary Bowne, daughter of John and Anne Bowne, of Flushing, Long Island. This connection proved to be an union of spirit and of heart. The guarded religious education of their children was an united exercise, preferring their present good and everlasting welfare to the uncertain riches of a vain and fleeting world.

Our dear Friend continuing to walk in humility and godly fear, became "quick of discernment," and qualified to "stand as a watchman upon the walls." He was appointed to the station of elder about the thirty-fourth year of his age; concerning which he writes:—

"Sixth of Tenth month, 1808.—On being appointed to the station of an elder in the church, my heart was bowed in a sense of the awfulness of the charge, and the great degree of circumspection needful to walk answerably thereto. O may I be enabled so to conduct, that no reproach may be brought on the profession of the truth on my account; but that being called to this trust, and feeling the Divine anointing therein, I may live more and

more detached from the world, and devote myself in singleness of heart to His cause—and be made willing to spend and be spent, to labour and travail, that the peculiar testimonies given us to bear, may be spread."

While endeavouring to fill up the measure of his allotment, his spirit was often baptized into suffering, with the suffering seed, and being livingly concerned for the prosperity of Zion, he became qualified to "speak a word in season," and came forth in the ministry about the forty-first year of his age. Being careful in the exercise of his gift, he experienced an enlargement, becoming an acceptable minister of the gospel; and as an advocate for "that faith which was once delivered to the saints," he was prepared to sound the alarm when innovations were made in our borders, as will appear by the following extracts:—

"Third month, 1821.—If we deny the eternity and infinite power of the Son of God, we cease to be Christians. We may be Unitarians—we may be Deists, and trust in the sufficiency of human reason. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

"Third month, 1826.—What a mercy it is to receive into our hearts, Christ as our Saviour and Redeemer, not only from the penalty but from the power of sin—to feel His spirit bearing witness with our spirits, that we are His, and that we have taken Him to be our Saviour, and acknowledge Him to be indeed the Son of God with power."

(To be concluded.)

For "The Friend."

THE LATE AWFUL EVENT.

I presume most if not all the readers of "The Friend" have before this time either read or heard of the dreadful accident which occurred on board the United States War Steamer Princeton on the 28th of last month. The following, extracted from an account written at Washington, and published in one of our city papers, is however offered for insertion in its columns, accompanied with a few reflections which have presented themselves in connection with the mournful event.

"In the whole course of our lives it has never fallen to our lot to announce to our readers a more shocking calamity—shocking in all its circumstances and concomitants—than that which occurred on board the United States Ship Princeton yesterday afternoon (28th ult.) whilst under way in the river Potomac, fourteen or fifteen miles below this city.

"During the passage down, one of the large guns on board (carrying a ball of 225 pounds) was fired more than once; exhibiting the great power and capacity of that formidable weapon of war. The vessel was on her way up the river, opposite to the fort, where Captain Stockton consented to fire another shot from the same gun, around and near which, to observe its effects, many persons had gathered, though, by no means, so

many as on similar discharges in the morning.

"The gun was fired. The explosion was followed, before the smoke cleared away so as to observe its effect, by shrieks of woe which announced a dire calamity. The gun had burst, at a point three or four feet from the breech, and scattered death and desolation around. A. P. Ujshur, Secretary of State; T. W. Gilmer, so recently placed at the head of the Navy; Commodore Kennon, one of its gallant officers; Virgil Maxcy, lately returned from a diplomatic residence at the Hague; Col. Gardener, of New York, (formerly a member of the Senate of that State,) were among the slain. Besides these, seventeen seamen were wounded, several of them badly, and probably mortally.

"The above are believed to comprise the whole of the persons known to the public who were killed, or dangerously or seriously hurt.

"The scene upon the deck may more easily be imagined than described. Nor can the imagination picture to itself the half of its horrors. Wives, widowed in an instant by the murderous blast! Daughters smitten with the heart-rending sight of their fathers' lifeless corpses! The wailings of agonized females! The piteous grief of the unhurt, but heart-stricken spectators! The wounded seamen borne down below! The silent tears and quivering lips of their brave and honest comrades, who tried in vain to subdue or to conceal their feelings! What words can adequately depict a scene like this?"

Seldom, within my recollection, has any catastrophe, involving the loss of life, created a deeper and more wide spread sensation than that above narrated. It is indeed an event well calculated to soften the feelings and subdue the passions, while it calls loudly upon the community to consider the horrors and sinfulness of the system which has given birth to it, and to reflect how far they are individually implicated in its fearful agency, by giving it their support.

While indulging in the sympathy which it becomes us to entertain for the bereaved relatives and friends of those, who were thus suddenly and unexpectedly sent out of time into eternity, it would be well for all, who by precept or example are giving sanction or support to the lawfulness and propriety of war, to reflect that the tragedy they deplore may be considered as one of its legitimate consequences, and but a miniature picture of the dreadful misery it inflicts. We shrink instinctively from the horrid scene of mutilation and death which the account depicts, and turn with dismay from imagining the bitter and unutterable grief of the "widowed wives," and "smitten daughters," who saw the nearest and dearest objects of their affection torn from them in a moment, and consigned to the cold embrace of death. But for what was the deadly instrument designed and made, for what the "noble ship" built, and with her whole armament equip, but to effect the same carnage and distress? True, it was not contemplated that those who have now fallen should be the victims. But the same havoc

of human life; the same desolation of human happiness and human affections, which has so shocked the public mind, and moved its sensibilities, is precisely what the public purposed to effect, by constructing the vessel and arming her with her murderous enginery. It was, I believe, on board this same vessel, when launched a short time ago, that one professing to be a minister of the Gospel of peace, in offering up a petition to the throne of mercy, implored that the Divine blessing might rest upon it, and his preserving care be over it, that so it might not bear the sword in vain, &c. It would be well for him and for all entertaining similar views and feelings, to allow this awful visitation to bring home to their bosoms some sense of the dreadful suffering the vessel is intended to inflict; and while thus in some little measure realizing the horrors of war, to ask themselves, whether it can be supposed that the blessing of Him who came to save men's lives, will ever rest upon such bloody work, and such fell contrivances.

Such is the blindness and inconsistency of man, that many who turn with fearfulness from contemplating the sacrifice of so many valuable lives, and whose hearts are saddened with a sense of the awfulness of so sudden a summons from the gaities of the festive board to the dread tribunal of the just Judge, will nevertheless speak with complacency, and even with praise of the scenes of death and carnage with which war abounds. And yet how few have fallen here, compared with the thousands who pour out their lives amid the rage, the violence, and all the agony of battle. What would we think of the man, who, upon hearing of the recital of the dreadful scene on board the Princeton, the loss of life, and the distress to which it has given rise, should exult and rejoice in it, and pretend to offer up thanksgiving to a merciful Creator, because he had permitted such slaughter to take place? Would we not deem him dead to the best feelings of humanity, and turn away with a thrill of horror from such heartless depravity? And yet had this same instrument of destruction, in accordance with the design for which it was made and placed on board the ship, scattered death and anguish among ten times the number of our fellow-creatures, whom we might have been instructed to call our enemies, it would, by many, be thought cause for exultation and rejoicing.

Let us bear in remembrance that in His sight, whose ways are equal, human life is of equal value, and that we cannot lessen its worth, either with him who gave it, or with any portion of those who enjoy it, by professing to consider them as our enemies. Though our sympathies may not be so immediately, or so deeply enlisted for the thousands who fall in battle, as it appears to be for the few who have been so appallingly stricken down, as in our very midst; yet life is as dear and as important to the former, as it was to the latter; and there are few, if any, who perish there, but who leave behind them some who love them as tenderly, and mourn them as sincerely, as do the friends of those over whom the grave has just closed.

C.

From the Episcopal Recorder.

UNITY.

"One Lord, one faith, one baptism."—Ephesians iv. 5.
 "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 21.
 "Let us love one another, for love is of God."—1 John iv. 7.

1. One baptism, and one faith,
 One Lord, below, above;
 The fellowship of Zion hath
 One only water-dove—love.
 From different Temples through it rise,
 One song ascendeth to the skies.
2. Our Sacrifice is one;
 Our Priest before the Throne,—
 The crucified, the risen Son,
 Redeemer, Lord alone!
 And sighs from contrite hearts that spring,
 Our chief, our choicest offering.
3. Oh, why should they who love
 One Gospel to unfold;
 Who look for one bright home above,
 On earth, be strange and cold?
 Why, subjects of the Prince of Peace,
 In strife abide, and bitterness?
4. Oh, may that holy prayer,
 His tenderest and His last,
 The utterance of His latest care,
 Ere to His throne He pass'd,—
 No longer unfulfill'd remain,
 The world's offence, His people's stain!
5. Head of Thy Church beneath,
 The catholic,—the true,—
 On her disjointed members breathe,
 Her broken frame renew!
 Then shall Thy perfect will be done,
 When Christians love and live as one.

E. ROBINSON.

Experiments in Raising Potatoes.—Elisha Williams, of Argyle, Penobscot county, Me., took a small quantity of potatoes last spring, and divided each potato into four equal parts, planting the butt end, the seed end, and the two centre pieces, each separate, and the produce was, from the butt ends, forty pounds; from the seed ends sixty-two pounds; and from the centre pieces, both together, one hundred and sixty pounds—showing the superiority of the centre pieces by fifty-eight pounds in the quantity planted.—*New England Farmer.*

The following frightful statement as to the spiritual ignorance and woe now existing in Liverpool, was lately made at a meeting of the town mission there. "There are sixty-five thousand adults who never enter a place of worship, except at a marriage or funeral; twelve thousand adults cannot read; fourteen thousand families have not a solitary fragment of the Bible, and twenty-five thousand go to no school whatever."—*Foreign paper.*

THE FRIEND.

THIRD MONTH, 9, 1844.

The recent awful catastrophe which has produced so great a shock at the seat of government, and throughout the country, we had intended suitably to notice; this intention has been anticipated by the communication of a correspondent inserted in page 191.

We have at different times objected to publish obituary notices of children very young in years, unless some peculiar circumstances seemed to render such a course proper, even when our sympathies have been keenly awakened; but our friends forget these objections, and forward such notices for insertion in our columns, subjecting us to the unpleasant duty of passing them by. Such a case is now before us, in which it would be very consonant to our feelings to comply with the request—but it would be opening a door we could not close without the appearance of partiality; and we desire it to be borne in mind, that notices of the deaths of very young children, as a general rule, are inadmissible.

Correction.—In an obituary notice on page 152 of the present volume of our journal, the name Richard Basset was printed for Richard Barrett. Correspondents are desired to be particular plainly to write names and places.

TRACT ASSOCIATION OF FRIENDS.

An annual meeting of the Tract Association of Friends, will be held on the evening of Fourth-day, the 13th of Third month, at half past seven o'clock, in the Committee-room, Mulberry Street Meeting-house.

JOSEPH KITE, Clerk.

Third month, 1844.

COMMITTEE ON EDUCATION.

The Yearly Meeting's Committee on Education will meet on Sixth-day, the 15th inst., at 3 o'clock p. m., in the committee-room in Mulberry street.

DANIEL B. SMITH, Clerk.

Third mo., 1844.

ASYLUM.

A stated meeting of "The Contributors to the Asylum for the relief of persons deprived of the use of their reason," will be held on Fourth-day afternoon, Third month, 13th, at 3 o'clock, at the Committee-room, Mulberry Street Meeting-house.

SAMUEL MASON, Clerk.

A young woman between the ages of sixteen and seventeen wishes a situation in a dry-goods store. Inquire at the office of "The Friend."

MARRIED, at Friends' Meeting, Cane Creek, Orange county, N. C., on the 25th of First mo., 1844, SMOEN M. DIXON, son of Benjamin and Ruth Dixon, to HANNAH STOUT, daughter of Thomas and Sarah Stout, both of Chatham county, and members of said meeting.

—, at Friends' Meeting-house, Mulberry street, on Fifth-day, the 29th of Second month, JOSEPH R. JENKS, to ANN ELY, both of this city.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 136.)

JUSTIFICATION.

The love of ease naturally leads men to prefer an assent to the truths of religion, rather than submission to the practical operation of it on the heart. It is much easier to profess faith in what Christ has suffered and done for us, than to yield obedience to the daily cross, and endure the portion of suffering inseparable from the baptism of the Holy Ghost, by which the corruptions of the heart are removed.

From the rise of the Society, Friends have unequivocally declared their faith in the efficacy of the propitiatory offering which our Lord voluntarily made of himself for the sins of the whole world. George Fox early testified respecting his crucifixion, that "at that time, the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which he was to bear and to be an offering for as he was man, but died not as he was God; so in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world." But while they fully believed that remission of sin and reconciliation with God was obtained only through Christ and his most satisfactory offering, they also believed that no man was justified while he continued in sin, whatever might be his profession of faith. These devoted ministers of the gospel, as it was opened to them in its primitive purity, accordingly preached in life and doctrine, the indispensable necessity of holiness, without which the Scriptures declare, that no man shall see the Lord; and they placed justification where the apostle places it, in connection with being washed and sanctified, but not as preceding sanctification.

When they went forth in their ministry, they found the different professors pleading for the impracticability of being free from sin in this life, while they considered themselves justified by faith in the Lord Jesus; alleging that our sins were imputed to him, that he suffered instead of us the penalty of infinite

wrath and vengeance due to our sins, and thereby fully satisfied Divine justice; and they rested in the false hope, that though they lived in sin, Christ was their surety, and they were saved by his imputed righteousness. They argued, that as God has made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him, therefore as our sin is imputed to Christ, who had no sin, so Christ's righteousness is imputed to us, without our being righteous. Friends bore a decided testimony against this sin-pleasing doctrine, declaring that were the sentiment admitted, that God was so reconciled with men as to esteem them just while they were unjust and continuing in sin, he would have no controversy with them, which would make void the great practical doctrines of repentance, conversion and regeneration. Though Christ bore our sins, suffered for us, and among men was accounted a sinner, yet they denied that God ever reputed him a sinner, or that he died that we should be reputed righteous, though no more really so than he was a sinner. They understood the apostle, when he speaks of our being made the righteousness of God in Christ, to mean, that we are to be made really righteous, and not by imputation merely; for he argues against any agreement between righteousness and unrighteousness, light and darkness. Our Lord, in all his doctrines and precepts, enforces the necessity of good works; and although, properly speaking, we are not justified for them, yet we are justified in them, agreeably to the apostle James, "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, even so faith without works is dead also."

We apprehend that some may be in danger of falling back into the errors against which our early Friends testified; and while endeavouring to counteract the spirit of infidelity, which denies the propitiatory efficacy of the death of Christ, they may run into the contrary extreme of attributing the justification of the ungodly to a professed reliance on the atonement and an imputed righteousness, without experiencing true repentance, and the sanctification of the Spirit. To the repenting, returning sinner, who of himself has nothing on which to rest his hope of forgiveness and acceptance with his offended Maker, the mediation, intercession, and propitiation of the Redeemer of lost man, is inexpressibly precious. It is through Him alone that the door of hope is opened, and all who receive into their hearts the gift of grace which comes by Him, and yield to its convicting power, by which alone they can be brought to see their sinful state, and to repent as in dust and ashes, will, in the Lord's time, through faith and

submission to him, know the blood of Christ to cleanse them from all sin, and from the guilt of sin.

Robert Barclay lays down the doctrine of Justification in these terms: "As many as resist not the light of Christ, but receive the same, it becomes in them a holy, pure and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God; by which holy birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified so are we justified in the sight of God, according to the apostle's words; 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' Therefore it is not by our works wrought in our will, nor yet by good works considered as of themselves, but by Christ, who is both the gift and the giver, and the cause producing the effects in us, who, as he hath reconciled us while we were enemies, doth also in his wisdom save and justify us after this manner, as saith the same apostle elsewhere; 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs, according to the hope of eternal life. This is a faithful saying; and these things I will that thou affirm constantly; that they which have believed in God might be careful to maintain good works.'" "We renounce all natural power and ability in ourselves, to bring us out of our lost and fallen condition and first nature; and confess that as of ourselves we are able to do nothing that is good; so neither can we procure remission of sins or justification by any act of our own, so as to merit it or draw it as a debt from God due unto us; but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance."

"God manifested this love towards us, in the sending of his beloved Son, the Lord Jesus Christ, into the world, who gave himself an offering for us and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal Spirit offered himself without spot unto God; suffered for our sins, the just for the unjust, that he might bring us unto God."

"For as much then as all men who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences. In this

respect, he is truly said to have borne the iniquities of us all in his body on the tree; and therefore is the only Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way, being by virtue of his most satisfactory sacrifice removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained any other way, or by any work or sacrifice whatsoever; though they may come to partake of this remission who are ignorant of the history. So then Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us; we are put into a capacity of being reconciled. God is willing to forgive us our iniquities and to accept us, as is well expressed by the apostle; 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation.' And, therefore, in the next verses, the apostle entreats them in Christ's stead, to be reconciled to God; intimating that the wrath of God being removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent.

"We consider then our redemption in a two-fold respect, both which in their own nature are perfect, though in their application to us, the one is not nor can be, without respect to the other. The first is the redemption performed and accomplished by Christ for us in his crucified body without us: the other is the redemption wrought by Christ in us, which is no less properly called and accounted a redemption than the former. The first is that whereby a man, as he stands in the fall, is put in a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life and grace that was in Christ Jesus, which as the free gift of God is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally as in the fall leavened.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Here the apostle holds forth the extent and efficacy of Christ's death, showing that thereby and by faith therein, remission of sins that are past is obtained, as being that wherein the forbearance of God is exercised towards mankind. So that though men for the sins they daily commit deserve eternal death, and that the wrath of God should lay hold upon them, yet by virtue of that most satisfactory sacrifice of Christ Jesus, the grace and seed of God moves in love towards them during the day of their visitation; yet not so as not to strike against the evil, for that must be burned up and destroyed, but to redeem man out of the evil.

"By the second we witness this capacity brought into act, whereby receiving and not resisting the light, spirit, and grace of Christ revealed in us, which is the purchase of his death, we witness and possess a real, true and inward redemption from the power and prevalence of sin, and so come to be really re-

deemed, justified, and made righteous, and to a sensible union and friendship with God. Thus he died for us, that he might redeem us from all iniquity; and thus we 'know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.'

Richard Claridge on the subject of justification, says:—

"In a word, if justification be considered in its full and just latitude, neither Christ's work without us in the prepared body, nor his work within us by His Holy Spirit, is to be excluded, for both have their place and service in our complete and absolute justification. By the propitiary sacrifice of Christ without us, we truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed: and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. All this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey him."

To those who receive him in his spiritual appearance in the heart, whether they have ever heard of his coming in the flesh or not, he gives power to become the sons of God; and if any, through weakness, or unwatchfulness, fall again into sin, he is their propitiation, and will forgive and blot out their transgression, if they turn again to Him and sincerely repent. As the Lord Jesus is thus revealed in them, converting, regenerating, and renewing the soul by his Holy Spirit, if they persevere in faithfulness, they experience Him to be made unto them of God, wisdom, righteousness, sanctification and redemption; they are made one with Him, as the branches with the vine; they put on the Lord Jesus Christ, and in their respective measures are made partakers of the Divine nature, and of what he has done for them; so that his obedience becomes theirs, his righteousness theirs, his death and sufferings theirs. Thus they are renewed up into the image which Adam lost by transgression, and walking in the light, as God is in the light, they have fellowship one with another, and the blood of Jesus Christ his Son cleanses them from all sin.

(To be continued.)

For "The Friend."

VENTILATION

Of School Rooms and Meeting Houses.

The following remarks on a subject which is emphatically of vital importance, are contained in the Report of the Superintendent of the Common Schools of Jefferson County, New York, addressed to the State Superintendent, and published in his Annual Report to the Legislature.

"A simple arithmetical computation will

abundantly satisfy any person who is acquainted with the composition of the atmosphere, the influence of respiration upon its fitness to sustain animal life, and the quantity of air that enters the lungs at each inspiration, that a school room of the preceding dimensions [24 feet by 20 feet, with a ceiling seven feet high] does not contain a sufficient quantity of air to sustain the healthy respiration of even forty-five scholars, three hours, the usual length of each session; and frequently the school house is imperfectly ventilated between the sessions at noon, or, indeed, for several days in succession.

"It is ascertained by analysis, that the air we breathe is composed chiefly of the two gases oxygen and nitrogen united, in the ratio of 1 to 4 by volume, with exceedingly small and variable quantities of carbonic acid and aqueous vapor. No other mixture of these or any other gases will sustain healthy respiration. The chief chemical properties of the atmosphere are owing to the presence of oxygen. Nitrogen, which constitutes about four-fifths of its volume, has been supposed to act as a mere diluent to the oxygen. Increase the proportion of oxygen in the atmosphere, and the circulation and respiration become too rapid, and the system generally becomes highly excited; it diminishes the proportion of oxygen, and the circulation and respiration become too slow, weakness and lassitude ensue, and a sense of heaviness and uncleanliness pervades the entire system. Air loses, during each respiration, a portion of its oxygen and gains an equal quantity of carbonic acid, which is an active poison. When mixed with the atmospheric air in the ratio of 1 to 4, it extinguishes animal life. It is this gas that is produced by burning charcoal in a confined portion of common air. Its effect upon the system is well known to every reader of our newspapers. It causes dimness of sight, weakness, dullness, a difficulty of breathing, and ultimately apoplexy and death.

"Respiration produces the same effect upon the air as the burning of charcoal does. It converts its oxygen, which is the ailment of animal life, into the carbonic acid, which, let it be remembered, is an active poison. Says Dr. Turner in his celebrated work on chemistry, 'An animal cannot live in air which is unable to support combustion.' Says the same author again, 'An animal cannot live in air which contains sufficient carbonic acid for extinguishing a candle.' It will presently be seen why these quotations are made.

"It is stated in several medical works, that the quantity of air that enters the lungs at each inspiration of an adult, varies from 32 to 40 cubic inches. To establish more definitely some data upon which a calculation might safely be based, I conducted an experiment whereby I ascertained the medium, and (very nearly) uniform quantity of air that entered the lungs of myself and four young men, was 36 cubic inches, and that respiration is repeated once in three seconds, or twenty times a minute. I also ascertained that respired air will not support combustion, a truth that I have never seen stated, and one too, that, although several times sought of mem-

bers of the medical profession, I have never but once heard suggested, and that was since the experiment was conducted. This last truth, taken in connexion with the quotations just made, establishes another and more important truth, viz. that *air once respired will not further sustain animal life*. That part of the experiment by which it was ascertained that respired air will not support combustion, was conducted as follows :

"I introduced a lighted taper into an inverted receiver, which contained seven quarts of atmospheric air, and placed the mouth of the receiver into a vessel of water. The taper burned with its wonted brilliancy about a minute, and, growing dim gradually, became extinct at the expiration of three minutes. I then filled the receiver with water, and, inverting it, placed its mouth beneath the surface of the same fluid in another vessel. I next removed the water from the receiver by supplying its place with respired air, exhaled through an inverted syphon. I then introduced the lighted taper into the receiver of respired air, by which it was *immediately extinguished*. Several persons present then received a quantity of respired air into their lungs, whereupon the premonitory symptoms of apoplexy, as already given, ensued. The experiment was conducted with much care, and several times repeated in the presence of a respectable member of the medical profession, a professor of chemistry, and several literary gentlemen, to their entire satisfaction.

"Upon the result of this experiment, which agrees with the statements quoted from Turner's Chemistry, are based the following calculation and conclusion : 1. The quantity of air breathed by 45 persons in three hours is 3375 cubic feet. 2. Air once respired will not sustain animal life. 3. The school room was estimated to possess a capacity of 3360 cubic feet, 15 cubic feet less than is necessary to sustain healthy respiration. 4. Were 45 persons, whose lungs possess the estimated capacity, placed in an air-tight room of the preceding dimensions, and could they breathe pure air till it was once respired, and then enter upon its second respiration, *they would all die with the apoplexy in less than ten minutes after the expiration of a three hours session*.

"From the nature of the case these conditions cannot conveniently be fulfilled ; but numerous instances of fearful approximation exist. We have no air-tight houses ; but in our latitude, comfort requires that rooms which are to be occupied by children in the winter season, be made very close. The dimensions of rooms are frequently narrowed, that the warm breath may diminish the amount of fuel necessary to preserve a comfortable temperature, whereby the *expense* will be diminished. The quantity of air which children breathe is somewhat less than I have estimated ; but the derangement resulting from breathing impure air, in their case, is greater than in the case of adults, whose constitutions are matured, and who are hence less susceptible of injury. It is also true in many schools that the number in attendance is considerably greater than I have estimated. Moreover, in many instances, a great propor-

tion of the larger scholars will respire the estimated quantity of air. Again, all the air in the room is not respired *once*, before a portion of it is breathed the second, or even the *third or fourth* time. The atmosphere is not suddenly changed from purity to impurity, from a healthful to an infectious state. Were it so, the change being more perceptible, would be seen and *felt* too, and a *remedy* would be sought and applied. But because the change is gradual, it is not the less fearful in its consequences. In a room occupied by 45 persons, the *first minute*, 32,400 cubic inches of air impart their vitality to sustain animal life, and, mingling with the atmosphere of the room, proportionally deteriorate the whole mass. Thus are abundantly sown in early life the fruitful seeds of disease and premature death.

"This detail shows conclusively, sufficient cause for that uneasy, listless state of feeling which is so prevalent in crowded school rooms. It explains why children who are docile at home are mischievous in school ; and why those who are troublesome at home are unmanageable at school. It discloses the true cause why so many teachers who are pleasant and amiable in the ordinary domestic and social relations, are sour and fretful in the school room. The ever active children who cannot study successfully, engage in mischief as their only alternative. The irritable teacher, who can hardly look with complaisance upon good behaviour, is disposed to magnify the most trifling departures from the rules of propriety. The scholars are continually becoming more ungovernable, and the teacher more unfit to govern them. Thus broils are generated which foment till an unhappy explosion ensues. Week after week the scholars become less and less attached to their teacher, and he, in turn, becomes less interested in them. The trustees and patrons become dissatisfied,—and what is the result ? Very few teachers, especially male teachers, have the charge of the same school more than one season, and not unfrequently they leave before their time of service expires.

"This detail explains also why so many children are unable to attend school at all, or become unwell so soon after commencing to attend, when their health is sufficient to engage in other pursuits. The number of scholars answering the description is greater than most persons are aware of. In one district in this county, it is acknowledged to be emphatically true in the case of not less than *twenty-five scholars*. Indeed, in that same district, more than *one hundred* scholars annually suffer sensible inconvenience from occupying an old and partially decayed house of too narrow dimensions, with very limited facilities for ventilation. The evil, although known, is suffered to exist, notwithstanding the district is worth more than \$300,000. And what is true of this school is, with a few variations, true in the case of several others. It also explains why the business of teaching has acquired, and *justly too*, the reputation of being unhealthy.

"There is, however, no reason why the health of either teacher or pupils should sooner fail in a well regulated school, taught

in a house properly constructed and suitably warmed and ventilated, than in almost any other business. If it were not so, an unanswerable argument might be framed against the existence of schools, and it might clearly be shown that it was policy, nay, *duty*, to close at once and forever the eleven thousand school houses of New York, and the 80,000 of the nation, and leave the rising generation to 'perish for lack of knowledge.' But our condition in this respect is not hopeless. The evil in question may be effectually remedied by one or both of the following methods : 1. By enlarging the house. 2. Which is easier, cheaper and more effectual, by frequent and thorough ventilation. It would be well, however, to unite the two methods.

"Before dismissing this subject, I will refer to a school which I visited during the past winter, in which the magnitude of the evil under consideration was clearly developed. Five of the citizens of the district attended me in my visit to the school. We arrived at the school house about the middle of the afternoon. It was a close, new house, 18 by 24 feet on the ground, two feet less in one direction, than the house concerning which this calculation is made. There were present 43 scholars, the teacher, 5 patrons and myself, making 50 in all. Immediately after entering the school house, one of the trustees remarked to me, 'I believe our school house is too tight to be healthy.' I made no reply, but secretly resolved, that I would sacrifice my comfort for the remainder of the afternoon, and hazard my health, and my life even, to test the accuracy of the opinions I had entertained on this important subject. I marked the unensiness and dullness of all present, especially of the patrons, who had been accustomed to breathe a purer atmosphere. School continued an hour and a half, at the close of which I was invited to make some remarks. I arose to do so, but was unable to proceed, till I opened the outer door, and snuffed, a few times, the purer air without. When I had partially recovered my wonted vigor, I observed with delight the renovating influence of the current of air that entered the door, mingling with and gradually displacing the fluid poison that filled the room and was about to do the work of death. It seemed as though I were standing at the mouth of a huge sepulchre in which the dead were being restored to life. After a short pause, I proceeded with a few remarks, chiefly, however, on the subjects of respiration and ventilation. The trustees, who had just tested their accuracy and bearing upon their comfort and health, resolved immediately to provide for ventilation according to the suggestions about to be given. When I next heard from the neighborhood, their arrangements were effected. Before leaving the house on that occasion, I was informed an evening meeting had been attended there the preceding week, which they were necessitated to dismiss before the ordinary exercises were concluded, because, as they said, 'we all got sick, and the candles went almost out.' Little did they realise, probably, that the light of life became just as nearly extinct as did the candles.

Had they remained there a little longer, both would have gone out together, and there would have been reacted the memorable tragedy of the *black hole* in Calcutta, into which were thrust a garrison consisting of 146 persons, 123 of whom perished miserably in a few hours, being suffocated by the confined air.

"The preceding disclosure manifests the importance of frequent and thorough ventilation. In passing through all the towns in this county, and visiting the schools in one-half of them, I observed, attentively, the facilities that were offered for ventilation, and the practice of teachers with reference to it."

(To be concluded.)

For "The Friend."

BE STILL.

Be still, and know that I am God. *Psalms*, xlv. 10.
The Lord is high unto them that are of a broken heart; and as with such as he of a contrite spirit. *Psalms*, xxxv. 13.

When piercing throes are 'neath our feet,
And darkly threatening clouds above,
When narrower, narrower, day by day,
Our path becomes,—how blessed are they,
Who, ceasing fear and doubt away,
Trust in a gracious Saviour's love.

Who, bowing in submission, hear
The awful words, "Be still!"—and know
That thoughts and feelings cherished long,
And ruling, in dominion strong,
The erring heart, so prone to wrong,
Deep shadows on the pathway throw.

Oh, for the calm, the holy calm,
That only Faith and Hope impart!
The faith and hope in Him alone,
Who sitteth on the eternal throne,
Who will the "contrite spirit" own,
Whose mercy heals the "broken heart!"

SUSAN WILSON.

Persecution of the Jews.—It would seem that the measure of the sufferings of the Jews is not yet full. The autocrat of Russia has recently undertaken a project, which, if carried out, will be painfully oppressive to that much-abused class, and add another instance to the melancholy record of man's inhumanity to man. The emperor is said to have issued an ukase, by which all the Jews in the southern frontier are ordered to transmigrate to the interior of Russia, to places prescribed by himself, leaving their homes, and abandoning their property. Thirty-three communities of these Jews, which contain a population, varying from 500 to 6000 souls, have been plunged into indescribable desolation and misery by this sudden and remorseless act of tyranny. No important or well-sustained charge has been preferred against them, and the whole procedure seems to have reference to some future project of ambition and conquest on the part of the Czar. It is not at all impossible that this occurrence will lead to serious political consequences.

New Feed for Fattening Sheep.—It appears that at Geneva, where the mutton is celebrated for its flavour, the horse chestnut is used extensively as a food for fattening

sheep and imparting a rich flavour to the flesh. The horse-chestnut is thoroughly crushed in a machine, and about two pounds weight given to each sheep morning and evening.

THE FRIEND.

THIRD MONTH, 16, 1844.

The subject of judicial homicide, or of the abolition of capital punishment, we are glad to perceive is becoming more and more an object of attention and interest in various parts of the Union, and there is reason to apprehend that Pennsylvania, who formerly so honourably to herself, took the lead in penal reform, will, unless she bestir herself, ere long be outstripped in the race, and ingloriously left in the back ground. We observe that a meeting has recently been held on this subject in the city of New York, "a large and enthusiastic meeting," the newspaper says, which "was warmly sustained by many of the most intelligent and influential men" in that community. Agreeably to the call of the meeting, a committee was appointed to prepare a constitution for the permanent organization of a "Society for the collection and diffusion of information on the subject of the *Punishment of Death*." This committee having reported a constitution, and the same being adopted by the meeting, the proper officers were then appointed for the present year. A memorial was also prepared and adopted, addressed to the Legislature of New York, "for the abolition of the gallows," which was ordered to be printed, and extensively circulated. This memorial we have seen—it is written with spirit and force, and in a condensed way embraces most of the arguments favourable to the object in view, in a mode calculated to arrest attention and produce conviction.

Died, in Middletown, Delaware county, Pa., on Fourth-day, the 11th of Second mo., LEWIS NEWMAN, son of Nicholas Neble, aged about twenty-eight years. He was taken ill in the summer of 1840, and from that time his health continued in a very precarious state. For a number of months, previous to his decease, he was confined to his room, and for the greater part of the time to his bed. A few weeks before his departure, he passed through a state of deep spiritual desolation, in reference to which he afterwards said, "For the last four or five weeks, I have not been able to bring my mind into any degree of stillness. Many times within the last few months, I have been scarcely able to discover the least glimmering of hope, sometimes just ready to despair; and even, at one time, almost ready to doubt the mercy of Him that died for me. Now I know that my Redeemer liveth; and I know that because he lives, I shall live also." And at another time, "Now I feel that my sins are all blotted out, and that a mansion is prepared for me in my Father's house. Oh, that none may be depending upon their own righteousness. I have nothing of my own to depend upon." After this he was several times engaged in vocal supplication for himself and his relations, and for the church, and manifested in general, "And at another time," he spoke thus: "Oh, thou most Holy Omnipotent, and Omnipresent One, be pleased to look down upon and preserve thy church and people. Oh! regard with an eye of tender mercy, those few whose knees are ready to smite together; strengthen the faithful burden bearers, those whose souls are bowed down under a sense of the wickedness that abounds in the world. Oh, keep

these in the hollow of thy Holy hand; preserve them on the right hand, and on the left. Be pleased to visit and awaken some of those, who are settled down in a state of lethargy and indifference, to a sense of their iniquitous danger." After a short pause, he proceeded thus, "Oh, thou high and lofty One, who inhabitest eternity, look down with an eye of mercy upon the children of men; strengthen them to forsake their ways of iniquity; draw them by thy secret influences out of the paths of wickedness; and guide them in the strait and narrow way, which alone leads to thy heavenly kingdom. And Oh, Thou God of mercy, regard us in a peculiar manner those few, wherever scattered, who are going mourning on their way, who feel that they have gone to ery unto but one; stretch out thy mighty arm to deliver them. Oh, protect these with the wing of thy everlasting love. Grant that they may be enabled to lift up their heads in hope, and to look with an eye of faith towards thy Holy mountain. And, Oh, Holy Father, be pleased, for thy dear Son's sake, and for the sake of thy soul's everlasting peace, to make them partakers in that redemption which a Saviour's blood hath purchased, even His, who died without the gates of Jerusalem. Unto Thee be all honour, and power ascribed, for Thou, with the dear Son of thy love, livest, now and forever. Amen, amen." About noon of the same day he departed, "If I should please the Lord to raise me up again, to make me an instrument in His hand, I am willing; or if He should see meet to take me to Himself, let His blessed will be done." After lying still some time, he said, "I want you all to rejoice with me, that an evidence has been granted, that I am accepted, and an assurance given that my sins are all blotted out for Christ's sake. My heart is full of thanksgiving and praise unto God, and with His dear Son, is worthy of all honour and renown, now, henceforth, and forever, even throughout the endless ages of eternity." After this he lingered for about twelve days, mostly in a quiet, composed state of mind, and with but little bodily suffering. And, we humbly trust, that through the mercy of that Saviour, whose name and long name were precious to him, he was removed from the militant church, to join the church triumphant in heaven.

—, at Mendon, Mass., on the 21st of Second mo., JESSE S. SHER, aged eighty-seven years. In contemplating the life and character of this our beloved friend, we are reminded of the Scripture injunction, "Mark the perfect man, and behold the upright, for the end of that man is peace." Having submitted to the contriving and restraining influences of the Holy Spirit, he became firmly established in the principles of Truth, as held by Friends, and was, for a long course of years, a very useful member and elder amongst us; being favoured to maintain his integrity through the many trials and changes incident to this life, and was, we thankfully believe, prepared to enter into rest. His love and devotion was strikingly manifested by a long, constant, and prompt attendance upon our various meetings for worship and discipline, and by a cheerful readiness to give his time and services for the benefit of Society, and the promotion of the cause of Truth. He expressed satisfaction in having been able often to accompany Friends, who travelled in the capacity of ministers, and was an efficient helper to many who have cause to remember him as a father in the church.

—, at her residence in Martinville, Belmont co., Ohio, on the 9th ultimo, ELIZABETH WOOD, in the sixty-second year of her age. She was a member of Smithfield Monthly Meeting, and had for many years acceptably filled the station of an elder. She was of an unobtrusive character, yet given to hospitality, and ever ready, according to her means, to relieve the necessities, or promote the comfort of those around her, without regard to the distinctions of sect or colour, and amid the varied trials, which have recently been brought upon our Society in this part of the heritage, she maintained with constancy her attachment to the doctrine and principles of Friends. Meekness and patience were beautifully exemplified in the uncomplaining submission with which she bore the sufferings of a long-protracted illness—expressing her belief that when this season of trial was passed, she would be gathered into the fold of rest. She retained her mental faculties to the last; and her close was so quiet and peaceful, that those around her were not sensible of the exact time when her purified spirit left its frail and wasted tenement.

For "The Friend."

SUPERSTITION.

The disposition to amalgamate the superstitions of the pagan world with the outside of Christianity, through the falsely-called liberality of persons pretending to be the abettors of truth, but who are in reality the worst enemies that Christianity ever had to contend with, together with the desire of the heathen themselves to uphold their old customs—those who like too many of the present day, exerted all their influence in endeavouring to unite principles that must ever remain separated—this propensity for mingling truth with error, in the early ages of the church, was the means of introducing a great variety of dogmas, in every respect contrary to the simplicity which becometh the gospel of our Lord Jesus Christ; and among these, the adoption of bells was not omitted. Hence appears to have arisen the use of them in so-called churches, now so universal. Long before the reformation in England, the clergy had found means to delude the minds of themselves and their people with the most superstitious opinions respecting them; and as if they felt anxious that their follies should be carried to future ages, they thought proper to inscribe the bells they erected with those opinions: of these a few specimens will illustrate the subject. One set of bells in a parish church in Cambridgeshire was thus inscribed: *Praise the true God. Call the people. Assemble the clergy. Lament the dead. Drive away infection. Grace the festival.* Another, *Bemoan the dead. Abate the lightning. Announce the sabbath. Arouse the indolent. Disperse the winds. Appease the revengeful.* Another, *I am called the sweet-toned bell of the angel Gabriel.*

These specimens show the influences attributed to bells; and it is almost incredible, so much had the notion of the sanctity of bells prevailed, that the ordinance of baptism was applied to their consecration, by washing them inside and out, with water set apart, in the name of the holy trinity; the bishop adding holy oil, crosses, and exorcisms, the then usual forms of baptism; and withal appointing *godfathers and godmothers*, who as they held the ropes, gave them their names, and engaged to answer on their behalf the questions, as the bishop might ask the said bells; and beside all this, the bishop whilst he anointed the bells, "prayed God to give his Holy Spirit to them, that they might become sanctified for the expelling of all the power, snares and illusions of the devil—for the souls of the dead—and especially for the chasing away of storms, thunder, and tempests." [Queere, have the new bells latterly put up in the episcopal steeple-house in Pine street, undergone the ceremony of consecration, to inspire them with these wonder-working powers? We should suppose their frequent noise is more likely to drive away peace and rest from the sick and afflicted, than to alarm Satan in his perambulations.]

In further proof of what is here advanced regarding the superstitious ideas attached to bells, take the following, copied from two in Christ church, Hampshire, England. *May*

the virtue of the bell make us live well. As thy name is Touzevns (all saints) may it be to us as a token of good. The other, O great Augustine I be kindly present, I pray thee, that while this bell is ringing, the holy Lamb may speedily clear away all evil. No longer ago than the year 1819, one of our countrymen travelling through Italy, observed it customary to jingle the bell whenever there was a thunder storm; and upon inquiring of a peasant, on one occasion, the meaning of such disturbance, he was answered, "that it was done to drive away the devil." How dreadful must be the situation of those who in matters of comparatively small importance, teach such opinions—those who ought to watch over the church of God for good, and not for evil. Let us take them as examples, to avoid their practices which are calculated to enslave the mind in ignorance and idolatry, and to call down the vengeance of heaven on those who follow their wicked devices.—(Henderson's Buck.)

The use of bells for convening a congregation in a city where town clocks are heard in various sections, and where time-pieces can be purchased at little cost, is perfectly needless. Were any proof of this wanting, it is found in the fact, that very few societies use them at all; and those who do, do it to the great annoyance of other congregations who convene at an earlier hour. It seems much like ringing a bell to collect school-children from their diversions, or the clatter at an auction store, to invite passengers to stop in and purchase the wares for sale. Assemblies for every earthly purpose meet without the hour being announced in this manner, and is it not disrespectful to the Divine Being, and degrading to man, that he requires a bell to remind him of the duty of worship to his gracious and Almighty Creator, while his worldly concerns are pursued with a system and promptness that needs nothing but his interest to excite. It would doubtless be found that those religious societies who dispense with this disagreeable and disturbing sound, are quite as punctual to the hour, and as regular in going to their religious meetings, as those who suffer themselves to be tolled in by a bell. For what purpose are the catholic and episcopal bells rung every morning at a particular hour? Are priests afraid they will be forgotten, and lose their influence over the ignorant, or the people lose their religion unless reminded of it by a bell? This mechanical religion that is moved and kept in existence by machinery, can have very little useful effect upon the heart, or very little firm hold of it. The bells and the organs can perform no part of the worship of Almighty God, who is a Spirit, who is not worshipped by men's hands, but by sanctified hearts, in spirit and in truth. Every practice which belongs to the dark ages of monkish ignorance and rule, and tends to create a blind and superstitious veneration for any thing, is directly at variance with the light and liberty of the children of God, and ought to be discontinued, as a part of the system of priestcraft, and idolatry.

Memorial of the Monthly Meeting of New York, concerning SAMUEL PARSONS.

(Concluded from page 191.)

He was qualified early to detect those un-sound doctrines which had been extensively promulgated in our Society. These views, so strikingly at variance with those held by our worthy predecessors in the truth,—our beloved friend found it his place to oppose, boldly maintaining the principles of our holy profession, and standing as in the gap, when disorder and misrule seemed likely to lay waste our solemn assemblies. He was clerk of the Yearly Meeting at the time of the separation in 1828, and the firmness and composure manifested by him on that trying occasion, tended greatly to strengthen the feeble, and confirm the wavering.

In pleading the cause of the oppressed people of colour, or of the aborigines of our country, as well as on subjects relative to the support of our Christian testimonies, he frequently attended the State and National Legislatures, where the Christian virtues exemplified in his character, his modest and unassuming deportment, and the energies of a sound and well regulated mind, endeared him to many not of our name.

His intimate knowledge of the discipline and history of our Society, aided in qualifying him for the important stations to which he was successively appointed in the church. He filled the station of clerk or assistant clerk to the Yearly Meeting for upwards of thirty years; and from the thirty-third year of his age, he was an active and useful member of the Meeting for Sufferings, and for many years served it very acceptably as clerk.

A remarkable trait in his character was forbearance and meekness under provocation, exemplifying in his conduct the excellence of that precept, "If I thine enemy hunger, feed him; if he thirst, give him drink." The practical effects of his principles were strikingly evinced in acts of kindness to his fellow-men, without respect to colour or profession. Possessing a comprehensive mind, he was qualified to administer counsel, and was often referred to as the friend of "the widow and fatherless in their affliction." Emphatically a peace-maker, he was frequently employed in the settlement of differences, where his sound discrimination and the sweetness of his disposition, enabled him to overcome difficulties apparently insuperable. He also spent much time in visiting the sick, to whom his sympathy and religious services were particularly consoling and edifying, tending to strengthen the faith, and revive the hopes of the faint-hearted; and in his benevolence was ever ready to promote acts of public and private charity, in which he spent much of his outward substance. We believe that few soliciting aid, ever went empty from his door.

In the daily perusal of the Scriptures, we have reason to believe he found strength and encouragement from early life. When placed at the head of a family, it was his practice frequently to collect his children, and those in his employ, for the purpose of religious reading, and to wait upon Him in whom are all our

well-springs. During these seasons of retirement, his spirit was often bowed in supplication to the Throne of Mercy, and the wing of Ancient Goodness was spread over them.

About three years before his decease, he met with a sore bereavement in the removal by death of his beloved wife. She was early and strongly attached to our religious doctrines and testimonies, and successively filled the stations of overseer and elder in the church. In the hope that the influence of a warmer climate would restore her declining health, she was removed to the West Indies, where she departed this life. In allusion to which he writes:—

"About six o'clock, 16th of the First month, she began to breathe shorter and shorter, and thus continued until seven o'clock, when a slight muscular motion passed over her face—the *scal* was set, she ceased to breathe, and we were left to mourn by her side, our sore bereavement, tempered with the submission to the Divine will which she had inculcated upon us—in the full faith that her purified spirit has entered into the mansions of eternal peace and joy."

"First month, 17th.—I bowed in prayer before the Lord, renewedly offering up myself in dedication to his service, now that this strong tie to earth, had in His inscrutable wisdom, been broken; desiring to be weaned from the world, redeemed from its spirit, to consider it no longer my abiding-place, but to devote all the little time that remains to the service of the Lord."

From this period his mind seemed to be gradually loosening from the ties which bound him to earth; yet being deeply interested in the welfare of his family, he strove for their sakes, to bear up under the afflictive dispensation.

In the spring of 1841, he was attacked by erysipelas, which affected his head, and induced considerable depression of spirits. On one occasion, when appearing to be much distressed, the 14th and 17th chapters of John were read to him, and gradually an expression of sweet peace was spread over his countenance. At another time, when his children had been reading to him in the Scriptures, which were almost his only reading during his illness, he said, whatever of sorrow might yet be in store, it was a comfort to him to know that his children loved the Scriptures.

He had many seasons of spiritual enjoyment; and we are rejoiced in believing that he was often favoured with access to the Throne of Grace, being frequent in humble, fervent prayer for himself and his family, also for the church, and its ministry especially; and we doubt not he was at seasons enabled to adopt the language, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." His confidence in the promises of the Gospel, manifested during his last illness, when his mind was not affected by disease, was as the seal of a well-spent life.

He died at the house of his son in New York, whither he had gone for further medical advice, the 20th of Eleventh month, 1841;

and after a solemn opportunity, was interred from his own dwelling, the 23d of the same, in the family burial-ground, by the remains of his beloved wife. His funeral was attended by a numerous concourse of people, of various classes and names in religion, who were desirous to unite with his family and friends in paying the last sad tribute of respect to one whom they had loved in life, and mourned in death.

THE GOOD OLD WAY.

For "The Friend."

I have perused with much satisfaction an article in No. 20 of the present volume of "The Friend," in which is portrayed the danger of attempting, by scholastic learning, to explain the doctrines of our Society, and reasoning metaphysically on points, which the wisdom of man ever has been, and ever will be inadequate to explain or render more clear; believing, with the writer, that such attempts tend rather to confuse and darken the mind of the honest inquirer after Truth. The article also appeared to me to be seasonable in other respects; having for some time been apprehensive, from a close observation of passing events, that the spirit of restlessness and speculation, which seems to characterize the present day, has, to some extent, found its way into our once peaceful and confiding enclosure. The effect of which is, to diminish the regard of many amongst us for the plain and simple way in which our worthy predecessors walked, following their Divine Master not only when they could triumphantly say, "Hosanna to the son of David; blessed is the King of Israel that cometh in the name of the Lord!" but also continuing with him in his temptations, and following him through tribulation and suffering, even to "prison and to death."

That a disposition to find fault with, or explain away, the sound Scriptural doctrines fearlessly maintained by those faithful "sons of the morning," is the offspring of disobedience, no one of true Christian experience can doubt. For the faithful and obedient disciple among us is satisfied with the good old way in which they walked, and has no disposition to range the fields of speculation, where the traveller often loses his way, and becomes a bewildered wanderer as on the "barren mountains" of an empty profession.

It appears to me evident, that there is among many of the high professors in Christendom a retrograde movement—an aversion to the narrow path of self-denial and suffering, with a disposition to trust in a lifeless, formal profession, under the fallacious hope of making it do; and getting on towards the "land of rest," in a broader road than that hitherto travelled, and found *only* safe by the faithful of generations past. Thus the important distinction between labouring in our own way and time, and a willingness and qualification to labour in the Lord's way and time, is lost sight of or rejected—restraint upon the activity of the creature thrown off—and thus a mighty current is set in motion, bearing away before it the "ancient land-marks," and wait-

ing on its surface towards the "dead sea" of popery, the light and chaffy materials which make up the great bulk of professing Christendom. To prevent our Society, or any part of it, from falling into, and being carried away by this backward current, it behoves every true Friend to redouble his diligence in support of those ancient doctrines and testimonies committed to us as a people; and having thus fulfilled our part, transmit them unimpaired to our children as a precious inheritance. Should this happily be the case, I can but believe that the day is not far distant, when multitudes of the honest-hearted up and down in the world, wearied with the observance of lifeless forms, and hungering for the bread of life, will come flocking to the standard, as "doves to the windows;" and our "Zion become an eternal excellency—the joy of many generations."

Intimately connected with the upholding of our doctrines and testimonies is the maintenance of our Christian discipline. So close is this connection, that to maintain the one, in the spirit and power of godliness, is but to maintain the other. And on the contrary, to invalidate or impair the one, can but tend to weaken and destroy the other. Hence, in view of the present aspect of things amongst us, the subject of the right administration of the discipline becomes one of deep interest, and of vital importance. Set up and established in the authority of Truth, our discipline has tended in no small degree to promote the cause thereof. It has been the means of strengthening the bond of union both of faith and practice. And when we reflect on the admirable manner in which in these, as well as many other respects, it has performed its office, and answered the object of its framers, how imperious is the obligation resting upon us to endeavour to maintain it unimpaired. Then let us suffer no considerations of expediency to induce us to disregard its plain provisions; ever bearing in mind too, that it will not be safe for *any* members, however high their standing, or large their number, for these or any other reasons, to depart from it. But under a sense of our obligation to the Head of the Church for its support, endeavour to administer it in the spirit in which it was instituted; which is nothing less than the "Spirit of Truth"—the spirit of love and tenderness. If the discipline is rightly administered, this spirit will ever be predominant in the minds of those who are engaged in this important work. The feelings and rights of members will be regarded with the most scrupulous care. A desire to restore will be the prevailing motive in every movement—the main-spring of every act. Should other feelings unhappily prevail, through prejudice or inattention to the monitions of Truth, the work will be marred. True judgment will be liable to be turned away backward,—the feelings of the subject of dealing be wounded; and in this state should judgment go forth against him, or her, which ever it may be, not only will the individual suffer, but Society will suffer also. How important then that none should be placed in the attitude of offenders without just cause, and that no ground for complaint of injustice or oppression be given

to those disowned, lest the story of their wrongs reaching the public ear, reproach may rest upon the Society, and the cause of Truth be evil spoken of. What injury may not thus be done by one unjust disowment! And how important in the transaction of those weighty concerns, that the eye be kept single to the pointings of Truth. Then will there be nothing done to hurt or destroy; and the great Head of the Church, whose the cause is, will bless the faithful and arduous labours of his servants to their humbling admiration, and to the building up of his church militant on earth.

Communicated for "The Friend."

Coloured Moral Reform Society.

It may not be known to the readers of "The Friend" generally, that there exists in this city an association of respectable coloured people for the benevolent purpose of attempting a reformation among the vicious and degraded of their own people. This society has been in operation something less than a year, and in that short period it has, with almost every disadvantage to contend with, been the means, under Divine Providence, of reforming and finding situations for forty apparently lost individuals; and of rescuing from intemperance nearly two hundred; besides exerting a powerful moral influence over a large portion of our coloured population.

The society has rented a small and inconvenient house in Bedford street, the best its limited means would permit, where meetings for Divine worship, lectures, and exhortations are held on First-days. To this place the abandoned and degraded are affectionately invited and persuaded to resort; and here they are kindly received, encouraged, and instructed in the rudiments of learning. In this building, contracted and unsuitable as it is, the society has established a kind of refuge into which are received such reclaimed females as give satisfactory evidence of sincere repentance, and where their good resolutions are encouraged and strengthened, until they become fitted for situations in respectable families; which it is the business of the society to endeavor to procure for them. As will be readily conceived, most of these poor outcasts are in a very destitute condition, and the means of the Association are so limited, depending wholly on voluntary contributions, as to render it unable to afford them the requisite clothing, to make a tolerably decent appearance when situations are obtained for them. The chief object of the writer of this, is to awaken the sympathy of benevolent Friends for this humble and truly laudable undertaking; and to solicit from such as may have old clothing, shoes, bonnets, &c., too much worn for their use, to gather them together, and send them to the Retreat, where a committee of intelligent coloured women are in attendance, to repair and fit them for the use of these poor repentant prodigals.

Donations of this kind, or of money, may be sent to the care of James M. Chummill, 264 North Third Street, or to the writer of this

article, 184 Arch street, where they will be thankfully received, and carefully appropriated to the uses intended.

Philad., Third mo., 1844.

For "The Friend."

Relics of the Past.—No. 9.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 189.)

In the First month, 1787, Warner attended the Legislature of Delaware, for many days, on a bill before them respecting negroes. In the fall of the year, he accompanied his dear Friend William Jackson on a visit to North Carolina. In preparing for this journey, he had many deep baptisms to pass through, which are in some measure set forth in the following extract from one of his letters:—

"Leesburg, in Virginia, 14th of Tenth mo., 1787.

"Esteemed Friend:—Being at this place with my esteemed Friend William Jackson, together with our Friend Eleanor Ballard, and companion, on our way to Carolina, I remembered thee with affectionate nearness. * * * My strait has been great in leaving home on many accounts, inasmuch that I thought it was a bitter cup, that I should have been glad to have been excused from. I thought if a small spell of sickness had prevented my going, it would have been more pleasant; but I was left without sufficient excuse of this kind; though I have a cold, and have had on my journey severe pain in my breast; but am better. I believe my journey has been undertaken, like leaving all to follow Him; which, if I am not mistaken, is all I have in view. And if we would mend the matter, to whom else can we go? As He alone remains to have the words of eternal life. I have thought if I was an extraordinary preacher, it might be worth while to go, and have sometimes questioned what I can go for? To-day it has fixed in my mind, that if He require me to go, and nothing be laid on me to do, it will not be without its reward."

Warner's visit was not without its field of labour for the exercise of his talents. Sarah Harrison who attended North Carolina Yearly Meeting that year, says, in her journal:—

"After the Yearly Meeting, we attended New Garden Monthly Meeting, also had meetings at Deep river, Springfield, Marlborough, Providence, and to the Quarterly Meeting at Cane creek. Here we met with William Jackson and Warner Mifflin, Charity Cook, and Rebecca Fincher. The subject of holding mankind as slaves came weightily before this meeting, and a committee was appointed to visit all such as have slaves; and if they continue to disregard the wholesome advice of the body, Monthly Meetings were directed to disunite them. Warner Mifflin went to attend the assembly of North Carolina, with a well-written petition from the Yearly Meeting."

Among the trials which attended Warner Mifflin in the year 1788 and 1789, was an apprehension of duty to pay a visit to Friends in England, with a view particularly to attend the meetings for discipline. His Monthly and Quarterly Meetings set him at liberty; but a difficulty arose in the spring meeting of ministers and elders, 1789, which is thus described by Job Scott. "Dear Warner Mifflin's concern for England is doubtless well founded. But though the Monthly and Quarterly Meetings have approved it, the general meeting of ministers and elders think he cannot go orderly, till the Yearly Meeting points out a way for elders to visit the churches, seeing there is no letter of discipline for it. And his concern being especially to build up Israel in the line of order, Friends think he must go orderly. He is very submissive, and his concern feelingly weighty."

Warner writes, Fourth mo., 11th, 1789:—"My mind feels quite calm and composed respecting England. I have no point to carry; and think I have been right in opening the matter before my friends; and believe that it is my duty patiently to abide their determination. Since it is before them, it is somewhat taken off of me. * * * I am clear of censure or hard thoughts, and feel I love the brethren."

Warner attended the Yearly Meeting in the Ninth month, 1789, and was appointed on a committee to draw up an address to Congress on the subject of slavery and the African slave trade. The committee prepared a strong document, which was approved by the Yearly meeting; and Warner, with a number of other Friends, were desired to present it to Congress. In the Second month, 1790, although he was suffering under severe indisposition of body, he, with ten other members of the committee, and John Parrish as a volunteer, went to New York, where Congress was then sitting. The meeting for sufferings of New York having drawn up a short address on the subject of slavery, both addresses were presented at the same time, and being read, the House of Representatives appointed a committee to consider them. The Friends from Philadelphia, being invited, attended the sittings of that committee, and had full liberty to lay before it their sentiments. They also visited the members of the Senate and House generally.

Some of the delegates were opposed to their wishes, but a majority seemed favourably disposed, and the subject by the report of the committee was spread on the minutes of Congress. Warner and his colleagues returned, satisfied that some good had been effected.

Warner now prepared a short essay on slavery, which he wished distributed amongst the members of Congress. He took it with him to Philadelphia in the Fifth month, 1790, and it appears to have been approved of by the members of the Meeting for Sufferings, and was transmitted to two Friends in New York for their care, in placing it in the hands of those for whom it was intended. This essay I have been unable to obtain a copy of. Before leaving the city of Philadelphia, on

the 3d of Sixth month, Warner thus wrote to a Friend, to whom he had committed his essay :—

“Dear Friend:—I have thought I should like that Madison was noticed amongst those to whose care that little piece of mine is sent; also John Page from Virginia. I have thought whether being particularly named, would not animate them the more to put forward the business. George Thatcher, of Massachusetts, is also a particular friend of mine, and friendly to this business. I expect you will keep a copy, and think it would be well to know that it has been received in New York speedily. Richard Bland Lee, of Virginia, will give attention thereto;—he is a young man, as is Sena from Maryland, and friendly. Governor Trumbull from Connecticut is in this city; I wish he could be seen by some of you. I met him last evening at Benjamin Chew’s. He is very friendly now, as he was in New York.”

On the 15th of Sixth month he writes from his own residence * * * *

“I am much burdened, for the poor blacks are running to me in droves from Maryland, men, women and children, to get out of the way of being sold into Georgia and the Carolinas. I wish the late Yearly Meeting of Maryland may have prepared something for their next assembly. I desired to be at that meeting, but it seemed out of my power.”

“The continued traffic in the poor blacks is grievous, as I have frequent opportunities of knowing, for thinking I can do something for them they fly to me. There are advocates for them raising in different parts of Maryland, and I have lately received a very comfortable letter from a church clergyman in the lower part of that state.” “Yesterday afternoon, I suppose, was interred the remains of our valuable Friend John Cowgill, the most substantial pillar in our Quarterly Meeting, I believe.”

Early in 1792 a convention was held in the State of Delaware to revise its constitution. A plan of a new one being prepared, the convention directed it to be printed, and then adjourned to the 29th of Fifth month, in order that their constituents might know what they proposed doing before it was too late. The Meeting for Sufferings in Philadelphia, deemed that the cause of Truth and Righteousness demanded, that they should protest against the adoption of parts of the proposed plan, and drew up the following, which Warner Mifflin, with some others, took down to Dover, and presented to the convention on its re-assembling :—

“To the Convention of the Delaware State held at Dozer.

“The Memorial and Address of the Religious Society called Quakers.

“The weight and importance of the business in which you are appointed, and authorized to deliberate, and your responsibility to the Most High, by whom kings reign and princes decree justice, as also to your constituents, are considerations sufficient to impress your minds with a sense of the necessity of waiting for, and seeking to be indued with the

wisdom that cometh from above, which, as an apostle of Christ defines, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits. Jam. iii. 17.

“Having inspected, and considered the draught of a constitution of government, published by your order for the consideration of the people, we apprehend there are two essential subjects that claim your further most serious attention; one of which appears to be acknowledged as such by the declaration contained in article the first, and section first, ‘That no power shall or ought to be vested in, or assumed by any magistrates, that shall in any case interfere with, or in any manner control the rights of conscience.’ But in section the second, of the eighth article, it is directed, ‘that provision respecting the militia shall be made by law, conformably to the constitution of the United States;’ which seems to invalidate and clash with your own judgment of the solemn obligations of conscience, leaving the Legislature at their discretion to fine and oppress those who, from a conviction of religious duty, are conscientiously restrained from being active in warlike measures, and the use of military weapons; and thus, true liberty of conscience is liable to be violated, and persecution to follow. We therefore submit to your consideration whether clear and explicit provision should not be made, leaving all persons really scrupulous of bearing arms, to the free exercise of their conscientious persuasion without any restraint, or penalty on that account. The direction of conscience being solely the prerogative of the Almighty, who is the Source of Power, it is evidently repugnant to his sovereignty for any human government to fine or punish men, who, in compliance with the injunction of that Supreme Legislator, decline, or refuse to submit to such requisitions. On which just principles we conclude the Legislature of Virginia, the Massachusetts, and, as we are informed, some others of the States, have forborne the attempt to control the dictates of conscience, and left the religiously scrupulous without being subjected to any penalty in respect to military matters.

“Secondly.—The abject afflicted condition of great numbers of the human kind in the State of Delaware, (as in other parts,) appear to require not only the commiseration of individuals, but the interference of public authority to promote and provide for their relief from the hardship and cruelties which they suffer. The iniquity with the moral and political evils resulting from slavery in this enlightened age, are become more and more obvious and condemned, and the eyes of distant nations are turned to view the conduct of the people of the American States, in respect to the progress of religious and civil liberty, which we are persuaded ought to be impartially extended to persons of all descriptions. The validity of this sentiment is fully acknowledged by the early declarations of Congress, and other public bodies; ‘that all men were created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, &c.; and the constitution you have proposed speaks the

like language. We therefore hope, that so favourable an opportunity as now offers will not be suffered to escape without proper provision for redress of the grievances under which the oppressed blacks labour in this state, as also to prevent the increase thereof by a prohibition of the iniquitous traffic to Africa for slaves, and the trading in their persons at home. Thus will be given to the world a laudable proof on your part, that the declarations which have been extensively circulated in favour of civil liberty, and the natural rights of men, are not a mere empty sound of expressions, calculated for partial temporary purposes only.

“Wherefore, with due respect to you, and a sincere concern for the reputation, prosperity, and happiness of the Delaware State, we earnestly solicit, that in your revision of the proposed constitution, such alterations and improvements may be made as shall demonstrate your intention to guard the rights of conscience, and establish the civil rights of men, extending to others that share of liberty which you wish to preserve for yourselves, thereby fulfilling the gospel precept, and advertising to the solemn expostulation of the Almighty, through one of his prophets which remains in full force and obligation at this day :—

“‘Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Isa. lviii. 6.

“With desires that true wisdom may direct your councils—we are your real friends.”

NOTE.—In regard to the question of H. C. W., the author of the fragments concerning W. Mifflin, would reply, that he understands the words “said states” to refer to the new states to be formed out of the territory, for which the committee was raised to propose a form of government. The influence which the vote upon the question had, was in its preventing the introduction of that more direct action against slavery, and the slave-trade, which was urged on Congress by the Society of Friends.

The Pope.—A leading Catholic paper in Dublin, contains a letter from a correspondent in Italy, who thus bemoans the condition of the Pope’s affairs :—“The condition of the Pope’s finances is very bad, and the country in a wretched state; but that, notwithstanding, he is obliged to levy further imposts upon the people, for the purpose of increasing the army. The direct taxes have been doubled throughout the States, and the custom’s duties have been greatly increased.” What a contrast with the palmy days when kings were waiting bareheaded for the Pope’s blessing, and every throne in Europe trembled at his nod.

“If people see clearly what is true, they will at once discern what is false.”

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THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 194.)

BAPTISM AND THE SUPPER.

The subjects of water baptism, and the use of bread and wine, have recently engaged much attention among Christian professors, and we trust the minds of many are gradually preparing for the reception of views respecting them, more consonant with the spirituality of the gospel dispensation. It is therefore highly important, that our members should faithfully support our testimony in these particulars, and be careful not to be "entangled with the yoke of bondage;" "the beggarly elements and carnal ordinances," from which our forefathers were redeemed by the outstretched arm of Divine power.

We should ever bear in mind that, the Son of God came into the world to put an end to sin, to finish transgression, and to bring in everlasting righteousness; and that if this all-important work is accomplished, it must be carried on and perfected in the heart of man by the Spirit of God—no outward ceremonies can ever effect it. The dispensation of types and shadows, with its "divers washings" or baptisms, was finished and passed away when our blessed Lord was crucified; and was succeeded by the more glorious dispensation of the gospel, which is spirit and life to the penitent and obedient soul. The Holy Scriptures plainly declare that there is now but one baptism; and that this one baptism saves the soul; "not by the putting away of the filth of the flesh, but by the answer of a good conscience towards God, by the resurrection of Jesus Christ." Few of the advocates of water baptism contend that it is necessary to salvation; but the New Testament uniformly represents the baptism of Christ, which is with the Holy Ghost and fire, as effectual in purifying the soul from the defilement of sin, and consequently essential to its salvation.

The forerunner of our Lord testified, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to

bear; He shall baptize you with the Holy Ghost and fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." These striking figures are a lively representation of the work of the Holy Spirit in the hearts of those who submit to his operations, whereby they are thoroughly refined from the pollution of sin, and the transgressing nature winnowed away, so as to prepare the soul for being gathered into the heavenly garner.

To those who thus yield themselves to this fiery baptism, and follow Christ in the regeneration, the apostle addresses this language; "ye are complete in Him, who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who raised him from the dead."

As many as are thus baptized into Jesus Christ, are baptized into his death; and like as Christ was raised up from the dead by the glory of the Father, even so these also walk in newness of life. "They have put on Christ," and "become new creatures; old things are passed away; behold all things are become new, and all things of God." This, and this only, is the baptism of the gospel, and this is complete and effectual in itself; without the addition of any outward washing or sprinkling,—which relate to the body only, and can never affect the soul.

Our views respecting the participation of the Lord's supper, are of the same character. The passover supper, at which Jesus gave the bread and wine so his disciples, was abolished, with the rest of the Jewish ceremonies, at his death; and although the disciples, from their attachment to the law of Moses, practised it after that event, as they did circumcision, and abstaining from blood and from things strangled; yet we find nothing in Scripture to warrant the assumption that it is a standing ordinance in Christ's church. He himself declares, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: whose eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." When his disciples murmured at this doctrine, he told them, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

We believe that this communion of the body and blood of Christ, without which we cannot have eternal life, is inward and spiritual,—a real participation of his Divine nature, through faith in him, and obedience to his Spirit in the heart; by which the inward man is daily nourished and strengthened, and kept alive unto God. This is the true communion of saints, in and with Christ Jesus their Lord, and it is not confined to those who have the knowledge of the Holy Scriptures, or of the coming and sufferings and death of the Son of God, as the propitiation for sin; but is graciously granted to every sincere and obedient soul, who is faithful to the degree of light and knowledge with which it is favoured, agreeably to the testimony of our Lord himself; "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Having thus set forth the views which we, as a people, have always believed and maintained, in regard to these important doctrines, we think it right renewedly to call the attention of our members to some of those Christian testimonies, into which the Lord was pleased to lead our worthy predecessors, and which it is no less obligatory on us faithfully to uphold at the present day.

DIVINE WORSHIP.

Divine worship is the highest and most important duty, in which the mind of man can be engaged. It is no less than holding intercourse with the Father of Spirits, and offering the tribute of homage and adoration to "the High and lofty One, who inhabiteth eternity, whose name is Holy;" but who condescends also, to "dwell with him that is of a contrite and humble spirit; to revive the heart of the humble, and to revive the spirit of the contrite ones." This solemn act is not dependent upon, or necessarily connected with, any thing which one man can do for another; but must be performed between the soul and its Almighty Creator; for "God is a Spirit, and they that worship him, must worship him in spirit and in truth."

Acceptable worship cannot be offered, but through the assistance of the Spirit of Christ; he being our Mediator, by whom only we can approach unto God, and from whom we must derive, for this engagement, both "the preparation of the heart and the answer of the tongue." In order to experience this necessary qualification, it is our duty to have the mind withdrawn from all outward objects, and reverently and humbly to wait upon the Lord in the silence of all flesh; that so he may be pleased, through the revelation of his Spirit, to give us a true sense of our needs, and a

knowledge of his will, and enable us to offer a sacrifice well-pleasing in his sight, whether it be in silent mental adoration; the secret breathing of the soul unto Him; in the public ministry of the gospel, or vocal prayer or thanksgiving. Those who thus wait upon the Lord, and depend upon the assistance of his Spirit, will often be favoured with a broken and contrite heart, a sacrifice which, it is declared, He will not despise—their spiritual strength will be renewed, and they will experience a growth and establishment in the blessed truth. These, however small their number, or remote and solitary their situation may be, are the true worshippers whom the Father seeketh to worship him; and to whom the Lord Jesus will fulfil his gracious promise, "Where two or three are gathered together in my name, there am I in the midst of them."

We tenderly entreat all to be constant in assembling with their brethren on First-days, and other days of the week when meetings for Divine worship are held, in order to bear a public testimony to our dependence upon the Father of mercies, for the blessings we enjoy, and to experience a renewal of our ability to live in his fear, and to labour in his blessed cause and service. Let us not suffer the improper influence of temporal things, an indifferent or lifeless state of mind, the smallness of the number who meet, or the absence of a vocal ministry, to discourage us from diligently attending all our religious meetings; remembering that it is our reasonable service to present our bodies a living sacrifice, holy, acceptable unto God. Where this is the sincere engagement of those gathered, whether it may please him to authorize any public ministry or not, the great Minister of the sanctuary, Christ Jesus, will, in his own time, dispense to the waiting soul, that Divine consolation or instruction which He sees to be best for it. Let none then, be weary or ashamed of our ancient and noble testimony to the excellence of silent waiting upon God; it having been found, in the experience of many of his servants, a most profitable exercise of mind, and one which he has graciously been pleased eminently to own and bless.

MINISTRY.

As it is the prerogative of the Great Head of the church alone to select and call the ministers of his gospel, so we believe both the gift, and the qualification to exercise it, must be derived immediately from Him;—and that as in the primitive church, so now also, he confers them on women as well as on men, agreeably to the prophecy recited by the Apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy;" and on my servants and on my handmaidens, I will pour out, in those days, of my Spirit; and they shall prophesy;" respecting which the apostle declares, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift being free, the exercise of it is to be without money and without price, agree-

ably to the command of our Lord, "freely ye have received, freely give."

The Apostle Paul, in speaking of his ministry, declares, "I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ;" that the exercise of it was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and that his "speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God." We believe that the experience of every true minister of Christ will correspond with that of the apostle; and, therefore, our religious Society, from its first rise, has borne a constant and faithful testimony against a man-made and hireling ministry, which derives its authority and qualification from human learning and ordination; which does not recognise a direct Divine call to this solemn work, nor acknowledge its dependence for the performance of it, upon the renewed motions and assistance of the Holy Spirit, vouchsafed on every occasion; and which receives pay for preaching.

We apprehend, that the selection of one man to speak to an assembly, who is always to perform that service at the stated times of meeting, whether Divinely called to it and assisted, or not; to the exclusion of all others, whatever may be their religious exercises or apprehended duty, is an unauthorized assumption of power, greatly prejudicial to the welfare of the church; and a direct interference with the Divine prerogative of Christ, whose right it is to dispense his gifts to whom he will, as saith the apostle, "to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

It is our earnest concern, that none of our members may countenance or encourage a hireling and man-made ministry, by attending at places where it is allowed, or in any other way; but that all may faithfully uphold our Christian testimony herein, for which our forefathers suffered deeply, both in their property and persons, many of them even unto death.

(To be continued.)

For "The Friend."

INSURANCE.

It frequently happens that objects essentially different appear, when viewed at a distance, so nearly alike as to be readily mistaken for each other. The clouds in the horizon often tautalise the sea-beaten mariner with the prospect of land. The companions of Columbus, in his first adventurous passage across the Atlantic, several times announced the discovery of land, which soon afterwards

melted into air. Our mental, as well as our physical perceptions, are often subject to similar delusions. When these misconceptions are connected, as they sometimes are, with our moral or religious duties, it is of primary importance to have them corrected. Persons sincerely disposed to maintain their religious testimonies, may, by misapprehending their nature, not only perplex themselves with needless scruples, but even render these testimonies themselves, contemptible in the view of others, who have less piety, but more discernment than they.

It is far from my desire, to induce any person to disregard a religious scruple, while it continues to be one; or to reason any one out of a duty clearly impressed upon the understanding. But I apprehend we ought to be cautious of reasoning ourselves into religious scruples, as well as out of them, by fallacious arguments. When we have, upon satisfactory evidence, adopted the belief that a particular class of actions is unlawful for us, we ought seriously to examine what individual acts belong to that class. If in this examination, we totally misconceive the nature and principles of an action, we may labour under a serious religious scruple of our own manufacture. Although the observance of such a scruple may involve no sensible condemnation, yet I apprehend experience warrants the declaration, that the peace of mind, which flows from the faithful performance of a real religious duty, is not secured by it.

An instance of this misapplication of principles and consequent production of a religious scruple, appears in the blending of insurances with lotteries. It is true, that in one point of view, there is some similarity between them. There is an apparent contingency in both. Probably the essential difference between them, may be no greater than between a cloud in the horizon and a bank of land; and perhaps not much less.

Let us look at them separately. The scheme of a lottery is formed by offering for sale, perhaps 10,000 tickets, at \$20 each. These are divided, by the brokers who sell them, into halves and quarters, to bring the adventure within the reach of those who cannot afford to purchase a whole one. How many quarters one ticket will make, may probably be known to the dealers in them! The lottery is advertised; a splendid prize of probably 100,000 dollars is placed at the top; one or two of 20,000; and a few smaller ones are arranged below. The public are given to understand that an estate of 100,000 dollars may now be obtained, by the expenditure of 20 dollars. The reflection of the Irishman, upon finding such ample fortunes disposed of on such easy terms, contained a spice of good sense. 'Och, what fools they are they don't keep them themselves.' Each purchaser of a ticket, if he enters into the spirit of the adventure, hopes to draw a prize, if not the great one. As the nominal amount of the prizes is nearly equal to the aggregate price of all the tickets, the scheme before us requires the sale of five thousand tickets to make up the great prize; and each prize of twenty thousand, demands the sale of a thousand tickets. Hence we

Communicated for "The Friend."

TRACT ASSOCIATION.

At an annual meeting of the Tract Association of Friends, held Third month, 13th, 1844, the following Friends were appointed officers of the Association for the ensuing year, viz:—

Clerk.—Joseph Scattergood.

Treasurer.—John G. Hoskins.

Managers.—Nathan Kite, John C. Allen, William M. Collins, Edward Richie, Josiah H. Newbold, Paul W. Newhall, Horatio C. Wood, Samuel Bettle, Jr., William C. Ivins, Joseph Kite, William H. Brown, Charles Evans, Joseph Snowdon, William Hodgson, Jr., Israel H. Johnson.

ANNUAL REPORT.

To the Tract Association of Friends,

The Board of Managers present the following report, viz:—

Number of Tracts on hand, Third month, 1st, 1843,	102,369
There have been printed during the year ending Third month, 1st, 1844,	139,150
	241,519
Making	
Distributed within the same period,	104,544

Leaving a stock on hand, Third month, 1st, 1844,
 136,975 |

Of those disposed of, 10,501 were taken by Auxiliaries; 1207 to persons receiving aid from the soup-houses in this city; 1800 to medical students; 2406 to the prisons and House of Refuge; 2798 on board steam-boats and vessels on the Delaware and Schuylkill rivers; 2150 at the navy yard; 1800 to the frequenters of universalists' meetings; 300 for the alms-house and hospital; 470 at schools for coloured persons; 500 among firemen; 500 to marketmen; 9746 among seamen; 242 at temperance meetings; 3131 at First-day schools; and 4174 at various other places in this city. Nine thousand six hundred and eighty-eight were taken for distribution in various parts of the interior of Pennsylvania, 640 of which were for the society of Menonites; 5097 for New Jersey; 528 for Delaware; 50 for Maryland; 285 in Washington, D. C.; 233 for Virginia; 1289 for North Carolina; 281 for New Orleans; 1989 for Ohio; 912 for Indiana; 627 for Illinois; 520 for Iowa territory; 220 were taken by an Indian to distribute among his red brethren west of the Mississippi; 1520 for New York city and state; 5446 for New England; 1414 were placed on board whaling ships sailing from New Bedford; 300 for labourers at a breakwater being constructed by citizens of the United States at LaGuira; 2240 for Canada; 600 for Ireland and Scotland; 278 for China; and 29,002 are reported as taken by managers and others for general distribution.

The circulation of our Tracts during the past has not been as large as in several preceding years, owing to the want of funds, which for a time circumscribed the efforts of the managers; on an appeal however being made to Friends for aid, it was rendered with

confident hope that he will not be reduced to beggary, by the negligence of his neighbour.

Here no delusive prospect of extravagant gains is held up. No promise of an independent estate, by the payment of twenty dollars, is uttered. But an engagement is made, and under ordinary circumstances the engagement is faithfully fulfilled, that the property insured, if destroyed by fire, shall be paid for to the amount of the insurance. Every person who purchases a ticket in a lottery, and fails to draw a prize, may be considered as disappointed; but those who purchase a policy of insurance, and lose nothing by fire, are the very ones whose hopes are realized; while those, who are most particularly benefited by the insurance, are most disappointed; for though the insurance is paid, and the ruin of the sufferers prevented, they are almost unavoidably left something poorer by the process: their business is thrown out of its usual course; and their ordinary supplies, in some measure, suspended.

So far indeed is the insurance of property, from partaking of the evils of lotteries, that many cases may arise in which a man of integrity can scarcely excuse himself from insuring his property.

There are many men, in easy circumstances, engaged in business, from the profits of which a percentage, much larger than the expense of insurance, might be spared without inconvenience; whose property is so concentrated, that a fire originating, in the negligence of others, may reduce them to insolvency, if that property is left uninsured. Would not an honest man, thus circumstanced, feel it his duty to take out a policy of insurance; or acquaint his creditors with the tenure by which their claims on him are held?

Perhaps some will say, we ought to trust to the protection of an over-ruling Hand. I say so too; we ought to trust, humbly, not presumptuously; using the faculties and the means with which we are furnished. Like the wagoner in the fable, when we whip our horses, and apply our shoulders to the wheels, then we may call for assistance.

E. L.

EDUCATION.

The following brief but beautiful passage occurs in a late article in Frazer's Magazine:—

"Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sigh of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming-bees and glass bee-hives—with pleasant walks in shady lanes—and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of all virtue, and to the source of all good, to God himself."

must perceive that an overwhelming majority of the adventurers cannot fail to be disappointed. A circumstance which adds considerably to the evil of lotteries is, that the delusive hopes which they hold out, generally operate most powerfully on the ignorant; whose limited intellects are fitted only to the less lucrative occupations; and who, of course, have very little to waste on fruitless speculations. A pamphlet, by Job R. Tyson, published in Philadelphia a few years ago, exhibited a number of sorrowful instances in which persons, in humble life, had been ruined in character and morals by speculating in lottery tickets.

Regarding lotteries in the most favourable light they can possibly bear, their manifest tendency is to enrich a very few, at the expense of many. Their effect, among the poor and ignorant, is to discourage industry and frugality—the only certain mode of improving their condition—by holding out the delusive prospect of acquiring an estate by the fortuitous revolutions of a wheel. It is no matter of surprise that the Society of Friends, whose religion leads to a careful examination of the grounds and principles of actions, should have been early taught to bear a testimony against this demoralizing traffic.

The principles, as well as the tendencies of insurance, are totally different. Insurances of property against loss by fire or water, are effected in more ways than one; but one general principle governs them all. That principle is, the losses of a few, which, if borne by the sufferers alone, might be ruinous, are divided among many, so as to be sustained without much inconvenience.

In some cases, companies have been formed, consisting of numerous individuals, who mutually agree that the losses by fire, which any individual among them may sustain, shall be repaired by the company; each member contributing, according to the value of his own property. To this procedure, it appears difficult to raise a plausible objection on moral or religious grounds.

In other cases, particularly in cities, companies are formed, with considerable capital, who undertake to insure buildings and other property against losses by fire, upon the receipt of a stipulated premium. This premium varies with the danger which is supposed to attend the case. But the premiums are so adjusted, or at least it is intended they shall be so adjusted, that their aggregate amount shall pay for all the property destroyed, and leave a moderate profit to those who manage the business. Under ordinary circumstances, the property destroyed by fire bears a small proportion to that which escapes; and, of course, where property is generally insured, the necessary expense may be expected to be small in comparison with the value insured. Though each individual who takes out a policy of insurance, may do so, entirely for the purpose of securing himself from a ruinous loss; and may hope at the same time that none of the property which he has had insured will be burnt; yet the operation of the system is to divide the losses of a few among many; and to inspire, in each individual concerned, the

a promptness and liberality which gave pleasing evidence of the hold this concern has on their minds; and incited the Board to increased zeal in preparing new Tracts, and distributing those already adopted.

A donation of fifty dollars, "to be applied to the objects of the Tract Association," has been received from an individual in Newport, R. I., not a member of our religious Society; also one of fifteen dollars from the wife of a military officer residing in Illinois. These substantial evidences of the interest felt in the dissemination of our publications by some not in religious profession with us, have been acceptable and timely, and should be an incentive to our own members, to go and do likewise.

Five new Tracts have been stereotyped since last report, viz., No. 75,—"A Brief View of Christian Baptism, extracted from an essay written by a member of a society which practices Water Baptism."

No. 76,—"Humphrey Bache, or Restitution the Fruit of Conversion."

No. 77,—"Reasons why Women should be permitted to exercise the Gifts of the Holy Spirit, in reference to the ministry of the Gospel."

No. 78,—"A Memoir of William Tyler Barling, of Witham, England."

No. 79,—"A short account of P. W. Hall, aged nearly fifteen years."

Two new Auxiliaries have been recognized the past year; one at Alum creek, Ohio, and the other in Harrison county, Ohio.

Ten thousand Moral Almanacs, for the year 1844, have been printed and disposed of; and although this is a greater number than we have heretofore issued, it was found insufficient to meet the demand. We would therefore think it advisable that a larger edition of that for 1845 should be published; a great part of the matter for which has been selected and approved by the Board.

The rapidly increasing circulation of this work, makes it very important that the Managers should not relax in their efforts to maintain the character which it has attained, but endeavour, by a careful selection of interesting and instructive matter, to render it in some measure a means for counteracting the effects of those pernicious publications of a similar kind, which are so freely scattered over the land. Friends in villages, and in the country, might materially assist in the dissemination of this useful work, by inducing store-keepers in their neighbourhoods to purchase it, in preference to those of the light and trifling character alluded to.

The want of suitable books adapted to the capacity of children, and free from the objectionable matter which such publications mostly contain, has long been felt by many Friends; some of whom have thought that the Tract Association might properly engage in the preparation and publishing of works of this description. This subject was brought more immediately under our consideration by the presentation of 2000 copies each, of two little books, which were designed as the commencement of a series adapted to the instruction of this interesting class of readers. The com-

mittee appointed to consider the propriety of our undertaking so material an addition to the duties of the Managers, having fully deliberated thereon, reported to the Board; which came to the conclusion, that the usefulness of the Association might be much increased by engaging in it; we have therefore concluded to refer the subject for the consideration and decision of the annual meeting. The report of the committee embracing the plan to be pursued, and setting forth the description of books proposed to be printed, is herewith submitted.

If the Managers should be authorized by the Association to proceed in this undertaking, they will need the aid and co-operation of all who desire to see it successfully accomplished. They would therefore invite the assistance of such, and especially of our women Friends; believing that they, from being more intimately acquainted with the wants and feelings of children, possess peculiar qualifications for selecting and preparing matter calculated to interest and instruct them.

It gives us satisfaction to state, that suitable fixtures have been put up for the accommodation of our Tracts, in part of the building recently erected No. 84 Mulberry Street, and it is expected that the Depository will shortly be opened there. We believe that increased facilities will be afforded by this change for the distribution and sale of our publications.

The diffusion of sound sentiments and important religious truths, such as our Tracts contain, must be admitted to be a useful work; we need not therefore say much respecting the importance of continuing faithfully and diligently to promote it. We have satisfactory evidence of their having been, under the Divine blessing, extensively beneficial, and we cannot but believe, they will continue to exercise a similar influence.

Signed by direction, and on behalf of the Board of Managers,

JOSIAH H. NEWBOLD, Clerk.

Philad., Third mo., 12th, 1844.

The Committee on the subject of Juvenile Books, &c., Report,

That an examination of the Juvenile Books now offered for sale, has afforded evidence that there are few of them entirely suitable to be placed in the hands of our children. Many of them which are calculated to afford amusement to the infantile mind, are destitute of instruction, and inculcate evil, either by sentiments expressed, or examples offered. Within the past few years most of the old fairy tales have been republished with attractive embellishments, and the extravagant descriptions, and unnatural events in these, and in many others, are calculated to excite superstitious fancies, and to give rise to morbid imaginations. In most of those, where any moral is attempted to be given, the reward of the virtuous consists in becoming rich, in obtaining honour, or in something gratifying to the appetite, or soothing to self-love. Such things children are but too apt to regard as the ingredients of happiness, and therefore

the books which strengthen them in such sentiments, are decidedly injurious, no matter what the intended moral may be. For it will generally be found that the incidents of the story remain impressed on the memory, long after the reflections of the author are forgotten.

As to the books which are professedly religious, few, very few, are not vehicles for disseminating what is objectionable and unsound in sentiment. In these books are conveyed to the infant mind, in the most plausible and attractive manner, the praise of forms and ceremonies, which we believe have no right place in the Christian religion. The little reader finds the subject of his story, singing hymns by way of worship, always kneeling down, and saying his formal prayers before going to bed,—calling the Holy Scriptures the word of God,—being sprinkled or dipped in water to make him a member of the church,—partaking a little cake and wine with men to constitute for him communion with Christ. Beside this, almost every one of these books are so written as to convey the impression that the good done in awakening any to repentance, and the consolation administered to those on a dying bed, have been through the instrumentality of hiring ministers. What can be expected of children, of smaller or larger growth, who believe the principal personage of their book, perhaps a fictitious character, to have been almost perfect, but that they should be ready to adopt as their own the sentiments he inculcated, and to wish to follow the example he set.

In the religious and moral poetry written by Watts and the Taylors, there is much to attract children, and many pieces to which no reasonable objection can be made. Yet there is scarcely a book of Juvenile poetry now published, which, as Friends, we ought not to be cautious of placing in the hands of those who are too young to discriminate.

On considering therefore the general character of children's books, the committee would recommend (if the Tract Association approve of the enterprize) that the Managers should engage in the preparation and publication of a series of small works, in which nothing at variance with our Christian testimonies shall be admitted. That some of these shall be biographical, some historical; some shall treat on natural history; some contain selections in poetry, and others be of a miscellaneous character; and that endeavours shall be used to have them in style and matter suited to the capacity of the young.

It is not intended that these books shall be gratuitously distributed by the Association, but that they shall be sold at a low price, and the amount received for them be appropriated towards further publications of a similar kind. The smallest kind are to be sold at one cent,—a book of double the size for two cents,—and still larger ones at a proportionate increase of price.

We propose that a number of Managers shall be appointed at intervals, to be hereafter determined, to be called the Book Committee, whose duty it shall be to select and

prepare such works for publication. These are first to be read before the Board for its judgment, and if consisting of matter touching our doctrines and testimonies, not already officially approved by the Society of Friends, they shall be laid before the proper committee of the Meeting for Sufferings.

We also propose that an early publication of these books should be commenced; and that to insure a variety of them, not less than \$500 should be raised by voluntary subscription, which is to be kept distinct from the funds appropriated for the printing of Tracts.

In making this proposition, which we believe the good of Society demands, the committee desires that the zeal of the Board in the preparation of Tracts may not diminish. It is cause of rejoicing to believe, that our publications of that kind have been useful, and we hope that their beneficial influence will be extended as their number is increased.

The proposition respecting Juvenile Books contained in the foregoing report, was adopted by the Association, and referred back to the Managers for their action thereon.

For "The Friend."

In reading the following, my mind was impressed with a desire to see it on the pages of "The Friend." Should the editor deem it worthy a place *there*, he will oblige

THE TRANSCRIBER.

JOHN ROUSE TO HIS SISTER-IN-LAW SARAH FELL.

Newington, 15th of Eleventh mo. 1668.

Dear Sister:—We have had several precious meetings, since the general meeting for the gathering of those that are gone astray; in which the power and glory so irresistibly broke in upon them, that many of them were very much broken, and gave open testimonies against that spirit which had seduced them from the unity of Friends, very much to the satisfaction of the faithful: and the power wrought so effectually among them, that Friends had little need to set forth the evil of the courses they had followed; for they themselves gave sufficient testimony of the evil thereof; and the bowels of Friends were so enlarged towards them, that I believe there will be meetings appointed for the gathering of them, so long as any, that are honest among them, are left ungathered.

Thy dearly loving brother,

J. R.

George Fox, in his journal under date of this year, writes: "We had great service at London this year, and the Lord's truth came over *all*; and many that had been out from truth, came in again, confessing and condemning their former outgoings. Several meetings we had with them, and the Lord's everlasting power was over all, and set judgment on the head of that which had run out. Several who had run out with John Perrot, and others, came in again; and condemned that spirit which led them with him to keep

on their hats when Friends prayed: some of them said, that if Friends had not stood, they had gone, and fallen into perdition."

Thomas Ellwood, after giving some information respecting J. P. and his notions, proceeds to confess, that in the time of his own infancy and weakness of judgment, as to truth, he himself was "caught in that snare; but the Lord, in tender compassion to my soul, was graciously pleased to open my understanding, and give me a clear sight of the enemy's design in this work, and drew me off from it. But when that solemn meeting was appointed in London, for a travail of spirit, on behalf of those who had thus gone out, that they might rightly return, and be sensibly received into the unity of the body again, my spirit rejoiced, and with gladness of heart I went to it, as did many more, of both city and country; and with great simplicity and humility of mind, did honestly and openly acknowledge our outgoing, and take condemnation and shame to ourselves.

"Thus in the motion of life were the healing waters stirred, and many, through the virtuous power thereof, were restored to soundness, and indeed not many lost. And though most of these who thus returned, were such as, with myself, had before renounced the error, and forsaken the practice; yet did we sensibly find, that forsaking without confessing, (in case of public scandal,) was not sufficient; but that an open acknowledgment, (of open offences,) as well as forsaking them, was necessary to the obtaining complete remission."—*T. E.'s Life*, p. 255-6.

For "The Friend."

In the vicinity of London Grove, Chester county, Pa., there fell 46 $\frac{3}{4}$ inches of rain, between the first day of 1843, and the same date, 1844. Exceeding the fall of rain in the previous year by 11 $\frac{3}{4}$ inches. And we had of snow during the winter of 1842-3, two feet eleven inches.

Result of Accident.—Many of the most important discoveries in the field of science have been the result of accident. Two little boys of a spectacle-maker in Holland, while their father was at dinner, chanced to look at a distant steeple through two eye-glasses, placed one before another. They found the steeple brought much nearer the shop windows. They told their father on his return, and the circumstance led him to a course of experiments, which ended in the telescope.

Some shipwrecked sailors once collected some sea-weeds on the sand, and made a fire to warm their shivering fingers, and cook their scanty meal. When the fire went out, they found that the alkali of the sea-weed had combined with the sand, and formed glass, the basis of all our discoveries in astronomy, and absolutely necessary to our enjoyment.

Sir Isaac Newton's most important discoveries concerning light and gravitation, were the result of accident. His theory on experiments on light, were suggested by the soap-bubbles of a child, and on gravitation, by the

fall of an apple as he sat in the orchard. And it was by hastily scratching on a stone, a memorandum of some articles brought him from the washerwoman's, that the idea of lithography first presented itself to the mind of Senefelder.—*S. S. Advocate*.

MARRIED, on Fifth-day, the 22d of Second month, at Friends' Meeting-house, Newton, N. J., JEREMIAH, son of Christopher and Sarah Healy, of Bucks County, Pa., to LYDIA, daughter of Masoo and Hannah Ward, of the former place.

DIED, at the residence of her son, in Columbiana county, Ohio, the 6th of the First month, 1844, in the 91st year of her age, ELIZABETH OLIPIANT, wife of Samuel Oliplant—a member of Middleton Monthly and Particular Meeting. She was an exemplary elder, having been placed in that station in the meridian of life; and through all the trials that have been permitted to assail the Society, she was preserved firm in the faith of our Lord Jesus Christ. Meekness and quietness of our Lord Jesus Christ, she was an affectionate wife, and a tender and loving mother. In the time of her last sickness, which only lasted one week, she signified that her day's work was done, that she was prepared for the awful change, and being patiently resigned, desired that she might have an easy passage from this to a better world, which, we believe, was mercifully granted.

—, on the 22d of Second month, of a short, but severe illness, AARON FIELD; a valued member of Purchase Monthly Meeting of Friends, New York, aged 79 years. During a long and useful life, his integrity, benevolence, amiable disposition, and conciliatory manners, endeared him not only to his own family, but to a large circle of Friends, and the blessing of the widow and fatherless often rested upon him. So long as his health would admit, he was diligent in the attendance of our religious meetings, and was warmly attached to the principles and discipline of the Society of Friends. For the last few years of his life, he was reduced to nearly the helplessness of childhood—and his mind was imbued with the innocence and sweetness of that period. He often commemorated with a grateful heart, the very many blessings with which a gracious Providence had favoured him, from his youth to advanced age,—furnishing consoling evidence that his peace was made, and he had but patiently to wait, until "his change should come."

—, on the 19th of Second month last, JOHN LARKIN, an elder of Concord Monthly Meeting, Pa., in the 77th year of his age. In relinquishing his hold on life, though in much suffering of body, he expressed to a Friend, who was about leaving him, that his mind was easy,—that he felt nothing in the way,—but was waiting the awful change.

—, at his residence in Columbiana county, Ohio, on the 16th of First month, 1844, in the 38th year of his age, JESSE JAMES; a member of Carmel Monthly and Elk-run Particular Meeting. The patience and resignation with which he was favoured to bear his severe illness, afforded a comfortable hope that he was, through mercy, prepared for the final change.

—, at his residence in Monkton, Vt., on the 15th of Second mo. 1844, MOSES BARTON, in the 58th year of his age, after a lingering and painful illness, which he bore with becoming fortitude and patience, leaving a satisfactory evidence that his sufferings were so far sanctified to him that his end was peace.

—, in East Bradford township, Chester county, the 12th of Third mo. 1844, in the 87th year of his age, JESSE GREEN; a member of Birmingham Monthly and West Chester Particular Meeting.

—, in Robeson township, Berks county, the 1st of Third month, 1844, in the 72d year of his age, ROY JACOBSON; a minister and member of Robeson Monthly and Particular Meeting. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

For "The Friend."

Memoirs of Samuel Fothergill.

(Concluded from page 175.)

With the three following letters it is intended to close, at least for the present, the extracts from the varied and valuable contents of this volume, and the hope is indulged that they may have been the medium through which a little instruction has been imparted.

The last letter of Samuel Fothergill to his brother and sister, seems a fitting conclusion of their correspondence and of these extracts; perhaps few can read it entirely unmoved; so tender, so fervent, so calm, and so enlivened by the writer's unshaken hope of a glorious immortality.

SAMUEL FOTHERGILL TO HANNAH LOGAN.*

Warrington, 1758.

Neither time nor distance hath effaced thee out of my remembrance and near regard, though, perhaps, thou mayst almost have thought so. Thou hast been the frequent companion of my mind, with desires for thy growth and stability in those things which are most excellent; and well assured I am, thy morning light would be beautified with additional degrees of splendour, if no unfaithfulness or want of right care on thy part defeat the sacred design of that merciful One, who is the Lord of perfection, and would have his sons and daughters like himself, according to their age and growth. That this blessed resemblance may be impressed upon thee, in my earnest prayer; and, in order thereto, permit me to suggest a few such hints and cautions as may arise in a mind anxious for thy good, and warmed with the best love.

Study to be quiet, and mind thine own business, is one useful, necessary direction to all who would thrive at home: there is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own; whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors; the domestic affairs of the soul are neglected, the house gets unclean and confused; and when the holy Head of the family and Headband of the soul comes, he finds things unmet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their want of care in having all things clean and in order, and being at home to receive him when he comes.

It is a common consequence of wandering much from home, to hear many reports, whereby the mind feeds on wind; this is also ruinous and destructive. It was not upon the mountains, or far off, that manna descended for Israel, but even about their tents;—and blessed is that servant who is found abiding and waiting at home: when his Master comes, he will accept him, and make him ruler in his stead. Here stands the power and ability of being rightly useful in the cause of truth, whether in the church, or in our own families.

In this authority, the tender connections of nature, improved by grace, and confirmed by prudence, become a threefold cord, that cannot easily be broken; and if we instantly see not the desire of our souls, we shall not assume the Divine prerogative in fixing judgment, or decline our patient waiting until our Lord comes, who can do all for us, yea, more abundantly than we dare expect or ask.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Seventh mo., 18th, 1759.

There is a union and converse of spirit whose language is too diffusive and tender to be thrown upon paper, in which communion, the ground of which is pure, I wish our increase and stability; and it is a prayer not unattended with faith, that preservation to the end may be our lot, though many exercising scenes, and painful, unaccompanied steps, through solitary paths, may be assigned, in a wisdom too great for us to comprehend. My dear sister, let us endeavour to possess our souls in patience, and hope in quietness; hereby an equanimity is attainable, that preserves all our spiritual and natural faculties clear and useful, neither dejecting into too deep distress, nor exalting into insecure tranquillity, nor yet relaxing the mind into forgetfulness of what is ever proper to attend to. How safe are the followers of Wisdom, who cauteously those who love her to inherit substance, and leadeth them in the midst of the paths of judgment.

I am humbly thankful to the Author of all good, for the return of my health to a comfortable degree, and for the renewal of his gracious presence, for best health, it is a crowning mercy when he vouchsafes to favour with the light of his countenance, and give, if but an imperfect, yet real, glimpse of the seal of the covenant; may it be fresh upon us, in time and in eternity.

I am ready to hope the present situation of my mind is not remote from good, I feel such a degree of love for heaven, for those that dwell therein, and for those that are carefully seeking after an habitation there. As I mused, this evening, the fire burned, and warmed me, and I felt thee, I think, (after the Author of good,) near, if not quite uppermost in my remembrance; and, though such language as I am capable of cannot point out the outlines of a friendship, though founded in nature, yet refined and strengthened by grace, and rendered strong, if I do not presume too much for myself, by a similarity of minds, yet I am most free and easy to tell thee I remember thee in that love which is not liable to change or decay, and renew the expression of my wishes for thy sure blessing every way. For my own part, I am quiet, I think not stupid; I am often very poor, but I remember him who fasted forty days; I at times meet with hidden sorrow, but I call to mind fair weather comes out of the north; and if the present light afflictions have their proper effect, they will work for us an eternal weight of glory; a superficial view of my state may induce many to

think I am remote from the vales of sorrow and disquietude; but I often tread the solemn, lonely path of secret mourning; I do not complain, I dare not, I ought not, for my Father who is in heaven is wise, righteous, and good. O, may he renew my confidence in him, and be my refuge in the hour of need!

I am not out of love with myself, my state, or the world; I have at times an evidence renewed which makes it comfortable to meet my God in the cool of the evening;—no uneasy disappointment disturbs my mind respecting temporal matters; I wish to climb above them, into the secret place of the Most High, and I feel his outstretched arm is near for the glorious purpose.

Farewell, my friend and companion in the solitary, safe way to peace; may we eye our guide, and follow him with diligence, and he will not fail us; let us not fly away on the wings of levity and folly, nor derogate from the rectitude of his allotments, by the glooms of nature. Remember me affectionately; tell me so when thou can, and be assured of my most affectionate regard from every motive.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER (DR. FOTHERGILL) AND SISTER.

Warrington, Fifth mo., 30th, 1772.

Though I am at present attended with great weakness, both of body and mind, yet I thought I felt towards you, who are dearer to me than the ties of nature, merely as such, my beloved brother and sister, a salutation, in all probability the last you will ever receive from me, in inexpressible affection; and although my house has not been so with God as that of some others who have walked with greater care from earliest youth with him, yet now, though in great bodily weakness, his candle shines around mine head, and at times [I have] an unshaken hope that the God of our fathers will condescend, in the multitude of his mercies, to receive me into his rest, and that I shall not die as the fool dieth; and this abundantly supports, and enables me to give what, I think, is my dying testimony:—That He is good, and his mercy endureth forever.

And most nearly beloved, with a love that hath not its foundation in nature, my heart's desire and prayer to God is—That you may be saved. I see in part the vast extent of the meaning of this word—*sared*. I need not remind you of it, as a thing unknown or unconsidered, but earnestly wish it may often recur to your minds, particularly of thine, my friend! my brother! my companion! who stands as on a slippery sea of glass; surrounded by the flattery of the injudicious, and the poison artfully conveyed, through the flattery of those who may assume the guise of knowledge, understanding, and sincerity. He hath signally preserved thee hitherto; but they that follow on to the end shall be saved. What rested upon my mind, in the visit to your family, was, I believe, of the Lord,—“This people have I formed for myself; they

* Wife of William Logan, and daughter of George and Mary Enlin.

shall show forth my praise." Thou hast known His forming hand, even from thy youth upward; the natural and spiritual endowments with which thou hast been singularly favoured, and the purpose of this favour, (for his own praise,) ought to teach thee to look to the rock from whence thou wast hewn, and to the hole of the pit from whence thou wast digged, that thou mayest be effectually formed to His praise, and the end fully answered. Thy station, thou knows, exposes thee to many things that wound the secret, hidden, innocent life of Jesus. O, watch over it as thy chief treasure, for peace and immortality are in it, and salvation in the most glorious sense of the word, is bound up in this life.

And dearly beloved sister, with whom I have taken sweet counsel, and walked to the house of our God in company, thou art inexpressibly near to my life; the Lord bless and preserve thee, in patience, in hope, in light, and in the blessed fruits of the Spirit, in peace, and in the joy of the Holy Ghost. For these favours, he will be sought unto, and thou knows the place where prayer, as well as the giving of thanks, is wont to be made. I cannot express what I feel; I cannot add to your experience; you were in Christ before me:—but I leave to you this brief salutation, as a token I love you to the end; and in that love I tenderly salute you, and wish, pray, and hope for your eternal welfare.

SAMUEL FOTHERGILL.

For "The Friend."

LIGHTNING RODS.

It is probable that ever since the philosopher Franklin suggested the idea of conducting the lightning in silence to the earth; there have been some persons whose piety was shocked with the apparent presumption of the attempt. It is no subject of surprise that this should be the case. This attempt looks so much like an effort to wrest the thunder-bolt from the hand of Omnipotence, that the pious mind may naturally inquire, whether it befits the impotence of man, thus to interfere with the terrible operations of the Almighty. That reverence for the manifestations of Omnipotent power which true religion inspires, is a feeling very becoming our dependent condition; and wherever it appears, ought to be treated with entire respect. Yet when this feeling is connected with narrow conceptions, it may lead to conclusions which will not bear to be examined by the torch of truth.

In Grecian mythology we find the principal Deity denominated the *Thunderer*; and those people evidently regarded as a direct action of their Deity, what the philosophy of modern time has taught us to consider, as one of the sublime operations of nature. Several passages in the sacred writings represent the thunder as the work of the Divine hand. And well they may; for the whole creation sprang from the Omnipotent Power. Yet we have ample reason to believe, that the lightning, as well as every other agent of nature, is subject

to certain laws Divinely impressed upon it. The opinion, now generally embraced by philosophers, that the whole stupendous system of nature, moves on under the influence of certain immutable laws, does not conflict with the doctrine of an ever-present superintending power. On the other hand, it exalts the wisdom and power which planned and governs the whole. What wisdom could be more complete than that which, seeing the end from the beginning, impressed upon the boundless system of nature, a set of laws so perfect in all their parts, that time and experience could suggest no improvement? And what but an omnipresent God could give to those laws a perpetual and unchanging force?

Regarding then every part of creation, and every operation of nature; the sunshine and the shower; the earthquake and the storm; the blasts of winter and the breezes of spring; as parts of one stupendous whole; the production of one Creative Power; and subject to the laws which he has prescribed; what part are we required to perform?

The condition in which our first parents were placed, clearly indicates there was something for them to do. The Lord God planted a garden in Eden, and placed the man in it, to dress and to keep it. The world is to us the garden which our Maker has given us, but we are required to dress and to keep it. He has conferred upon us a capacity to understand, to a considerable extent, the laws of nature; and by the application of that knowledge we are enabled to dress and to keep our ample patrimony. We may perceive, with little observation or reflection, that most of the comforts we enjoy, and many of the physical evils we escape, are procured or avoided by the application of that portion of knowledge respecting the laws of nature, which experience and study supply. The arts of civilized life are nothing else than the knowledge of nature's laws applied to the materials which the creation affords. Experience has taught us that the sunshine and the shower, which give force and activity to vegetable life, may be destructive to the stores which must support us through the winter. When we build barns to shelter the produce of our farms from sun and rain; or erect mansions to defend ourselves against the blasts of winter, and the arduous of a summer's sun, we never dream of manifesting any irreverence towards our gracious Creator, by such acts as these. We have been always accustomed to see these things done, and to acknowledge their necessity.

Now let me soberly ask; is there any more impety in the application of natural means to guard against one species of physical evil than against another? If the shower, and the lightning which frequently accompanies it, are equally subject to certain immutable laws, which the Creator has stamped upon them; and if, at the same time, he has indueed any part of the human family with sufficient sagacity to understand those laws, so as to devise and execute a proper expedient to render one of these agents innoxious, as well as the other, what difference, in principle, can we find in these cases? If we may, without presump-

tion, put a roof on our habitation to keep off the shower, why may we not use the means which experience has proved to be generally available, to render the lightning innoxious? The true Christian will do neither in a presumptuous spirit. He knows that the roof may be taken off by a hurricane; and that the lightning may reach his habitation whatever expedients he may use to prevent it. But having adopted such means as prudence suggests, to secure himself from danger, he may then repose in humble hope that no evil will be permitted to assail him, but such as his Gracious Preserver will render subservient to his good.

Our Lord himself, when he appeared upon earth, did not neglect such means as prudence required to secure his personal safety. On one occasion, when teaching by the sea-side, he gave directions that a small ship should wait on him, lest the multitude should throng him. And on another, he entered into a ship, obviously for a similar reason, and from thence preached to the multitude, who stood on the shore. Several instances are recorded in the life of the Apostle Paul, in which he adopted the means which prudence suggested, to escape the dangers which threatened him. Yet when his mission required the exposure of his person, no prospect of suffering could turn him aside, or shake his reliance on Divine protection.

The plain principle of action appears to be this. Such natural means, to procure the comforts, or to ward off the evils of life, as our acquaintance with the laws of nature enables us to employ, may be lawfully used; provided those means are innocent in themselves, and do not interfere with the faithful performance of our religious duties. This being done, we may rest in humble dependence on Divine disposal, to bless or to blast the work of our hands, as unerring wisdom may direct.

To come now to the point; we know that among the numerous ways in which the life of man is sometimes suddenly terminated, the lightning's stroke is one. Until about the middle of last century, this messenger of death appears to have been regarded as one over which human sagacity could exercise no possible control. But it was at length discovered that this terrific agent, and the electricity which the philosopher calls into action by his machine, are identical. Experiments, often repeated, have proved that the course of the electric fluid may be directed with nearly the same certainty and facility as a stream of water. And, in particular, that this fluid may be silently drawn away from a charged conductor by a metallic point held at a distance from it, and connected with the earth. This experiment I have often tried with unvaried success. A lightning rod is nothing else than a conductor of electricity, connected with the earth at one end, and running at the other into a point, and presented to the clouds, which are often highly charged with electricity. According to the known laws of electricity, such a metallic rod, well pointed at its upper end, and penetrating sufficiently into the earth at the other, if formed of one piece, or even of several well linked together, must

draw off the fluid from a cloud which passes near. Experience so far establishes the efficiency of these conductors, that I apprehend we have no well authenticated instance in which a building, of moderate extent, has been injured by lightning, when it was furnished with a rod of this kind, properly adjusted. But should it appear that houses or barns are sometimes burnt by lightning, after all that human sagacity can do, has been tried to secure them, this circumstance would be so far from furnishing a religious argument against the use of conductors, that it would not supply even a philosophic one. If we find the roof of a house let in the water, after the utmost pains have been taken to render it tight, we never think of abandoning the use of roofs. We necessarily suppose there is some defect in the structure, which, if discoverable only by its effect, must exist. From the known laws of electricity, a philosopher would probably arrive at a similar conclusion in the case supposed.

E. L.

"If thou canst refrain from unnecessary conversation and idle visits, and suppress the desire of 'hearing and telling some new thing,' thou wilt find not only abundant leisure, but convenient opportunity, for useful meditation."

Annexation of Texas.—The accounts from Washington on this subject are very contradictory. It is affirmed on the one hand that a treaty has already been concluded; whilst we find to-day, in a morning paper of this city, the assertion that this is not so, and that no negotiations are now making.—*Philad. Gazette.*

THE FRIEND.

THIRD MONTH, 23, 1844.

To many it may seem a matter of wonder, that any one, at this day, should be at the pains of writing, and offering to the reading world, such essays as those which appear on our pages of to-day on Insurance, and on Conductors or Lightning Rods. We deem it proper therefore to say, that the writer prepared them in the hope, to satisfy the scruples of a few pious individuals in a remote district of country, some of whom were labouring under the mistaken apprehension, that the former act was in the nature of Lotteries, and others regarded the erection of lightning rods as a withdrawal of their confidence in Divine protection. The truth of the case, in either relation, is, we think, fairly and clearly stated in the essays.

Our readers are referred to page 203 for the report made to the annual meeting of the Tract Association of Friends, held on the evening of 18th instant, in the Committee-room, Mulberry street Meeting-house. It is an interesting document, and in its details speaks well for that truly useful institution. One part in particular,—a new feature in its excellent plan of operations,—that relating to

the preparation and publication of Juvenile Books, will, we trust, in respect to its intrinsic importance, impress others as it does ourselves, and not fail to receive the liberal pecuniary support which it obviously merits.

In the afternoon of the same day, and at the same place, was held the annual meeting of the contributors to Friends' Asylum for the relief of persons deprived of the use of their reason.

Such parts of the proceedings of the Managers as they may deem expedient being ordered for publication, together with the report of the physicians, will, it is probable, have place on our pages in due course. The officers appointed for the ensuing year, are:—*Clerk.*—Samuel Mason.

Treasurer.—Isaiah Hacker.

Managers.—Joel Woolman, Isaiah Hacker, John G. Hoskins, William Hillis, Mordecai L. Dawson, George R. Smith, George C. Williams, Samuel Bettle, Jr., Jeremiah Wilts, John Elliott, James R. Greaves, Isaac Davis, Josiah Dawson, Joseph Scattergood, Charles Ellis, Jeremiah Hacker, Blakey Sharpless, Benjamin H. Warder, William Kinsey, William Bettle.

Communicated.

Collins, Brother & Co., booksellers of New York, have in press, and will publish in a few weeks, the only American edition of that valuable and interesting work, "The Memoirs of the Life and Gospel Labours of Samuel Fothergill, with selections from his Correspondence; also, an account of the Life and Travels of his Father, John Fothergill, and notices of some of his descendants, by George Crossfield. London, 1843." It contains also very interesting biographical notices of some of his correspondents, among whom may be named, Israel, James, and John Pemberton, Ellen Evans, Catharine Payton, and Anthony Benezet. It will be printed in one volume, octavo, of 544 pages, in large clear type, on fine paper, resembling the English edition as nearly as possible. Price two dollars. As the number printed will be small, those who wish to have the work, will do well to apply early to Henry Longstreth, 3 North Eleventh street, who is the agent of the publishers for the sale of the work in this city.

A Teacher wanted.

Wanted, to assist as Teacher in Friends' Select School for Girls in New York, a young woman, who can give good references, and has had some experience in teaching. Apply at No. 58 North Third street, or No. 3 North Eleventh street.

Third month, 1844.

SPRINGFIELD SCHOOL.

A notice of the semi-annual examination of this school came too late for insertion in "The Friend," the period of examination having passed. Its summer session is to commence on the 8th of the Fourth month next, under the charge of

HARVEY THOMAS,
Damascoville, Columbiana county, Ohio.

WEST TOWN SCHOOL.

The semi-annual examination will be commenced on Third-day morning, the 2d of next month, and be continued till Fifth-day afternoon.

The Boarding-School Committee will meet at West Town on Sixth-day, the 5th of the month, at 10 o'clock a. m. The Committee on Instruction to meet on the preceding evening at half past 7 o'clock.

THOMAS KIMBER, *Clerk.*

Philad., Third mo. 23d, 1844.

A middle aged man, a member of the Society of Friends, who has a family, is desirous of procuring employment as a clerk, or in any other capacity in which he could be useful, and earn a moderate compensation. Application may be made to George W. Taylor, at the office of "The Friend."

Third mo., 1844.

When remittances are made for this Journal by mail, and acknowledgment is not duly received; after sufficient time has been allowed, considering the distance, say from two to three weeks, another letter should be forwarded with the information; which, if prepared, and handed to the post-master to sign, he may lawfully frank. In all cases, letters of business should be directed to

GEORGE W. TAYLOR,
No. 50 North Fourth Street.

Library of Friends of Philadelphia.

We are requested to say that the committee who have charge of this Institution, not having completed the arrangements at the new Library Room, it will not be open for the delivery of books until Seventh-day, the 30th instant.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—George R. Smith, No. 457 Arch street; George G. Williams, No. 61 Marshall street; Joseph Scattergood, No. 215 Pine street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

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PHILADELPHIA.

THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Continued from page 202.)

PRAYER.

Prayer is a duty inseparable from the life and growth of a Christian. Whenever he is upon the watch, it is the clothing of his spirit. He cannot maintain the watch against the insidious machinations of his unwearied enemy, without the constant aid of the Holy Spirit. This Spirit, which reminds him of his need of holy aspirations to the throne of grace for preservation, and for forgiveness of his mistakes when off the watch, influences and prepares his heart to breathe forth fervent desires before the Lord, for strength to stand against the wiles of the devil, that he may be built up and preserved upon the Rock Christ Jesus. When through Divine love he is made sensible of the Lord's holy presence, prayer or praise arises in his soul; and thus he is permitted to hold communion with the Father of mercies, the God of all consolation. But it is only through the Spirit of our Holy Intercessor and Advocate with the Father, that the heart is thus influenced, and enabled to put up availing prayer. None need doubt that this indispensable qualification will be furnished if they humbly seek it, and are obedient to the Divine will in this and other duties.

At those seasons of Divine visitation, when the convictions of that grace which strives with all to save them, are pressing upon the rebellious transgressor, as they are yielded to, a cry for mercy and forgiveness, is raised by the Holy Spirit in the heart, which will reach the gracious ear of Him against whom they have sinned, and will be accepted.

Were the command of our Lord to "watch and pray continually," lived up to, there would be no formal prayers; and where that is not regarded, formal prayers will not avail as a substitute. Many of our early Friends had been educated in the habit of "saying their prayers," as it is termed, at stated periods; and when it was given them, in the light of Christ Jesus, to see their own conditions, and

that he required a thorough change of heart, they were convinced that those customary prayers, in which the spirit of supplication was not poured forth from on high, upon the individual, would not avail any thing, and they were restrained from the practice and from teaching them to their children. They clearly saw and felt, that He only to whom the apostles applied, could teach them how to pray, and what to pray for; under his guidance their lives became lives of prayer and watchfulness, and many of them attained to an extraordinary growth and fixedness in the blessed truth.

Like the qualification for gospel ministry, we have always believed that the putting forth of the Shepherd of Israel is requisite for the duty of vocal prayer in our religious assemblies, a service in which the spiritual worshipper can fervently and cordially unite, when it is performed under the anointing of the Holy Spirit. It is one of the most solemn acts in which man can be engaged, and when prostrated in the presence of the great I AM, our words should be few and weighty. We would carefully avoid discouraging any from a faithful compliance with this duty, when Divinely opened to them; but there is need of caution, lest any fall into a habit of kneeling in meetings, as though they could hardly be commenced or concluded properly, without vocal addresses of this nature. Such a practice tends to lessen that reverence and holy fear, which all ought scrupulously to maintain in approaching the sacred presence; and meetings are greatly injured by such unauthorized communications,—sometimes running into lifeless declaration, and also asking amiss, which bring death over a meeting instead of life, and eclipse the excellency of the gift of prayer.

May all then be watchful and attentive to the gentle intimations of our holy high Priest, who will clothe with deep humility and awe; and when he sees it proper, will grant to his servants the spirit of supplication, and strengthen them to offer living prayers, with the spirit and with the understanding also, which will find acceptance with him, and tend to the refreshment of his church and people.

WAR.

It being the nature and design of the Christian religion, to subject the angry and revengeful passions of human nature to its benign influence and government; those who have fully submitted to its transforming power, must necessarily be redeemed from the spirit in which wars and fightings originate. The gospel of Christ breathes peace on earth, and good will to men,—and the precepts of its

Divine Author entirely preclude the indulgence of a disposition which would resent an injury or inflict one upon a fellow-creature. Ye have heard, says he, "that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." If then we would be children of God, and joint heirs with Christ, we must love our enemies instead of hating them,—do good to them, instead of injuring them; and not seek to avenge ourselves for wrongs which may be inflicted upon us.

It is also worthy of our serious consideration, that in our Lord's instructions on the subject of prayer, we are taught that the measure of the forgiveness which we receive from our heavenly Father, will be that which we exercise toward our fellow-men. "Forgive us our debts,—as we forgive our debtors." "And when ye stand praying, forgive, if ye have aught against any, that your Father also, which is in heaven, may forgive you your trespasses." "But if ye forgive not men their trespasses, neither will your heavenly Father forgive you." Thus it is evident, that the spirit of the gospel is that of universal love and forgiveness; and wherever these plain and unalterable commands of Christ are duly regarded, strife, malevolence and discord, must come to an end; "violence will no more be heard in the land, wasting or destruction within its borders;" but the prediction will be fulfilled, "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." When we contemplate these blessed effects of the religion of the Prince of Peace, and contrast them with the fierce and cruel passions which rage upon the battlefield; the injuries inflicted by man upon his fellow; how many immortal spirits are hurried, unprepared, into an awful eternity,—guilty perhaps of a brother's blood; the cry of the mourning widow and of the bereaved orphan; how mournful is the prospect, and how deeply is it to be deplored, that any of the professors of the Christian name should countenance a system, so directly opposed to the precepts of Christ, and so offensive in the sight of heaven.

Although our portion of the land has been long exempted, through Divine favour, from the desolating scourge of war, and the members of our religious Society have not been

called to suffer as in former years, in support of our testimony on this subject,—yet we greatly desire, that in this day of ease, we may not become indifferent to its importance, or in any degree relax in its faithful maintenance. We feel a fear, lest some among us, for want of due consideration, may be induced to pay those pecuniary demands, which are exacted by the laws, in lieu of military service, or connive at, or encourage the payment of them by others,—a practice highly discreditable to any making profession of the truth, and against which we feel bound to bear our testimony. However remote the connection may seem, between the payment of such a fine, and the cruel operations of active warfare, they are parts of the same iniquitous system. The exaction of such fines, is also an infringement of our liberty of conscience; inasmuch as it requires us to pay for the exercise of a religious scruple, the free enjoyment of which is a natural and inalienable right. We are therefore engaged again to press upon all, the upright and faithful support of our testimony in this respect; and where a restraint or imprisonment is the consequence, to bear it in a meek and becoming spirit, so as to evince that we are actuated by religious motives. Meetings are enjoined to be careful annually to collect and forward such accounts, agreeably to ancient usage.

SLAVERY.

We wish, repeatedly, to call the attention of Friends, to the righteous testimony which our religious Society has long borne against holding our fellow-men in bondage. When we remember that the victims of this system of wickedness and cruelty, are our brethren; children of the same universal Parent; for whose souls Christ died as well as for ours, and that they are designed to be fellow-heirs with us of immortality and eternal life,—the sufferings, the degradation, and the wrongs they endure, cannot but awaken our sympathies, and incite the inquiry, what the Lord is calling for at our hands, in their behalf. The sin of slavery, with its multitude of attendant evils, hangs as a dark cloud over our land, and portends the approaching infliction of Divine judgments. We continue to feel an unabated concern for the spread of the testimony against slavery in the earth; believing that as the spirit of the gospel is suffered to prevail among the professors of the sacred name of Christ, it will bring with it peace on earth, and good will to men, without distinction of nation or colour:—"will loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Our forefathers engaged in this concern, under the constraining influence of religious duty and a sense of justice; and as they endeavoured to prosecute the work with a steady reference to the guidance of "the wisdom which cometh down from above; which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy;" it pleased the Lord eminently to bless the labours of the Society. Knowing that times and seasons are

not at our command, but are in the hand of Him who can turn the hearts of men, as a man turneth a water-course in his field, they endeavoured, in their public labours for the promotion of this worthy cause, to feel the way open; to watch the pointing of the Divine finger, and to move in his fear and counsel. Thus they were preserved from rash and imprudent action; from intemperate zeal, and from being swayed by animal excitements, which often impel those who yield to their influence, into measures, which, instead of promoting, retard or frustrate, the objects which they professedly have in view.

When a fierce and angry spirit is indulged, even in opposing what is glaringly wrong, it raises a correspondent feeling in those against whose conduct it is directed; and closes the mind against the force of those arguments, which, if presented in the meek and gentle spirit of the gospel, would probably produce conviction.

We would caution all our members to beware of a spirit of this description, on the subject of slavery; and to take care that in the anxiety to be doing something,—political motives, party feelings, unsound principles, and other influences equally at variance with a right exercise of mind, be not mixed up with it; to the great injury of the cause, and of the individuals who suffer themselves to be drawn into such coalitions.

While, therefore, we would encourage all our members to dwell under a lively feeling of the wrongs of our fellow-men, and of the enormity of the system by which they are enslaved and oppressed,—we believe their safety and preservation as individuals, and the progress of this righteous testimony, so far as respects our religious Society, very much depend upon their keeping within its bosom in their efforts to promote it; and carefully attending to the unfoldings of duty in their own breasts, by which they would be kept from joining in associations, or engaging in measures, which, however plausible they may appear, would endanger their growth in best things, and their stability and usefulness as members of the body.

TRADE AND LIVING.

We believe the call of the Lord is renewedly extended to us as a people, at the present time, to come back to the example set us by our primitive worthies, in regard to moderation in trade and business, and simplicity and humility in the style and furniture of our houses,—in our manner of living, and in dress, address and demeanor; that so we may again faithfully uphold our testimony in these respects, in support of which they underwent much reproach and suffering.

Their eyes being directed toward an enduring inheritance, and their hearts set upon things above, they sought not after greatness in this world, but passed the time of their sojourning here in watchfulness and fear, and in great simplicity of heart, as well as of living and demeanor; endeavouring by their integrity and uprightness, and the purity of their example, to reach the Divine witness in all, and to promote the love of truth and right-

eousness among men. In minds thus bent on seeking a more glorious inheritance than the things of time can afford, the love of the world could have little influence. They were bright examples of justice, of moderation in business, in their houses, their dress and language, and of the self-denial which the gospel enjoins, in all their conduct and conversation.

But, dear Friends, has not a departure from this simplicity and heavenly-mindedness, led many among us into the love and eager pursuit of the riches and honour of the present world; producing the fruits of pride, emulation, and a love of grandeur; bringing in many imaginary wares and foolish fashions; to satisfy which, has led into hazardous speculations, and a pursuit of business, incompatible with our holy profession; which has engrossed the time and talents, so as to leave but little of either, or of inclination, to attend to the momentous concerns of religion, to the right education of their children, or the promotion of the welfare of our fellow-men. The mind thus absorbed and encumbered, is unfitted for religious thoughtfulness, as well as religious service; and for breathing daily after the spiritual riches, which are enjoyed in humble communion with God.

We believe that the pecuniary distress which prevails so extensively over our country, and those convulsions which have swept away from many, a large portion of their property, are dispensations permitted by infinite Wisdom, to show us the vanity and uncertainty of all temporal possessions, and to turn the minds of the people to the necessity of endeavouring to lay up treasure in heaven, "where neither moth nor rust corrupts, and where thieves do not break through and steal."

Fervent is the solicitude we feel, that we may all "hear the rod, and him who hath appointed it;" and be deeply engaged to have our affections weaned from the perishing things of this life, and fixed upon that which is to come. Thus would our desires be moderated, and our wants circumscribed by the limitations of the holy truth; pride, avarice and ambition, would be laid in the dust, and we should be constrained, by the love of God shed abroad in our hearts, to seek first the kingdom of heaven, and the righteousness thereof,—in the humble reliance, that He who knoweth what things we have need of before we ask him, will not fail to grant them unto us. In this lowly, humble state of mind, the desire to accumulate money, or to make an appearance in the world, corresponding with others, would be mortified and subdued; and as the meek and self-denying followers of Him, who, though Lord of all, had not whereon to lay his head, we should be contented with that simplicity and moderation which comport with our Christian profession, and receive with grateful hearts, whatever our heavenly Father saw meet to dispense.

May such as have lost much of their earthly substance, endeavour to profit by the dispensation, as a fatherly correction from the hand of Him, who afflicteth not willingly; and cheerfully accommodate themselves to the

change in their circumstances, by a corresponding reduction in their expenses, rather than seek to recover what they have lost, by an undue extension of business.

We affectionately and earnestly warn all to "take heed and beware of covetousness, which is idolatry;" whether it be in making haste to be rich by embarking in large business, or by indulging a penurious and hoarding disposition in a smaller way. It is a saying which experience abundantly verifies, that "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

One of the great deceptions to which mankind are liable, is looking for happiness where it is not to be found; and being ensnared by the love of the world, and the deceitfulness of riches, they miss the true enjoyment, as well as the great object, of life, which is only to be found in the love and service of God.

May all then abide under the daily cross, whereby the earthly mind, which hath its delight in the pleasures and treasures, and fashions of the world, may be crucified; that being redeemed out of these things, which so manifestly hinder the progress of the soul heavenward, we may become, more and more, a serious and self-denying people, adorning the doctrine of God our Saviour in all things.

(To be concluded.)

Reminiscences of the late Flood in Delaware County, Pennsylvania. By J. J. M.

The fifth of the Eighth month, A. D. 1843, will be a day long to be remembered in the annals of Delaware county, as remarkable for the greatest deluge of rain, and highest inundation, that was ever known in the memory of its oldest inhabitants, or that tradition gives any account of;—remarkable for the sudden manner of its approach, for the destruction of human life and property, and for the *Providential time* at which it occurred. The fore part of the day had been showery at intervals, until about 2 o'clock P. M., when an incessant rain commenced, which continued about three hours, the rain falling in torrents; comparable to sheets of water poured out of buckets, rather than in drops. The heaviest body of water fell in the county of Delaware, embracing a section of about sixteen miles long by nine miles wide: through which passes four large mill streams, on which were erected a large number of cotton and woolen manufactories, grist-mills, saw-mills, &c. The writer of this proposes giving a short account of some of the most prominent incidents connected with this unparalleled freshet, most of which have been obtained by personal observation, or received from persons who were actors or eyewitnesses to what is here related.

The afternoon was at times very dark: one current of wind was driving the clouds from

south-west to north-east, and a counter current driving another set of clouds in the opposite direction, at the same time. This was observed by the writer, who was on one side of the storm; while in the centre of the county, where the heaviest rain fell, it was accompanied, in places, by a heavy tornado, which prostrated trees towards every point of the compass, showing that to be in the line of the centre of the storm, which passed over the county from south-west to north-east, in the direction of the city of Philadelphia. Subsequent information realized the fact, that these three eventful hours had produced consequences, disastrous in the extreme; and fruits of years of toil and industry, had been in a few moments all swept away. Manufactories, mills, dwelling-houses, dams, bridges, and improvements of all kinds, along our main streams, were carried down the impetuous torrent, or tumbled into heaps of ruins; and nineteen of our fellow-citizens—embracing the infant in its loveliness, the father and the mother, in the prime of life, and the man with grey hairs—were alike overwhelmed and perished in the destroying element. Many others met with hair-breadth escapes, and when human aid appeared to be no longer available, were saved as if by an interposition of Divine Providence.

It being the last working day of the week, the operatives in the manufactories—many of whom are young women and children—had retired to their homes at four o'clock, at which hour they stop on this day, which no doubt was the means of many lives having been saved, as on other days they would have been in the mills, and from the rapid approach of the torrent, their retreat would have been cut off, until the demolition of the buildings would have involved them in one common ruin. From five to eight o'clock P. M., the water continued to rise in Chester creek: but from six to seven o'clock, perhaps, was the period when the greatest amount of injury was done—in Crum and Darby creeks, it was an hour or two later in rising, and also subsiding. At one place on Chester creek, the water rose in perpendicular height more than *thirty-two* feet above its usual level, and was about eleven feet higher than was ever before known: while on Ridley creek the height was seven feet, and on Crum creek six feet above the height of any previously known freshet. Who can calculate the consequences if it had taken place a few hours later, when the inmates of the different dwellings along the streams had retired for the night, and been sunk in deep sleep! The suddenness of its approach will be hereafter noticed. But the visitation, awful as it was, was mingled with mercy.

The attention of the writer, who resides about one-fourth of a mile from Chester creek, was first turned to the subject, between six and seven o'clock in the evening, by hearing an unusual roaring, and subsequent information that the creek was very high. On hastening towards it, the first glance from an elevated piece of ground, rendered it certain that a remarkable rise of the waters must have taken place, and not until I approached as

near as possible to the *water*, which was so far from the edge of the creek, could I realize any thing like the reality. A vessel had just passed down with two men on board, whose cries for assistance were distressing. The bridge across the creek at Flowers' mill, had passed by, and upon hastening forward, I learned that my neighbour, W. G. F., was in imminent peril—being up a tree some distance from land, with no hope of present succour. He had gone with some of his men, to secure some lumber in anticipation of a rise in the creek, to do which, he had to cross the bridge over the mill-race. After accomplishing his purpose, and being ready to return, he found the water rising in a small run, which rendered it inconvenient to return by the way he came, and he proceeded up a meadow, about one hundred and fifty yards, where another bridge crossed the mill race, to the side on which was his dwelling. This meadow is elevated several feet above the level of the creek. After proceeding about three-fourths of the distance, to his utter dismay, he beheld a body of water rolling down the meadow, extending from the race back on his right to the opposite side of the creek on his left, fully three feet in perpendicular height!

To retreat was utterly impossible. He was immediately caught off his feet, but providentially caught hold of a grape vine, of which he continued his hold as the water rose, until he caught the limb of a tree, and finally succeeded in getting into the top. It was a wild cherry, in the immediate vicinity of which was a cedar. As the water rose, he climbed from the lower to the higher tree. After remaining about three-fourths of an hour, a large quantity of rubbish having accumulated on the upper side of the trees, they gave way, and it passed over him, bruising him badly, and burying him for some time under the water. He held fast to the tree, until it rebounded and raised his head above the water; he then let go, and after floating about thirty yards, caught hold of the limbs of the tree on which he was now standing. A poor woman, whom he met as he passed up the meadow, contrary to his remonstrances, proceeded on and perished. Upon arriving at the place, the scene was truly awful. The impetuous torrent was rushing onward, carrying every thing before it—trees, parts of buildings, machinery, furniture, and in fact almost every thing to be found about a house or mill, were rushing forward with great rapidity; perhaps fifty trees, within view, had been uprooted; and a fellow being suspended a few feet above the flood, in the limbs of a tree, equally liable with the others to be carried away, the water still rising, and approaching darkness rendering objects more and more indistinct—formed a scene painful in the extreme.

Professor F., of Philadelphia, who had that day arrived in the neighbourhood to make a temporary sojourn, and a few of the poor men who had been driven out of their houses by the inundation, were standing on the bank, anxious to render that assistance it was out of their power to bestow. After a consultation, the conclusion was come to that the only feasible means that offered, was to wait until the

waters commenced subsiding, and then to obtain a long rope from one of the tenements, that was now rendered inaccessible. In the mean time, marks were made to observe the progress of the waters.

About 8 o'clock, the gratifying fact was ascertained, that the flood had been at its highest point, and was receding; and it was announced to the sufferer, whose voice could be heard above the roar of the waters. In the course of another hour, the desired rope was obtained, carefully coiled up, and Abner Wood, a resolute man, having secured one end to his body, while the other was *payed out*, swam to a tree immediately above, and finally succeeded in reaching the desired situation. The rope on the shore was then brought down opposite, to make it as short as possible; the *shore end* was secured to the body of the rope, and by those in the stream pulling it towards them, both ends were obtained. Tying one end to each of them, they were separately drawn on shore, and the suffering man was restored to his anxious family.

To add to the impressiveness of the scene of this eventful evening, on our return home, a large barn, that had been struck by lightning, illuminated the horizon, and the moon suddenly breaking for a few moments through the clouds, formed a splendid and beautiful lunar bow, that spanned the northern portions of the heavens—an emblem of promise and mercy, surmounting the scene below.

(To be continued.)

For "The Friend."

THEY ARE GONE.

The sod is over *Jordan's* grave,
The mighty and the strong,
Whose gospel power like ocean wave,
Resistless poured along.

The tongue so deeply eloquent,
Shall plead with us no more,
Save when by memory's aid is lent
The warning preached of yore.

Where's *Cresson's* plaintive energy,
That waked the full heart's flow,
As witnessed many a toll-tale eye,
Of thoughts that throbb'd below?

Ah! hear ye not her pleading,
For Him she loved so well?
To thoughtless souls unheeding,
List how her accents swell!

Our *Collins* loved has passed away,
Ann *Edwards* sought the sky,
O'er *Mary Stewart* the night winds sway,—
Their "record is on high."

Where are those upright pillars strong,
The princely, noble train,
Who in our temple here so long
The ark did well sustain?

Oh, while their spirits wrestled still,
The dew of heaven came down,
And we have known it to distill,
And our assemblies crown.

If then upon their food we fed,
Upon their labour built,
If now we know a lack of bread,
Their hands are clear of guilt.

The *Lord of Jordan* is our Lord,
If rightly we apply,
And *Cresson's* Saviour can afford
An ever-fresh supply.

The staff of *Collins* now has power
Support and strength to yield,
As when it bore in evening hour,
The patriarch in the field.

The gift of true discernment still
The Holy Spirit sheds,
Where bows the anointed heart and will,
As on departed heads.

Ye, who now fill their stations high,
Arise ye from the earth,
For cleansing to that fountain fly
Whence they derived their worth!

A portion of their spirit now,
A precious remnant feel,
And faithful ones with ardour glow,
To emulate their zeal.

Ye, still the gospel tidings break
Upon the willing ear,
Ye, some their firm abidings make,
Where judgment dwelleth clear,
Above the mists that dim the sight
Of those who dwell not in the Light.

Oh, may the Master spread our coast,
And gather back the strayed and lost.

Haddonfield, N. J., Third mo. 14th, 1844.

THE FRIEND.

THIRD MONTH, 30, 1844.

Of the very remarkable storm of wind and rain, and consequent freshet which visited this city and the country between it and Chester in the eighth month last, we gave a cursory sketch soon after the occurrence. In the present number we have commenced the republication of an article, headed "Reminiscences of the late Flood in Delaware County, Pennsylvania," which originally appeared in the *Courier*, of this city, and was prepared, as we are informed, at the invitation of the editor of that paper. The author's residence in close proximity to the scene of desolation, placed him in the capacity of an eye-witness to much of that which he describes, which, together with the pains he bestowed by personal inspection, and in making all needful inquiry, has enabled him to present a truly graphic representation, sufficiently in detail, of that memorable and awful conflict of the elements—authentic, beyond a doubt, we may say, from our knowledge of the writer, and the most correct of any that has been published. Even at this late period, we cannot but think our readers generally will be interested in the perusal, and, moreover, we deem it but proper that an account thus circumstantial and accurate should be transferred to our pages, merely as matter of record for future reference.

A rope has been manufactured at the ropewalk of George I. Weaver, in this city, for an inclined-plane of the Portage rail-road, of 6600 feet, nearly one and one-half mile in length, and eight and a half inches in circumference, weighing 40,000 pounds. It is without splice or lacing, is composed of four hundred and eighty single yarns; and which, in one continuous line, would have extended nearly one thousand miles; and is probably the largest perfect rope that was ever made.

TRACT DEPOSITORY.

The Depository of the Tract Association of Friends will be opened at the new building, No. 84 Mulberry street, on the 1st of next month. The change of location having rendered it necessary to change the agent, Joseph Snowdon has been appointed to that office.

BIBLE ASSOCIATION.

The stated annual meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry street Meeting-house, on the evening of Second-day, the 15th of Fourth month, at 8 o'clock.

SAMUEL BETTLE, Jr., Sec'y.

WANTED

An apprentice to the Drug and Apothecary business. One who has some knowledge of Latin would be preferred. Apply at this office.

WEST TOWN SCHOOL.

The semi-annual examination will be commenced on Third-day morning, the 2d of next month, and be continued till Fifth-day afternoon.

The Boarding-School Committee will meet at West Town on Sixth-day, the 5th of the month, at 10 o'clock a. m. The Committee on Instruction to meet on the preceding evening at half past 7 o'clock.

THOMAS KIMBER, Clerk.

Philad., Third mo. 23d, 1844.

A middle aged man, a member of the Society of Friends, who has a family, is desirous of procuring employment as a clerk, or in any other capacity in which he could be useful, and earn a moderate compensation. Application may be made to George W. Taylor, at the office of "The Friend."

MARRIED, at Friends' Meeting, Contentnea, Wayne county, North Carolina, on Fourth-day, the 13th of Third month, NEEHAM T. PERKINS, son of Samuel and Rachel Perkins, to SARAH W. DAVIS, daughter of Ezekiel and Absilet Davis, all of the same place.

DIED, in Burlington, N. J., on the 15th of Second month, MARY L. THOMAS, daughter of Robert Thomas, in the twentieth year of her age. The disease which terminated her life was rapid, yet so gentle that it was difficult to realize the approach of the undeniable messenger. She passed through much conflict of mind in arriving at a state of resignation, but He who came to his disciples whilst they were toiling on the boisterous sea, and calmed the tempest, condescended in his loving kindness to be her pilot, and whispered to her trembling spirit, "It is I, be not afraid." It was her blessed experience also, to receive him on board, and soon to arrive at the desired shore.—Thus was she prepared to lose her hold on earth, and, under a deep sense of unworthiness, to place her trust alone on her dear Redeemer—affording to her bereaved friends a precious evidence that Divine Goodness supported unto the end.

—, suddenly, on the 20th ultimo, of pulmonary apoplexy, at his residence in the city of New York, EDMUND HAVILAND, in the 46th year of his age. Although hastily summoned from works to rewards, his friends have the consoling belief that he was one of those "blessed servants" who, when his Lord came, was "found watching."

For "The Friend."

HANNAH INGHAM.

Hannah Ingham was born in Bucks County, Pennsylvania, in the year 1788. She was of a lively disposition of mind, with great quickness and keenness of observation; ready to engage in new enterprises, and very zealous in whatever she undertook. The possessor of such a character, unless regulated by Divine grace, is apt to go far astray from the paths of true piety and holiness. Thus it was with Hannah. In the days of her unbroken health and spirits, she did many things which afterwards caused her great sorrow and distress of mind.

In the fall of 1796, about the time she completed her thirteenth year, the Lord, in tender mercy, laid the hand of affliction upon her. Her health declined, and in this season of weakness and suffering, she found repentance, and the forgiveness of her sins. The sense of this enabled her to bear all her trials, not only with patience, but with cheerfulness also. Having found the Lord Jesus Christ a true comforter on the bed of sickness and sorrow, she continued to love him, when her bodily health was restored. This did not take place till the spring of 1798. She then sought by reading, and by asking questions of those who were older and wiser than herself, to improve her mind, and store it with useful knowledge. But though eager in this pursuit, she did not let it interfere with her more important duty,—that of preparing for the kingdom of heaven. She was frequently found sitting alone,—her countenance bearing witness that she was seeking in silent waiting upon the Lord, for the directing and purifying influence of his Spirit. On such occasions she was serious, but not gloomy; and when disturbed, by others coming in, would immediately rise, and seek to perform some kind office towards them.

Her father being dead, her mother found it necessary to place several of the children with their Friends, to be properly brought up and educated. Three of them were younger than Hannah, and she was religiously concerned for them, that they might, in early life, be found seeking the Lord for their portion, and increasing in the love of Truth and virtue. Her attention was great in waiting on, and endeavouring to alleviate the sufferings of the members of the family, who were sick or afflicted. Her tender mind was also deeply concerned for the comfort of the brute creation, and her desire was often expressed, that they might be treated with kindness and care.

On one occasion, sitting by the bed-side of her mother, reading in the New Testament the account of the sufferings of the dear Redeemer, she wept much, and could not proceed. To an inquiry, what ailed her, she replied, "O! my dear mother, I was condemning those wicked ones for persecuting our dear Saviour, notwithstanding all the love he had shown to them;—but Oh! how was my heart smitten with the thought, that I was doing the same every day of my life. His Light has followed me, and shown me the way I should go, but I have thought too often that these were little things. But they appear

great things now, because they were forbidden by my dear Redeemer."

Her mother was at this time sick, and Hannah, whilst waiting on her, had many religious conversations. At one time, she said, "I have a hope that I am not forsaken yet, in that the way is still shown me. O! that I might be enabled to follow it aright." At another time, "O that I was able to turn the hearts of all my brothers and sisters to love." In this sweet frame of mind she spent many wakeful nights, whilst attending to the wants, and endeavouring to cheer and support the mind of her afflicted mother.

On the 22d of Tenth month, 1798, she was taken ill. She bore the pains of her disease with exemplary patience, exhorting those about her to be cheerful and thankful that it was no worse with her. At the commencement of the illness, she said, "This sickness I know is for some good purpose; and if I am favoured to recover, it will teach me to live in more love to my friends than I have done. I have no desire to live here for any other purpose than to mend my life, and be a help to you all."

At one time she petitioned thus, "O Father! if thou wilt be pleased to restore me, I will praise thy name forever more. It is thou alone can give me help; and in thee alone do I put my trust."

Feeling some relief, and having a prospect of being restored to health, an awful consideration clothed her mind, and she said, "I fear if I should get well again, I shall not be thankful enough; this world is so ensnaring. My dear Redeemer! I do not want to live, but to enjoy thy light, love, and goodness. If thou wilt be pleased to relieve me, a poor creature, I will praise thy name forever more; but thy will, not mine, be done."

Her disorder again increasing, she said, "O Lord! have mercy upon me. If it is thy holy will, I am willing to go, and leave this scene of misery." She exhibited a sweet resigned state of mind, as she gradually grew weaker, and near the time of her departure, softly said, "Sweet Jesus! I am coming to thy arms, to sing thy praise forevermore."

She deceased the 4th of Eleventh month, having but just completed her fifteenth year.

For "The Friend."

Articles of the Past.—No. 10.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. None outside imitations of the best actions of the best men, will never advance the labourer one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 206.)

Warner, after the close of the convention, thus writes to H. D., of Philadelphia.

Sixth month, 27th, 1792.

"Dear Friend:—I should have written thee before this, I believe, had not William Savery been here, and received some account how matters went in our convention. I have been uneasy since that I had not written, thinking it was incumbent on us to have done it. I believe I attended them every day through their sittings, except one day, and I am very

strongly suspicious that ——— knew that was our meeting day, as he then moved that the blacks should be prevented by the constitution from purchasing real property. His conduct respecting the blacks, and the conscientiously scrupulous against arms, induced me to believe that he was as great an enemy to the cause of righteousness as was in that body. I told him so in a letter delivered him myself the last day. I told him those that came the nearest the Truth, who professed it, and were not in it, were its greatest enemies.

"They have expunged the article respecting the militia, and altered the first respecting conscience;—confining liberty of conscience to what they call worship. I called *Coram* out just after he had spoken on this subject, and queried who gave him power to limit and square the rights of other men's consciences within such limited bounds. I told him it was necessary to vary his expressions, for if he limited the rights of conscience, he was an usurper. The rights of conscience were sacred. I called out several of the Presbyterians, and told them, if Presbyterians would only give Quakers as good a government as a Quaker gave presbyterians more than a century back, we should not complain. That after they had such a length of time to improve and reform, I was sorry to find that the seeds of persecution were manifest more within the limits of Penn's lines among the Presbyterians, than in any other part of the United States. I asked liberty to speak among them on this subject in convention, which was readily granted. I let them know that I hoped we were prepared to receive their determination, be it as it might. I believed it was not likely to put us in a worse condition than we had been in. If they would oppress tender consciences, a curse instead of a blessing would be likely to attend their fines and penalties; but our consolation would be, that we had discharged our duty.

"A motion was made, near their conclusion, that no slave should be exported from, or imported into the state. This made some warmth. The Sussex members picked up their hats, and run out. There was then but seventeen would vote, eight for, and nine against the motion. It was ill-timed, and I did not promote it.

"I wish to send the paper I read to thee and Thomas Morris, for the consideration of Friends; circumstances call for something being done in some way. This business* continues, and the clamor against me in Maryland increases. What will the issue be?"

Being on a committee of the Quarterly Meeting at the "Head of Sasfras," he on 6th of Eighth month, addressed a letter to H. D., of which we extract the following:—

"Had it not been that the business I am now on interfered, I should have been at your Quarterly Meeting. I want the consideration of Friends on some of my performances. My conflict, on account of the poor blacks, is as great as ever,—and a small addition thereto

* Internal traffic in slavery.

is by a great man living in Maryland, by will, leaving me four of his favourite negroes, (the will being made before the law was passed lengthening freeing by will). One of them coming to me with a letter from the executor, was taken up by a tavern-keeper, tied and kept all night, and next day robbed of his money, of which I have clear proof. The negro had a clear and sufficient pass. * * *

My eldest daughter Elizabeth hast left me since thou wast down. She is married to Clayton Cowgill, eldest son of our valued Friend John Cowgill, deceased. It was agreeable to me, yet I found it a great thing to give up to parting with my child. What would I do then, if I was a negro, and had a daughter carried from me to Carolina?"

A concern on account of the traffic in slaves carried on in Maryland, particularly in the counties on the Eastern shore, had often engaged the attention of Warner Mifflin, and in the summer of this year, 1792, the subject was taken up by the Southern Quarterly Meeting, and an address prepared to the Legislature of Maryland on the subject. This having been presented to the Meeting for Sufferings in Philadelphia, and approved, was afterwards laid before the body to whom it was addressed.

Being appointed by the Yearly Meeting of this year, 1792, one of a committee to unite with the Meeting for Sufferings, in considering the state of the inhabitants on the western frontiers, who were suffering from the murdering and devastations concerning the Indians, Warner spent most of the Tenth and Eleventh months in Philadelphia. The sub-committee, of which he was one, prepared an address for the Congress of the United States, strong, and yet respectful, urging upon them the necessity of doing justly to the Indians, as the only proper remedy for the distress which was spreading amongst their constituents to the West. Whilst in Philadelphia, Warner drew up a memorial to the general government, then sitting in Philadelphia, and with the sanction of his Friends, forwarded a copy. It was as follows:—

"THE MEMORIAL OF WARNER MIFFLIN,

"To the President, Senate, and House of Representatives of the United States.

"He that ruleth over men must be just, ruling in the fear of God. 2d Samuel xxiii. 3.

"Having for a long time felt my mind impressed with a religious engagement on your account, and a belief, that if measures are not taken to redress the wrongs, and alleviate the sufferings and oppressions of the African race in these states, the Almighty will manifest his displeasure in a more conspicuous manner than has yet appeared; these considerations excite me, in his fear, earnestly to solicit, and solemnly to warn you, to exert your power and influence, that right and justice may be done in this important case.

"I have also been affected with the following declaration of the prophet, Ezek. iii. 20, 21; 'When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall

die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand.' Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.'

"Now I cannot view the declaration made by the first Congress, in substance to amount to any thing short of a solemn covenant entered into with the God of heaven, and the whole earth, viz., 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, &c., and which remains obligatory on the present Congress so to consider. How then have those rights become alienated, that Americans should be permitted to continue to ravage the coast of Africa, thereby promoting murder, pillaging, plundering, and burning its towns, and enslaving its inhabitants? And in the United States, while some of those very men, who, by their own hands, subscribed the aforesaid declaration, remain in the Supreme Legislature, that avaricious men should be permitted to pass through the country, steal, buy, traffic, barter and exchange the blacks, as though they were indeed brute beasts, separating husband from wife, parents from children, even mothers from infant babes; yea, from all that is dear to men in this world, except life; and indeed that also, as there are divers instances of their being murdered. Others in iron fetters, are huddled into gaol, until the number wanted is collected, then stowed into vessels for transportation to foreign ports, and sold into perpetual slavery, not permitting a parting leave between the nearest ties of nature.

"My soul now revolts at the infernal crime committed against innocent persons, without provocation. Oh, let me now beseech you, not to think it too much degradation for you to reflect, was this the lot of one of your beloved delicate wives, your tender babes, or near relatives, how then would you feel!

"Do not you with me believe, that there is a God of justice, who will finally recompense unto all men according to the fruit of their doings; and that he doth, at one view, by his all-penetrating eye, behold the actions of men over the face of the globe? If so, how do we think he will look on the rulers of this land, when he beholds many of them faring sumptuously every day, living in ease and fulness, and at the very time that they are inventing unto themselves instruments of music, and spending their precious time in vain theatrical and other amusements, remember not the afflictions of their suffering African brethren, who, in this country, may be loaded with irons, under all the pangs of sorrow the human heart can be capable of enduring, for no crime whatever, but because it pleased God to suffer them to come into the world with a black skin. Will this not make him your enemy, who is a God that is no respecter of persons?

"I crave your serious attention to this important subject; and that while you may feel

an animated warmth on your minds, when engaged respecting the natives of this land, you suffer a turn of thought respecting the conduct of Americans in Africa, and in this country also, towards Africans. See if any savage cruelty of the natives can exceed that of the white people towards the Africans, considering our superior advantage of civilization, under the light of the gospel. Let us consider we are informed, that the measure we mete to others is to be meted to us; and likewise, that we may so conduct, as never to feel the effects (in the full extent) of the declaration of the Almighty formerly delivered to a highly favoured people, in failure of complying with their covenants and engagements, viz. Jer. xxiv. 17, 'Behold I proclaim a liberty for you, saith the Lord, to the sword, to the famine, and to the pestilence.'

"Is there not reason to acknowledge, that we have seen in some measure fulfilled a part of the first? are there not traces of the second? and do we not acknowledge, that all three are subservient to Almighty power! and has our nation fulfilled its covenant? Oh! my countrymen and fellow-citizens, be serious on this subject, and allow me the liberty of a free expostulation with you. I feel for the welfare of my country, and my fellow-citizens, every one of whom I love; and believing myself every way equally interested with the largest part of your body in the welfare of my country, I hoped you would allow me freely thus far to relieve my pained heart, who feel so much on account of the barbarous cruelties exercised on an unoffending people, (which I am persuaded you generally have not a full conception of,) that under an apprehension of duty I have attempted in this manner to address you; being with sincere desires for your welfare,

"Your real friend,

"WARNER MIFFLIN.

"Philadelphia, 23d Eleventh month, 1792."

(To be continued.)

For "The Friend."

CLOSET EXERCISES.

Affectionately addressed to my Fellow-Professors.

"For he said surely they are my people, children that will not lie, so he was their Saviour."

Dear Friends:—We, as a religious Society, are making a very high profession of dedication to, and dependance upon God, the Father of our Lord and Saviour Jesus Christ—claiming to be really his people, and engaged to do his will, as it is made known to us through the revelation of his dear Son in the secret of our hearts. Do we in this profess no more than we are in the possession of? If so, we are children that will not lie, and he is our Saviour. But if we are holding the truth in unrighteousness; and not living up to what we profess—we are proclaiming a lie—not so much unto men, as unto God. Under such circumstances, though we may not, like Ananias and Sapphira, at once yield up the ghost—yet so far as it respects the life of

TO THE SOCIETY OF FRIENDS.

It is I trust in the feeling of a degree of that love which wisheth the salvation of every rational soul, and especially longs for the present and future welfare and happiness of the members of our own religious Society and household of faith, that I venture to offer for their consideration, through the columns of "The Friend," a few remarks upon the present eventful and important period. If we recur to the rise of the Society of Friends, and the very remarkable manner in which it pleased the Lord to enlighten the spiritual vision of the first members, to see through the prevailing forms of religion of that day, to break every yoke, and undo every fetter by which they were enthralled, and lead them by a mighty hand, and a stretched out arm, out of mere notion and profession into the living experience and joyful possession of the Truth as it is in Jesus,—how he ended them with holy boldness and courage in asserting the Truth, and fortitude and patience in suffering for it, and upheld and prospered them, through a long series of cruel persecution, making them even to possess the gates of their enemies.—I say when we take a serious view of these things, and connect with them the nature of the doctrines they promulgated, and so deeply suffered for; we cannot doubt but they were raised up by the Almighty to bear a standing testimony to the spirituality of the gospel, and the necessity of inward practical righteousness in heart and life, in opposition to the carnal and sin-pleasing notions which too generally obtained in the Christian world, so called, and which, to a lamentable degree, still characterize it. If we examine the writings of their opponents, we shall find they objected strongly to the great fundamental doctrine held forth by Friends, that the Holy Spirit, or Light of Christ Jesus, appears in the hearts of all men, and that it is only by obedience to its manifestations and requirements that any can come to be partakers of the benefits of the outward coming of our dear Lord and Saviour, experience remission and forgiveness of their past sins, through his precious blood, and receive power to overcome and forsake sin in all its appearances. Friends insisted that every step in the work of salvation, from the first dawn of conviction for sin to the final and complete redemption from its power and guilt, was wholly the work of Christ by his Light and Spirit in the heart, and that without the full experience of this inward work, whereby the creature is born again from above, and witnesses an entire redemption from the first and fallen nature, and the putting on of the heavenly man Christ Jesus, who is created in righteousness and true holiness, all profession of faith in Christ as the propitiator and Redeemer, and even the most scrupulous compliance with the external duties and ceremonies of religion, would avail nothing.

Another doctrine of Friends against which the professors inveighed, was that of perfection, or entire freedom from sin; which, though so fully set forth by our Lord and his

the purpose of cavilling at the one, or of gaining the other, cannot be looked upon with an eye of favour by him, who sees the end from the beginning, and knows the motives that induced those studies, and these inquiries. Neither ought it to be expected that he, who in the pride of his intellect, determines by searching to find out God; and to fathom with the plummet of unassisted human wisdom, the depth of the mysteries of the kingdom, "even the mystery which has been hid from ages, and from generations," should be more favoured, than many prophets and righteous men, who have desired to see these things and have not seen them.

It is to those only, to whom the Lord has first shown his covenant of life and peace, that his secrets will be revealed. No necessary knowledge will be withheld from those who are fulfilling their covenants, and preparing themselves for usefulness in the church of Christ, and who are sincerely desirous of knowing God, that they may glorify him as God. "O the depth of the riches, both of the wisdom and knowledge of God;" which has been hid from the wise and prudent and revealed unto babes; who have been made "able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God."

"Praise waiteth for thee, O God, in Zion; and to thee shall the vow be performed."—This is an express declaration, that in Zion the city of the saints' solemnities, although the hearts of the assembled worshippers may be filled with gratitude toward him, who redeemed their souls out of all adversity, yet the expression thereof remains sealed up in their bosoms, silently waiting to be called forth by the King Eternal, when it may please him to give it utterance.

I can imagine no situation, in which an assembly of the militant church could be placed, that would approximate more closely the sublimity of that scene, described by the beloved disciple in the Revelations, when "there was silence in heaven about the space of half an hour," than is presented in a religious meeting, when in the perfect silence of all flesh, praise is waiting for the proper moment to ascend, that it may enter "into the ear of the Lord of Sabaoth." In such an assembly, when no unsanctified zeal is present to make an offering before it is called for, yet where every sacrifice is fully prepared; and where clean water has been poured upon the slain bullock; and upon the wood, and even upon the altar itself, so that no earthly fire remains with which to kindle a false flame of devotion; but where all are patiently waiting for the descent of celestial fire; and for the operation of his Spirit "that hath the key of David," to set their imprisoned praises free—oh, what a beautiful exemplification we have of the declaration of the psalmist, that "Praise waiteth for thee, O God, in Zion."

The guidance of the Spirit is the only safe one in the world's labyrinth.

religion, we have already their doom. With a name to live—we are dead—dead in trespasses and sins—yea, twice dead, plucked up by the roots.

But of that living remnant, which has been preserved in perpetual succession, as the salt of the earth, down to the present day, and who still continue to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to "keep the unity of the Spirit in the bond of peace," and who "show out of a good conversation their works with meekness of wisdom"—of these it may be truly said, "Surely they are my people, children that will not lie, so he was their Saviour. In all their afflictions, he was afflicted, and the angel of his presence saved them; in his love and in his pity, he redeemed them; yea, he bare them, and carried them all the days of old."

"Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their souls from death, and to keep them alive in famine." What a source of consolation is this declaration of the Psalmist to those, who have chosen the Lord for their portion, and the God of Jacob for the lot of their inheritance. To such, the blessed assurance that the eye of the Lord is upon them for good, presents so much of consolation and protection, that they can patiently endure any weight of affliction, that their heavenly Father may see meet to apportion—knowing, that as they thus hope in his mercy, they may also quietly wait for his salvation. The fear thus spoken of, is not the slavish fear, felt by a guilty servant toward an hard master; for the perfect love which he has begotten in their hearts for him, casteth out all such fear. "The fear of the Lord," here mentioned, "is the instruction of wisdom," and exists in the bosom of true believers, as a caution only against doing any thing that may grieve the Holy Spirit of their Lord and Master.

Though it may seem good to him who giveth these their meat in due season, at times to withhold the bread of life so long, that starvation stares them in the face, yet they know he will deliver their souls from death, by keeping them alive in famine. Such fearful, humble followers of the Lord, can say in true humility, yet with full assurance of faith, "I know that my Redeemer liveth," and that he "is able also to save them to the uttermost, who come unto God by him, seeing he ever liveth to make intercession for them."

"The secret of the Lord is with them that fear him, and he will show them his covenant."

It is scarcely to be wondered at, that those who inquire after the secret and mysterious operations of the Almighty, in the spirit that induced Pilate to demand of the persecuted and suffering Saviour, "What is truth?" should be disappointed in receiving a satisfactory answer, whilst continuing in a state of alienation from, and enmity against God. The study of the Scriptures of truth, or inquiries made into the mysteries of redemption, for

apostles in the Holy Scriptures, yet as it stood in opposition to the low and carnal notions of the unregenerated, and rebuked their sinful compliances with the world and the flesh, they strongly opposed. The necessity of daily self-denial, and bearing the cross before men, in all those things which the Spirit of Truth manifested to be wrong, however little or simple they might appear to the wisdom of this world, was another doctrine which faithful Friends maintained, and which subjected them to long and bitter persecution, in some cases even unto death, because it was so contrary to the pride and haughtiness of men, who could not brook their plan and simple way of living, and speaking, and acting.

The testimony which the Society bore to the inward appearance of Christ in the heart, and the indispensable necessity of experiencing his mighty work there, in order to salvation, in no wise derogated from their full and grateful acknowledgment of the marvellous mercy of God in sending his Son, the Lord Jesus Christ, in the flesh, nor from the blessed benefits of what he did, and suffered for mankind in the prepared body, all which they reverently and sincerely believed, as in the volume of the book it is written. But knowing that without holiness no man should see God, and being in travail for the salvation of their fellow-beings, they were concerned to warn and caution all against trusting to an easy outside religion—a belief in the head, instead of the work in the heart, and to call people home to Christ in them, and obedience to his righteous government in the soul, as the only hope of glory.

They did not promulgate these great and momentous truths with the lip and the tongue only, but were concerned to recommend them by a correspondent life and example, and to enforce in their own particulars the beauty and excellency, as well as the necessity, of what they preached to others. Hence they were zealous, sincere, self-denying, heavenly-minded, and cross-bearing Christians—testifying against the wickedness of the world by their blameless and holy conduct and conversation—against its pride and ostentation, by the lowliness, and simplicity of their living, their language, dress, and manners,—against its avarice, by a noble contempt of riches, selling all for Christ and the gospel's sake, for which they freely gave up to spend and to be spent—and against its surface-religion, by deep, inward retiredness of spirit, constant watching unto prayer, fervency and weightiness of words, and that awful heavenly frame of the soul, which made them constant, though silent, reprovers of the levity and superficialness of many other professors.

We know the effects which followed from such a state of things among the primitive Friends—how many were powerfully and effectually reached, and both convinced and converted; and how gloriously the Truth spread and prospered, even amid bitter and cruel opposition, so that the Lord's name was magnified and honoured, and his people greatly refreshed and comforted, and souls added unto the church, who should be saved.

As successors in profession to these digni-

fied sons of the morning, it behooves us deeply and frequently to ponder their example, in order that we may see whether we are treading in their footsteps, and with no less scrupulous and serious self-examination, to inquire whether we are cordially and sincerely holding fast to the same precious principles, and diligently labouring to exemplify them in our daily practice.

Whatever changes the revolution of years may have made in the state of the world—whatever improvements the researches of science and philosophy may have introduced, there is no change in the state of man in the fall, nor in the means by which he is to be redeemed out of the fall, up into the heavenly image. The doctrines of the gospel remain immutably the same, and what was Truth and its way and work, in the days of the primitive Friends, is the same now. If we are really holding and faithfully living up to the blessed doctrines and principles which they professed, the same holy fruits will be produced, and whether we be few or many, we shall be the lights of the world, and the salt of the earth. "By their fruits shall ye know them," said He who made man, and knew what was in man, and it will be well for us to try ourselves by this rule, and see how far we really are what we are making profession to be.

Where the standard of Truth is departed from amongst a highly professing people, and a lax state of things in principle and practice has grown up, the work of reformation is difficult and mortifying. Much is to be given up, and many things departed from, which the pure unerring Truth does not own, and many humiliating seasons are to be endured before that nature, which is at enmity with the cross and kingdom of Christ, is entirely subdued. The flesh loses ease, it shrinks from the necessary suffering; and in its desire to escape the stroke of the gospel-axe, it seeks to lower the exalted standard of Truth to its weaknesses and short comings, rather than endure what is necessary to raise it up to the requirements of the gospel. May we not attribute to this cause, the attempts which are made to lessen the obligation, and weaken the force of some of those principles and testimonies which were dear to our early Friends, and which they steadfastly maintained at the loss of property, and, in some cases, even of life itself? However the world may account them foolishness, or however the unworthy professors of the name of Christ may turn from them, they remain to be part and parcel of the religion of Jesus, and are no less obligatory on us at the present day than they were upon our first Friends. We sometimes hear it said, that the best mode to draw people to us, is to smooth the way, and meet them in matters of minor importance—to take off some of the rougher and less agreeable parts of our religious profession, that it may not appear so repulsive to the natural man. This language will ever be found to proceed from a heart that is not itself subjected to the power of the cross, and cannot endure mortification. The plan has been attempted many times since the rise of the Society, and always with the same results. Many efforts have been used to modify

Quakerism, and render it more accommodated to the religions, and friendships, and fashions of the world, but they have uniformly failed to produce the effects which their projectors promised, and what is worthy of especial note, as a solemn warning to all, they have generally resulted in leading their authors out of the Society, and back into those things which, in days of greater tenderness, and when governed by a more enlightened and quickened conscience, they saw to be wrong. Letting in a spirit of dissatisfaction, with what they considered minor matters, has paved the way for more important departures; the mental eye which once was anointed to see clearly, and favoured with the illuminations of Divine Light, has gradually become clouded, and its vision dimmed, until at last, grievous defection, in principle and practice, has come in like a flood, and swept them wholly away. This is a striking fact, and should admonish all who attempt to modernize the principles of Truth, that it is much safer and better to live up to them as they are, than to attempt to suit them to their imperfect views and practice.

Many years acquaintance with the writings of the early members of the Society of Friends, has fully satisfied me that the doctrines they held, are in strict conformity with the pure unchangeable truth of the gospel, as laid down by our blessed Saviour and his apostles in the Holy Scriptures; and like a well constructed arch, where every part is necessary to the stability and strength of the whole, if we take away or alter any portion, however apparently small, a rent is made, and consequent weakness must be produced. I am fully satisfied there is nothing but the pure and simple doctrines of Quakerism, as held by our early Friends, heartily embraced, and carefully lived up to, which will stand the test of collision with the world and its spirit, and enable any Friend to maintain his ground with integrity and uprightness, as a testimony bearer for the Truth, as it is in Jesus. E.

A Teacher wanted.

Wanted, to assist as Teacher in Friends' Select School for Girls in New York, a young woman, who can give good references, and has had some experience in teaching. Apply at No. 58 North Third street, or No. 3 North Eleventh street.

Died, at his residence, Salem county, New Jersey, on First-day, the 11th of Second month last, after nine days illness, PAUL SCULL, in the 52d year of his age; a member of Salem Monthly Meeting. During the course of his sickness, his mind was preserved clear and collected; and through infinite kindness and mercy, he was early favoured to experience resignation to the Divine will, and a firm and confiding reliance on our Holy Redeemer, "who, as he expressed, "had made his bed in his sickness;" and to whom he looked with an eye of faith, to fit and purify him for His Heavenly Kingdom. He desired his love to his friends, wherever situated; and with great composure, took leave of his surrounding relations, and soon after quietly departed.

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PHILADELPHIA.

Reminiscences of the late Flood in Delaware County, Pennsylvania. By J. J. M.

(Continued from page 212.)

Pursuing our course up Chester creek, the next scene of danger and destruction occurred at Dutton's mills. Here the bridge across the public road was carried away, and Jonathan Dutton, one of the proprietors, was in his grist-mill, when the water commenced entering the lower story. He took the precaution of removing such articles as were liable to injury into the upper apartments, among them his books and papers, and as the water continued to rise, he retreated to the upper story. After being a short time here, the fate of the building appeared inevitable. He plunged into the flood, and swam for the shore, which he was happily enabled to reach, some distance below, just in time to see the wreck of his mill pass down the stream. If he had remained a few minutes longer, in all human probability he would have perished. The saw-mill, and barn, with its contents, were also swept off; and the dwelling-house, occupied by himself and brother, with their families, was under water to the second story.

Nothing, comparatively, was left, but the isolated house; all beside was a heap of stones, rubbish and mud. As an instance of the great amount of the latter, twenty-five cart loads were taken out of the house and cellar. In some instances, it remained on the floors of dwellings, after the waters subsided, as high as the bottom of a chair.

The next scene of desolation was at Knowlton works, belonging to J. P. Crozer. At these mills, the water was probably higher than at any other place on the creek, elevated banks on each side confining it into a comparatively narrow space. A stone bridge crossed the public road, immediately above the factory, the arches of which soon became obstructed by timber passing down, and formed a dam, which caused the water to rise, until a *beale of cotton floated into the garret window of the factory, thirty-two feet above the ordinary level of the creek!* The building, composed of stone to the square, had finally to yield to the irresistible force of the waters,

and a more *clean wreck*, perhaps, was not to be found in the county, compared with the size of the buildings. The gable ends being of wood, with the roof and cupola, floated off uninjured, and as they passed down the stream, the undulatory motion of the waters caused *the bell to ring*, inducing persons who heard it, to fear that some unfortunate being was taking this method of calling attention to his perilous situation. After passing about a mile, it came in contact with a large ash tree, which shivered it to fragments. Some distance below Knowlton works, a very large white oak tree, which stood in a meadow, was taken up by the roots and carried away. There were afterwards found in the hole from which the tree was taken, *seven power looms*, and about one thousand yards of manufactured goods. It is all in vain to attempt to describe the scene of desolation and destruction which occurred at many places. I merely give a very few of the prominent outlines.

It was the universal exclamation of every person I have heard of, who visited the ruins in our county, that the reality far exceeded their most extravagant anticipations, excepting one, who upon seeing Knowlton the next day after the flood, remarked, "that it did not look near so bad as he expected." The fact was, there was *nothing to see*.

At Rockdale and Pennsboro, the destruction of dams, bridges, and buildings, was fearful. John Rheads owned two frame houses at Rockdale, one of which he occupied, a short distance below Richard S. Smith's dam. His family consisted of himself, two daughters, who were young women, and a grand-child. A woman from Manayunk, of the name of Magugin, with her infant, who was on her way to visit her sister near by, had called in out of the storm. The old man and his family had been urged to leave the house, on the apprehension of danger, but he could not be induced to do so, being desirous of securing a cow-shed with a rope. The occupants of the adjoining house, with more caution, had retired to a place of safety. The torrent came, the houses were shattered into fragments, the inmates were hurled into the stream, and *all were drowned!* One of the bodies of this unfortunate family was carried out of the creek and down the river, a distance of ten or twelve miles; and the remains of one of the women, and the two children have never yet been found, although a period of four months has elapsed. About fifteen persons took shelter in Riddle's house, which was of stone, and immediately opposite Rheads's. They had to retreat into the second story, the water followed them;—their last refuge was the garret. Here, with agoozing feelings, they awaited their fate—whether it would be life or death,

they knew not; but an overruling Providence had provided for their safety. A large Lombardy poplar, standing at the upper corner of the house, which was in the direction of the current, was prostrated, and the top lodged against the roof. This collected some drift wood and formed a barrier, warding off the force of the water, and the missiles passing down the stream. It was saved; and the inmates, after passing the night in fearful suspense, were rescued.

About a mile above this place the creek branches. The West Branch was very high and impetuous, carrying away J. P. Crozer's dam, cotton factory, and the bridge across the public road. Some little idea may be formed of the force of the water from the fact, that a rock, weighing probably fifteen tons, was carried about thirty yards down the stream, and turned bottom upwards against a smaller one, which arrested its farther progress. An iron boiler from the West Branch factory, weighing seventeen hundred weight, was carried three-fourths of a mile, and buried up by rubbish, so that it was not discovered for several days. J. P. Crozer lost *forty thousand yards* of manufactured goods, which he never recovered. His whole loss is estimated at fifty thousand dollars.

We will now proceed to Ridley Creek, the next one to the north-east, a smaller stream than Chester.

The workmen had retired from their work at four o'clock, being the close of their labour for the week at Crook's upper factory on Ridley creek. William Toombs and James Ridley occupied a double frame house about 80 yards higher up the creek than the factory, and were in the house with their families. The stream rose so high as to float it off; in its downward progress it encountered the *in-shore* end of another house more firmly situated, which gave it a direction that caused it to lodge against the wheel-house of the factory, and opposite a window in the picking-house. Rigley got out of the upper window of his house, which was partly under water, and from thence into the second story of the building. He returned and rescued his wife and child, placing them in safety in the upper room of the picking-house, a substantial stone building attached to the factory. Toombs, who was sick, with his wife and two children, were still in the garret-room of their apartment, shut out from the light, the roof being partly under water. Rigley, impelled by the desire of rescuing his fellow-sufferers from their hazardous situation, and encouraged by his fellow-workmen, made a desperate effort for their rescue. He returned to the submerged building, broke a hole through the roof, drew out Toombs, his wife and two chil-

dren, and placed them in safety in the picking-house. "In half a minute," as he expressed himself, after he returned the last time into the building, their late dwelling gave a whirl over the wheel-house, passed round the corner of the factory, and was dashed to atoms in the ruthless torrent. Rigley stated that a period of but *six minutes* had elapsed from the time the house lodged against the wheel-house of the factory, until it again passed down the stream; and this statement was confirmed by the foreman, a respectable and intelligent man, who was an eye-witness of the scene. Who can doubt but that the Supreme Ruler of the Universe, without whose notice not a sparrow falls to the ground, directed the movements of this building, and enabled this humble individual to be instrumental in saving the lives of his own family, and those of his neighbour, when all human help appeared of so little avail? Another house was carried away at this place, but the occupants had left it in time.

(To be concluded.)

THE ANCIENT TESTIMONY

Of the Religious Society of Friends, &c.

(Concluded from page 214.)

PARENTS AND CHILDREN.

We affectionately entreat those who are placed in the responsible stations of parents and caretakers of children, to endeavour to train them up, by precept and example, in a holy life and conversation, and in simplicity and plainness of attire and language; remembering that they are precious lambs entrusted to their care, by the great Shepherd of the sheep, to whom they must give an account for their souls, in the day when he shall make inquisition into their stewardship. Much depends upon the example set before them; and minds of children being very quick in discerning what objects have the first place in the affections of those who are over them.

If they see that the parents' hearts are set upon the things of this life—that they are fond of making a show and appearance among men—running greedily after gain, though perhaps derived from small earnings or penurious savings—or that they are adorning their houses and children with fiery and costly things; their infant minds will soon imbibe similar views and feelings, and be estranged from the simplicity of the cross of Christ, and the love of their Redeemer.

In the ordering of Divine Providence, great influence is attached to the parental relation; and where its duties are faithfully performed, in the fear and counsel of the Lord, restraining in the holy authority which he gives, as well as admonishing and persuading them in his love—we believe the declaration will be verified, "I train up a child in the way he should go, and when he is old, he will not depart from it."

Although we have always believed, that the first day of the week is not the Christian sabbath, (that being a state of spiritual rest to the soul,) and that there is no inherent holiness in it above any other day, it being our duty to

keep every day holy unto the Lord,—and that agreeably to the saying of the apostle, no man is to judge us in respect of an holy day, or of the sabbath days, which are a shadow of things to come; yet we have ever been concerned to enjoin upon all our members, the due observance of that day, as a season of rest from all unnecessary labour, and of religious retirement and meditation.

We wish renewedly to impress upon parents, the importance of having their families collected during that part of First-day which is not appropriated to public worship, that they may be kept from unprofitable company, from idly rambling abroad, or needless visiting; and pass the time in suitable religious reading, or other serious employment; that thus they may not only reap the benefit of setting apart one day in the week, more particularly for religious purposes, but that our example as a religious Society may be such as we become a people professing godliness.

We feel a fear, lest there are some parents who are so bound to their worldly interest, as to have little concern for their offspring, neglecting both their literary and religious education; and others, who are in a state of lukewarmness respecting the everlasting well-being of their interesting charge; and from an unwillingness to cross their inclinations and exercise a salutary restraint, are suffering them to indulge in many hurtful things, and to wander from the path of self-denial.

Great must be the condemnation of such parents, in a day to come, if they persist in such courses. Instead of "their children rising up and calling them blessed," it may be sorrowfully the case, that the sins of the children will be in some measure chargeable upon the neglect of the parents, and not only be visited upon them by bitterness and anguish in this life, but add to their guilt in that which will never have an end.

O then, look to yourselves, we beseech you, and discharge your trust for God, and for the good of their souls,—exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the Witness, and help them over their temptations in the authority of the Lord's power; and when they feel themselves helped and delivered, their souls will bless God on your behalf, and you will reap the comfort of your labour.

We feel a fervent exercise on behalf of the visited children of our Heavenly Father, in whose view the glory of this world has been stained, and their spiritual eyes anointed to see the transcendent beauty and excellency of the pure unchangeable truth. We apprehend these are often discouraged, in beholding the declension from ancient zeal and uprightness; and that unless they are watchful, and singly attentive to their heavenly Counsellor, they may be induced to settle down at ease, short of the attainment of that entire redemption and sanctification, which is held up as the mark for the Christian to aim at. Lean not, we beseech you, upon the arm of flesh, in yourselves, or even in the most favoured of the Lord's instruments, but let your dependence be upon God alone. In this day of unsettlement and shaking, there are many

voices to be heard which are not in unison with the voice of Christ Jesus, our Holy Shepherd; and your safety will very much depend upon maintaining, through Divine assistance, a state of inward retirement and stillness of mind; that so you may be favoured to distinguish his voice from that of the stranger; and reverently to wait on Him for the unfoldings of his blessed will concerning you.

In this state of patient waiting for Christ and child-like obedience to His requirements, you will be safely led forward in your Christian course, step by step, as He sees you are able to bear it; your experience and knowledge in Divine things will be gradually enlarged by Him; you will be preserved from falling into errors in faith or practice; and from running before your guide, and engaging in things, which, however laudable in themselves, are not the work in which He designs you should be employed.

As you thus rely in simple faith upon Him and His teaching, following whithersoever He leads,—but not daring to move without his putting forth, He will not fail, in His own time and way, clearly to open before you the path of allotted service, and to give you wisdom and strength faithfully to walk therein. He will baptize you again and again, with the baptism of His own Spirit, in order that the vessel may be sanctified and kept clean, for the reception and occupancy of the gifts which He may see meet to bestow upon you, for the edification of His church; and as you diligently employ these in His fear, and to His glory, depending upon the strength which comes from Him, you will, through His mercy, be numbered among those, who, "having served their generation by the will of God," shall receive "the end of their faith, even the salvation of their souls," and hear the consoling language, "Well done, good and faithful servant,—enter thou into the joy of thy Lord."

In presenting these important subjects at this time to the serious and weighty attention of our beloved Friends, we would affectionately and earnestly exhort all to let them have due place in their minds, and to be steadfast and unmovable in the faithful maintenance of all our doctrines and testimonies, always abounding in the work of the Lord, and scrupulously guarding against every thing which would tend to weaken their attachment to our holy profession.

In connection with this subject, we believe it right to spread a caution against the indiscriminate reading of books, which purport to be of a religious character. Many of these contain much that is inconsistent with our Christian principles and testimonies,—and though interspersed with other matter, which is sound and instructive, yet this is rather calculated to render such works more injurious, serving as a cover for erroneous opinions, and thus more easily insinuating them into the mind. That the course of reading pursued by individuals, has a direct and powerful tendency to mould their religious sentiments and practices, is a truth abundantly confirmed by

observation. It has also been found, in the experience of many, that the frequent and familiar perusal of treatises and forms of expression in reference to religious topics, which are not in accordance with our views of the spirituality and purity of the gospel—and of modes of defining and explaining doctrines, which differ from the simple and Scriptural methods used by the Society; although they may at first strike us unpleasantly, and as being objectionable, yet by frequent repetition and dwelling upon them, this feeling is lost; the mind is gradually led to look upon them as matters of indifference, or of very little moment, and thus, by degrees, imperceptible perhaps to its clouded vision, the way is prepared for its departure from a full belief and acknowledgment of the Truth as it is in Jesus.

We believe, that in this way, many sincere and seeking minds, who have been sensible of the day of the Lord's merciful visitation, and measurably yielded thereunto, have lost their strength, become involved in doubt and perplexity,—and for want of keeping singly to the unfoldings of the light of Christ, "blindness in part hath happened unto them;" so that after having begun in the Spirit, and run well for a time, they have turned, as it were, to the beggarly elements, and sought to be made perfect by the works of the flesh. Thus, the un sanctified activity of the natural mind getting up, they have grown weary of the path of self-denial and the daily cross, and of "the patient waiting for Christ,"—have marked the work of regeneration in their own hearts, and eventually thrown off their religious profession.

Next to the Holy Scriptures, we would recommend all to read frequently in the writings of our worthy predecessors. In them may be found clear and enlarged views of Christian doctrine and practice, given forth by men who were subject to the Divine government in themselves; and having tasted of the good word of life, and the powers of the world to come, could testify from living experience, to the blessed efficacy and truth of the principles they professed. They furnish us also with lively and instructive examples of love to God and faith in Christ; of zeal and devotedness to his cause—of patient, unwearied labours, and the meek endurance of privations, reproach, derision, and cruel persecution, even unto death, for the spread of the kingdom of their dear Redeemer, and the testimony of a good conscience; and as a convincing evidence of the reality of their religion, a fullness of peace and joy, and a well-grounded hope of immortality and eternal life, when brought upon the bed of sickness and of death. Let us then be conversant with the writings of these devoted servants of Christ, and endeavour, through Divine assistance, to follow in their footsteps, and maintain the same faith; that so, in the end, we may reap the same blessed and everlastingly glorious reward.

May all carefully avoid disputatious spirit, that would be cavilling about niceties of doctrine, and questions which gender strife and contention,—seeking to be wise above

what is written in the Holy Scriptures,—and to reason and argue about those things, which Divine Providence has not seen meet to reveal to us. And let all beware of resting in a bare acknowledgment, even of the most sound and consistent principles; ever remembering, that a profession of the Truth will add to our condemnation, if we are not endeavouring to live in conformity with it. It is only as we bow to the visitations of Divine love, in mercy extended to our souls, and submit to the heart-changing and sanctifying power of the Holy Spirit, that we can show forth in our life and conversation, the blessed effects of the doctrines we profess, even the fruits of the Spirit; which are declared to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." Without these, the most correct belief will be "but as sounding brass and a tinkling cymbal." Our blessed Lord has solemnly declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And as we make a high profession of the inward work of the Spirit of Truth, in redeeming the soul from every sinful lust and inordinate affection; separating it from an undue attachment to the things of time and sense, and fixing its hopes on those enduring treasures which are laid up in heaven for the righteous,—so if we fail to show forth these, its certain and happy effects, in our daily walk among men,—we shall not only balk our holy profession, but bring upon ourselves greater condemnation, than those whose eyes have not been anointed to see so fully into the nature of the religion of our Lord and Saviour Jesus Christ. May we then, dear Friends, under a solemn sense of our great responsibility as His professed followers, be incited to a jealous watchfulness over ourselves, and a holy fear lest we fall short of the mark for the prize of our high calling, which is no less than Christian perfection; that, daily seeking to the Lord for strength and wisdom, we may be enabled to overcome the wicked one,—and doing the will of God from the heart, we may, through His adorable mercy, experience preservation from the evils which abound in the world, and be prepared to stand with acceptance before the Son of Man.

Signed by direction, and on behalf of the Yearly Meeting aforesaid.

WILLIAM EVANS,
Clerk this year.

SILENCE.

"There is a serene dignity in the reprimand of silence, which brings over an offending spirit something of the holiness and majesty of God, who works all his glorious wonders, in nature and in grace, with the impressive solemnity of silence. In silence He meets the soul; in silence He penetrates the conscience; in silence He spreads before the guilty their accumulated wrongs against Him; and, with 'neither speech nor language,' shakes the earth of man's fallen na-

ture to its very centre. And hence it is that scarcely any species of correction or instruction is so totally repugnant to the carnal mind, as that which is accompanied with the down-breaking, flesh-crucifying power of silence: the felt consciousness of which repugnance occasions it to be but seldom resorted to in appealing to the hearts and consciences of those with whom we have to do, in the character of monitors or reprovers; and, therefore, it often happens, that the offended and the offender, the teacher and the learner, are beclouded and bewildered in a multiplicity of words, wherein little is effected beyond the nourishing of self-complacency in those who speak, and a spirit of disputation in those who hear.

"It is greatly to be desired that more attention were paid, on the part of religious instructors, to the value and importance of a prepared state of mind, before they proceed to the performance of their allotted duties. 'The preparation of the heart in man, and the answer of the tongue, is from the Lord.' Would you then be really influential as 'good stewards of the manifold grace of God,' seek in the first place by earnest prayer, and watching thereunto with all perseverance, to obtain from your Heavenly Father the gift of his Holy Spirit, to clothe your own souls with, that pure stillness in which (as in the 'glassy sea,' spoken of by the beloved apostle), the reflection of Truth can alone be received. And until an experimental acquaintance with Divine truth is in some measure wrought in ourselves, be assured we are in no condition to produce any deep and lasting effect upon others: for things will only act, and cause to act, according to their nature: and that which is merely the result of study, and which exists but in the mode of this or the other notion or opinion of our own mind, will do no more than produce its own likeness of notions and opinions in those we desire to influence, if it does not generate the alternative of wrangling and jangling to prove how far it may be right or wrong.

"If nothing can be acquired to any efficient purpose in human knowledge, except the mind be concentrated on the object before it, so neither can any valuable acquaintance with Divine truths be wrought out, but by the subjugation of every busy, wandering imagination, and the 'bringing into captivity every thought to the obedience of Christ.' All this is the work of waiting upon, and watching for, and diligently obeying the smallest movements of the holy Spirit of Truth, who is promised and bestowed as our 'guide into all truth,' and to whom we are to hearken as the scholar listens to the directions of his master."

He that loves God, thinks himself blest in the opportunity of doing work, as well as in receiving wages.—*Art of Contentment.*

Idleness is the nest in which Mischief lays its eggs.

Many of the empty pots in an apothecary's shop are as gaudily decorated, and neatly marked, as those that are full.—*Dilwyn.*

For "The Friend."

TO THE SOCIETY OF FRIENDS.

If we look at the manner in which George Fox was convinced of those spiritual views of the gospel dispensation, and those Christian testimonies which distinguish the faithful members of the Society of Friends, we can hardly fail to be convinced that it was through the immediate operation of the Spirit of Christ upon his mind. It is to be remembered that he was educated among the Episcopalian, with no inconsiderable degree of strictness, and consequently was liable to the same early prejudices which darkened the minds of other professors. Though a diligent reader of the Holy Scriptures, he was probably not more so than many who did not perceive in them those clear testimonies to the truth of our doctrines and principles with which they abound. His natural talents were strong, but not more so probably than many of his cotemporaries, and his literary education was very limited indeed, while many around him possessed all the advantages which the most profound instructors of the times could impart. It was not therefore the effect of education, either religious or literary; for this operated against the Truth, nor was it the perusal of the Holy Scriptures, for others had the same advantage, but did not come to the knowledge of the gospel dispensation as he did; but it is evident that it was, as he himself declares, the unfolding and operations of the blessed Spirit of Truth, promised to guide the believers into all Truth. Speaking of his openings into the mysteries of the Christian religion, he says, "These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God, by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me, for I was in that Spirit by which they were given forth, and what the Lord opened in me, I afterwards found was agreeable to them."

Marvellous indeed was the wisdom and mercy of the Lord, in raising up and qualifying this eminent servant to revive and promulgate the ancient doctrines and principles of the gospel in their purity and spirituality; and we cannot doubt but a great responsibility rests upon us, who have received these precious truths as an inheritance, to maintain them inviolate, and endeavour, by the integrity and uprightness of our example, to recommend them to others, who have not had the privilege of an education within our Society.

In taking a view of professing christendom at the present day, we shall scarcely fail to be struck with the fact, that there is a strong retrograde tendency towards a dependence upon those forms and ceremonies which the will of man had introduced in the dark days of apostasy from the life and power of true religion. There seems a disposition to substitute them for the heart-changing power of the Spirit of Truth, and to make salvation a work carried on by what man can do for man,

rather than by what Christ has done for us without us, and would do for us within us. The recent movements in the Episcopal society, and the renewed zeal and exertions of the Papists are evidences of this fact.

The situation of the professors of the Christian name appears to me to present a loud call to the members of our Society, to maintain in their purity, both in life and conversation, the precious doctrines we hold. Such a course, I believe, was never more important or necessary. It has sometimes been suggested, that the state of things is so much changed that it is not necessary now to promulgate and uphold the principles of Truth as our primitive Friends did; but I apprehend this is a great error. Those principles have lost none of their value, nor is there wanting a large body of our fellow-men, to whom the knowledge of them would be exceedingly important. It cannot be doubted, that there are many seeking minds, panting after a knowledge of the Truth, as it is in Jesus, and wearied with the unsatisfying round of ceremonial performances in which they have been brought up, not finding in them that peace and comfort which they desire, who would rejoice in the more full development of the way and work of the Lord in the redemption of man, which our doctrines disclose. If we feel the value and efficacy of the profession we make, and are happy partakers of that redemption from sin, which Christ gives to those who obey his Spirit, we cannot but prize highly our holy religion; and if we love our fellow-men, and desire their welfare, we cannot fail to wish that they too may be brought to the same blessed profession and experience.

It seems to me then that so far from the present being a time in which we may sit down in supineness, without making efforts to spread our principles, there has scarcely been a period, since we were raised up to be a people, in which there has been a greater necessity, or a louder call for strenuous and persevering efforts in this good cause. One means for effecting this, is the dissemination of the approved writings of the members of our Society, and I have learned with satisfaction, that measures are about to be taken by the Meeting for Sufferings for carrying on this work more extensively and systematically than heretofore.

But useful as the spreading of books is, and proper to be diligently attended to, it is not what I wish now more particularly to press upon the attention of our fellow-members. I would affectionately invite them to consider deeply and seriously the importance of our individual example, in recommending our profession to others. There is nothing speaks louder than the language of conduct. If our sober neighbours observe, that instead of trying to excel in accumulating wealth, or in large and showy houses, or expensive and elegant living, our minds are set upon the acquisition of heavenly treasure, that we are daily living in the Divine fear, and striving, above all things, to do the will of God; that we are a plain, simple, self-denying, and heavenly-minded people, concerned to do justly, to love mercy, and to walk humbly with our God, the

testimony will be raised in their hearts, surely this people have in possession what they profess, and are in deed and in truth children of God, and servants of Christ. The testimony of our daily walk in the world will be loud preaching, and cannot fail to have a reaching effect on beholders, leading them to seek after an acquaintance with that which produces such excellent fruits.

Those who love the Society and its principles, will rejoice in beholding the spread of the Truth, and although I do not apprehend that we are to expect at this time very large additions to the Society by conviction, yet, if we were what we ought to be, practical Quakers, as well as professors, I believe we should soon see a change in this respect, and many would come and range themselves under the Lamb's banner, glad in heart to be brought to the substance of what they had long been panting after. E.

For "The Friend."

The following remarks of Chief Justice Ewing, during a period of great unsettlement in our Society, well deserve to claim a place in our remembrance.

"One of the beautiful and distinguishing characteristics of the religious Society of Friends consists in their mode of transacting business, and arriving at conclusions—in which, rejecting totally the principle that a majority is to rule, they decide, or govern, and arrive at an unity of resolution and action in a mode peculiar to themselves, and entirely different from that common to all civil or political, and to most ecclesiastical bodies.

"They look and wait for a union of mind: and the result is produced not by a rote or count of numbers, but by a yielding up of opinions—a deference for the judgment of each other. Where a division of sentiment occurs, the matter is postponed for further consideration, or withdrawn entirely.

"The very proposal of the Separatists to take a vote, was an overture to depart, and the consummation of it would have been a departure from an ancient and unvarying practice, which had not only grown up to an overshadowing tree, but had its root in religious faith, and was nourished and sustained by religious feeling."

He mourns the dead, who lives as they desire.—Young.

Wills.—There are two things in which men in other things wise enough, do usually miscarry: in putting off the making of their wills, and their repentance, till it be too late.—Tillotson's Sermons.

Parlour feasts extinguish kitchen fires.—Dillwyn.

Contempt is one of Emity's domestics, of which Pride is major-domo, and Envy is next door neighbour. Brotherly kindness and Charity live on the other side of the way.—Ibid.

Merit.—True merit, like a river, the deeper it is, the less noise it makes.

For "The Friend."

DANGER OF DISSIMULATION.

Berengarius or Berenger, a celebrated reformer of the eleventh century, was a man of most acute genius, extensive learning, and exemplary sanctity of life and manners. He denied the doctrine of the *real presence*, as it was then commonly termed; and by writing against it, called forth all the learned of the church of Rome to defend the doctrine of transubstantiation. Berenger was a native of France, educated under Fullert, bishop of Chartres, a very learned man; and taking orders in the church, became deacon of St. Maurice, and ultimately archbishop of Angiers, in the province of Anjou. He was also principal of the academy of Tours. The prevalent sentiment of his day, relative to the eucharist, was, that the bread was the identical body, and the wine the very blood of Christ—not only figuratively, but substantially and properly. Berenger, on the contrary, insisted that the body of Christ is only in the heavens; and that the elements of bread and wine are merely the symbols of his body and blood. Several of the bishops wrote against him, most bitterly complaining of his heresy; but not feeling the force of their arguments, Berenger remained unmoved, and defended his opinions with the utmost pertinacity.

He wrote a letter on this subject to Lanfrank, who was at that time at the head of the convent at St. Stephens, at Caen, in Normandy, and called from thence by William the Conqueror, to be archbishop of Canterbury; which being opened, while the latter was from home, was officiously transmitted by the convent to Pope Leo. The pontiff shocked at his heretical contents, summoned a council at Porecelli, at which Berenger was commanded to be present. His friends, however, advised him against going; and he consequently sent two persons to attend the council, and answer in his behalf. Lanfrank also was present, and pleaded for Berenger; but the latter was condemned, the two persons who appeared for him imprisoned, and Lanfrank commanded by the pope to draw up a refutation of the heresy of Berenger, on pain of being himself reputed a heretic; with which injunction he thought it prudent to comply. The example was followed also by the council of Paris, summoned the very same year by Henry I., in which Berenger, and his numerous adherents, were threatened with all sorts of evils, both spiritual and temporal—evils which were in part executed against the heretical prelate; for the monarch deprived him of all his revenues. But threatenings, nor forces, nor the decrees of synods, could shake the firmness of his mind, or oblige him to retract his sentiments. In the mean while, the opinions of Berenger were every where spreading rapidly, inasmuch, that if we may credit contemporary writers, "his doctrines had corrupted all the English, Italian, and French nations." Thunus adds, that "in Germany were many of the same doctrine, and that Bruno, bishop of Treves, banished them all out of his diocese, sparing only their blood." Three times Berenger was compelled to abjure his sentiments

at Rome; and as often on returning to France, avowed and spread them with renewed zeal, until disgusted with a controversy in which the first principles of reason were so impudently insulted, and exhausted by an opposition which he was unable to overcome, he abandoned all his worldly concerns, and retiring into solitude, passed the remainder of his days in fasting, prayer, and the exercise of piety. In the year 1088, death put a period to the afflictions which he suffered in retirement, occasioned by *bitter reflection upon his repeated dissimulation at Rome*; leaving behind him in the minds of the people a deep impression of his extraordinary sanctity.—*Jones.*

Dissimulation is at all times unworthy of the Christian. To his Divine Master he should faithfully stand or fall; but though for his fidelity he may be men be esteemed as fallen, yet God is able to hold him up; and in this case, he can say, "Rejoice not against me, O my enemy; for though I fall, yet shall I rise again." It is a mercy that we do not live in an age where beatings, cropping of ears, hanging, or burning, can be resorted to, in order to compel the servant of Christ to renounce his faith and testimony for his Lord; but there are other means which may produce the same lamentable dissimulation. Popular opinion, gifts and rewards, and the fear of men, may prevail over the constancy of the weak and timid, and the earthly minded, and induce them to advocate or countenance opinions and measures, which, in their heart, they believe to be wrong. Conviction may be smothered for a time, but when death, the tryer of men's souls, and of their religions too, approaches, remorse for dissimulation, practised when the cause that is to be dignified with immortality, and crowned with eternal life was at stake, must bring such under bitter reflections.

For "The Friend."

Blessing of having the Scriptures.

The following short sketch of the life and character of one who died for his testimony to spiritual religion, gives us a view of the blessing which the Holy Scriptures are often especially made to the seeking soul, by the Light of Christ illuminating and quickening the heart to understand, and receive the truths they contain. He was enveloped with the darkness of popery, but in reading the New Testament was convinced of his sinful condition, the power of the Lord Jesus, and the mercy of our Heavenly Father extended through Him to save every soul out of sin. What a change must have taken place in his views when enlightened to see that all his watchings and fastings, performed in his own will and time, his imaginary redemption by masses, and pardons pretended to be granted by corrupt and ignorant men amounted to nothing—that without living faith in the Lord Jesus produced by the operation of his Spirit, he could not take one step in the way of salvation—that He, by his grace, can alone commence and complete the great work in the heart. When such are the convictions of grace, through the instrumentality of the

Scriptures, we may readily perceive why the mercenary shepherds would prevent their flocks from reading them. Their craft is endangered by them. They love darkness in those who put into their mouths, rather than the light which the Son who makes free would shed upon them.

Thomas Bilney, one of the English reformers and martyrs, was born near the beginning of the sixteenth century, and educated at Cambridge. At an early age, he became bachelor of both laws, but soon after, in reading the New Testament, in the translation of Erasmus, he was delivered from the errors of popery, and the bondage of sin. In a letter to Cuthbert Tonsall, bishop of London, he gives the following lively picture of his conversion and *inward call* to the Gospel ministry. Referring to 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," he says, "This one sentence, through God's instruction and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins, and almost in despair, that immediately I found wonderful comfort and quietness in my soul; so that my bruised bones leaped for joy. After this the Scriptures became sweeter to me than honey, or the honey-comb. For by them I learned that all my travels, fastings, watchings, redemption of masses, and pardons, without faith in Christ, were but, as Augustine calls them, "a hasty running out of the right way," and as the fig-leaves that could not cover Adam's nakedness. And as Adam could find no rest in his guilty soul, till he believed in the promise of God, that Christ, the seed of the woman, should tread upon the serpent's head, so neither could I find deliverance from the sharp stings and bitings of my sins, till I was taught of God the lesson, which Christ spoke of in the third chapter of John: 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life.' As soon as, by the grace of God, I began to taste the sweets of this heavenly lesson, which no man can teach but God alone, who revealed it to Peter, I begged of the Lord to increase my faith. And at last, I desired nothing more than that I being so comforted by him, might be strengthened by his Holy Spirit and Grace, that I might teach sinners his ways, which are mercy and truth, and that the wicked might be converted unto him by me, who also was once myself a sinner indeed."

In another letter, speaking of the scholastic divines, and popish priests, he remarks, "This is the root of all mischief in the church, that they are not sent *inwardly* of God. For without the inward calling of God, it helpeth nothing to be a hundred times consecrated, by a thousand bulls of pope, king, or emperor. God beholdeth the heart, and his judgment is according to truth, however we deceive the judgment of man for a time; though they also shall see the abomination. This, I say, is the original of all mischief in the church, that we thrust in ourselves into the charge of

souls, whose salvation, and the glory of God, which is to enter in by the door, (that is Christ,) we do not thirst nor seek for, but altogether our own lucre and profit."

The ministry of Bilney was crowned with success. Many gowmsen of the university, among whom was the celebrated Latimer, were led by his instrumentality to the Saviour. He extended his labours into the country with great effect; until Cardinal Wolsey, alarmed by his success, arrested him November 25th 1527, and brought him to trial for preaching the doctrines of Luther. After four appearances before his judges, his firmness was overcome, rather by the persuasion of his friends than from conviction, and he signed a recantation, December 7, 1529. After this he returned to Cambridge; but the consideration of what he had done embittered his peace, and brought him to the brink of despair. Latimer, who was intimate with him, tells us, that "Bilney's agony was such, that nothing did him good, neither eating nor drinking, nor any other communication of God's word; for he thought that all the whole Scriptures were against him, and sounded to his condemnation." Being restored, however, by the Grace of God, and conferences with good men, to peace of conscience, he resolved to give up his life in defence of the truth he had sinfully abjured. Accordingly, in 1531, he went into Norfolk, and there preached the gospel, at first privately, and in houses, afterwards openly in the fields; bewailing his former recantation, and begging all men to take warning by him, and never to trust the counsels of friends, so called, when their purpose is to draw them from the true religion. Being thrown into prison, Drs. Call and Stokes were sent to persuade him again to recant; but the former, by Bilney's doctrine and conduct, was greatly drawn over to the side of the gospel. Finding him inflexible, his judges condemned him to be burned.

To some of his friends who visited him in prison the night before he suffered, and who expressed surprise at his perfect cheerfulness, Bilney, putting his hand into the flame of the candle, as he had often done before, replied, "I feel, by experience, that the fire is hot, yet I am persuaded by God's holy word, and by the experience of some spoken of in it, that in the flame they felt no heat, and in the fire no consumption. And I believe that though the stubble of my body shall be wasted, yet my soul shall thereby be purged; and that after short pain, joy unspeakable shall follow." With like serenity, on his way to the stake, he remarked, "When the mariner undertakes a voyage, he is tossed on the billows of the troubled sea; yet, in the midst of all, he beareth up his spirits with this consideration, that ere long he shall come into his quiet harbour; so, added he, I am now sailing upon the troubled sea, but ere long my ship shall be in a quiet harbour. I doubt not but through the grace of God, I shall endure the storm; only I would entreat you to help me in your prayers." His friend, Dr. Warner, who had accompanied him to prison, and to the stake, in taking his last leave of his beloved friend, was so much affected that he could say but little for his tears. Bilney accosted him with a

heavenly smile, thanked him kindly for all his attentions, and bending towards him, whispered in a low voice his farewell words, of which it is hard to say, whether they convey more of love to his friend, or faithfulness to his Master: "Feed your flock, feed your flock; that the Lord when he cometh may find you so doing." His afflicted friend could make no answer, but retired from the awful scene overwhelmed with grief and tears. The faggots were applied, and the body of the dying martyr was consumed to ashes, A. D. 1531, in the reign of Henry VIII., leaving behind him the character of distinguished piety.—*Midd. Evan. Biog.*

Here we have the history in a few words of one of the noble band who suffered unto death, to make way for the acknowledgment of principles and rights which we now generally enjoy. But his pretended friends had well nigh robbed him of his peace, by inducing him to relinquish the testimony which his Divine Master called upon him to bear against the outside religion of the day. Possibly they wished him to escape suffering, and the ignominy of opposing men of wealth and high standing in the church; thinking he would do more good by falling in with the popular current. But it is dangerous to tamper with the testimony which the Lord gives any one to bear, and also for such to listen to the insinuations of weak and clouded persons. After the truth has been preached in its primitive integrity, men who do not fully believe, or have swerved from it, may attempt, in a side-way manner, to introduce innovations which apostatised or superficial professors do not discover, or secretly approve. To assail with any weapon, under any pretext, the servant whom the Lord has commissioned to expose those innovations, and to guard his heritage from their effects, is to touch his anointed, and to frustrate his gracious design.

For "The Friend."

TRUE SOURCE OF CONSOLATION.

I have lately met with the following letter, written under circumstances of severe trial and affliction, to a Friend who had recently lost a beloved child. I have thought the spirit in which it is written so excellent, and the matter so appropriate, that I offer it for insertion in "The Friend," under the belief that there are many of its readers who will derive comfort and consolation from its perusal.

"How mysterious," said Daniel Wheeler, "to our poor finite comprehension, are the ways of Infinite Wisdom, to prepare and purify us for an inheritance incorruptible and undecaying, and which will never fade away! How difficult it is for us, in the hour of dismay and extremity, to distinguish that the arm of everlasting mercy is still underneath for our support; but as humble resignation and submission to that Holy Will which cannot err, are patiently sought after, the poor tossed mind becomes mercifully strengthened to look unto Him, who gave, and who hath been pleased to take away; and to say in the depth of humility—Amen: Blessed be the name of the Lord! This I trust has been thy sensible ex-

perience, my very dear friend, long before this time; and that patient fortitude hath conspicuously shown forth to thy sympathizing relations and friends; that they who have been eye-witnesses, may also have been partakers with thee of that tranquil and peaceful resignation of mind, which sheds a lustre consoling, comforting, and animating to all within its sphere. It is this that designates the true Christian—rising with increased brightness through the gloom of affliction, lowly and weak in self-estimation, and poor indeed—disrobed of self, and what self most delighted in; but ah! how rich in heavenly garb attired, and decorated with the costly gem of sweet humility, which has been won by keeneest suffering, and which suffering alone can purchase."

LETTER.

My much esteemed Friend:—I learn by a letter to _____ that you have lost a dear little child, and I do not doubt that the severing of the tie has seemed at times unsupportable. My sympathy is ever more fully brought into action, than for those who have had such precious lambs taken from their arms; when thus deprived, all the activity, loveliness, and innocence of the child rushes upon the parents' minds with renewed force, and the keenest sensibility is awakened. Perhaps I feel more for thee and thy dear wife, as we have a little interesting girl, (in our partial eyes,) whose age compares with thy little departed one, and my feelings recoil upon her. But my dear friend, thou knowest there is no cause to mourn on the child's account, she has passed through the dark vale, (which we shall all have to pass, sooner or later,) and gone to the arms of her Saviour, where she will never more be subject to sickness, pain nor death, or any of the conflicting scenes of mortality. Then may a sweet serenity cover your minds, and you be prepared to say with that afflicted servant formerly, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I believe that resignation like this is very precious in the Divine sight. I have known what it was to part with those who were very near and dear, and how such trials wear us from the things of this world; the mind, at such times, seems loosened from all the transient things of time, and can look into futurity with an increased desire to be prepared to join those who are gone. Trials of this kind, as well as those which originate from other causes, are, no doubt, designed to redeem us more fully from this world, that our affections may be placed entirely upon Him who is the fountain of all good, that we may be brought more and more near to the Divine nature, and be willing to endure hard things, not only for our own sakes, but for the cause's sake; remembering that those whom the Lord is mercifully preparing for His own work, he leads through many tribulations.—I have sometimes thought, since the procrustinated and peculiar trials which have attended us, that parting with dear Friends was not the greatest trial we have to endure. The situation in which we are placed, surpasses any

thing I ever had to pass through; sifted sometimes with doubts and fears, and in low times, viewing ourselves as it were, thrown upon a lonely and desolate shore; cast out from the people of God; the faith tried as to a hair's breadth. At these seasons, the Lord has been pleased to move some of his servants to write, and administer the balm of consolation. Then I believe some of us could adopt the language of the psalmist, "I waited patiently for the Lord, and He inclined unto me, and heard my cry;" and again, "When my father and my mother forsake me, then the Lord will take me up." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." My desire has not been so much to be released from suffering, as that we may be enabled to endure it in the right way, and be preserved from doing a wrong thing now in this trying time. I feel that we need the prayers of our dear Friends, "that neither heights nor depths, principalities nor powers, things present, nor things to come, may be able to separate us from the love of God which is in Christ Jesus."

For "The Friend."

Relics of the Past.—No. 11.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 214.)

Warner Mifflin gave his memorial into the hand of Fisher Ames to present, there being then no representative from the State of Delaware in the house. It was read on the 27th of Eleventh month, 1792. The minute of the house on the subject runs thus. "A petition signed by Warner Mifflin on the subject of negro slavery was presented and read."

The next day, John Steele, of North Carolina, made a warm speech in reference to the petition. In the course of his remarks, he said, that after the law passed at New York on the subject of negro slavery, he had hoped the subject would not again be brought before the house, and that religious fanatics would no longer think it their duty to meddle with the consciences of others, and interfere with a species of property they were destitute of. He characterized such petitions as indecent, and said, that if his constituents had desired him to present a petition, the purport of which was to infringe the rights of others, he would not have done it. After remarking on the ill-effect which would result from spreading the idea at the South, that Congress intended to take any action on the subject of slavery, he moved "that the clerk of the house return the memorial to Warner Mifflin, and expunge the minute from the journals." Fisher Ames explained that he did not approve of the document, but presented it in the absence of any representative from Delaware. Bondinot disapproved of the motion, he thought it might interfere with the right of petition; and to expunge minutes of a previous sitting would

be a bad precedent. William L. Smith, of South Carolina, was in favour of the motion. He thought the memorial to be "the work of a fanatic, to create disturbance, and cause insubstructions."

Steele, finding his motion was not likely to prevail, then modified it, so as to allow W. M. to withdraw his petition, in which form it was adopted.

Perceiving what had been done by Congress in the case, Warner Mifflin prepared the following address to the members of that body:—

A Serious Expostulation with the Members of the House of Representatives of the United States.

"In the American Daily Advertiser, and other public papers, are inserted debates of the House of Representatives of the United States, on the 28th of November last, some speeches or animadversions of two or three of the southern delegates, on the presentation of what is there styled, 'a paper purporting to be a memorial respecting the abolition of slavery, which, in the opinion of the said delegates, and divers others, was declared to be an application unconstitutional, and of mischievous consequences, as it would only tend to render the negroes unhappy, and excite them to insurrections in those states where they were most necessary to be retained; and that even the publication of a fanatical memorial in the newspapers, might have a fatal effect in disturbing the present excellent harmony of the Union; for the people of the southern states may be led thereby to suppose, that this memorial is before Congress, and will be discussed during the present session; it is therefore the more necessary to undeceive them, by publishing the contrary, and by expunging the entry from the journals.'

"Having believed it my religious duty to address that memorial to Congress, and that in so doing, I was really influenced by the catholic principle of universal good-will to men, and sincerely desirous of promoting that excellent harmony and union, which is founded on the solid basis of impartial liberty and common right, I may acknowledge it is far from being a matter of indifference to me to find, in the above-cited publication, so little regard paid to this great fundamental of the public weal, by men chosen and entrusted to fill a station so very important, who ought, and may be supposed, on a subject of so interesting and extensive concernment, to speak their real sentiments, unbiassed by any sinister purpose. I have been therefore led, I trust, by the same disinterested and Christian motive, which induced me to make the application in question, to enter into a close self-examination and reconsideration of the tenor of my said memorial, lest, through an unguarded warmth of zeal, I might have given occasion to those not well-affected to that Divine precept and perfect rule of universal equity, enjoined by the highest authority, *whatsoever ye would that men should do to you, do ye even so unto them*"—to stamp the

righteous and liberal aim and design of my memorial, with the opprobrious stigma of *fanaticism*. As far as I have been capable of an impartial scrutiny, I do not find any thing therein contained more justly meriting so invidious a censure, than what may be found in divers publications of Congress on the same subject; some of which I have thought proper to select and bring into view, beginning with the following remarkable language of the association entered into the 20th of October, 1774:—

"And therefore we do for ourselves and the inhabitants of the several colonies who we represent, firmly agree and associate under the sacred ties of virtue, honour, and love of our country, as follows:—

"Second article.—We will neither import nor purchase any slaves imported after the 1st day of December next; after which time we will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."

"Eighth article.—And will discountenance and discourage every species of extravagance and dissipation, especially all horse-racing, and all kinds of gaming, cock-fighting, exhibitions of shows, plays, and other expensive diversions and entertainments."

To the Inhabitants of the Colonies.

"In every case of opposition by a people to their rulers, or of one state to another, duty to Almighty God, the Creator of all, requires, that a true and impartial judgment be formed of the measures leading to such opposition; and of the causes by which it has been provoked, or can in any degree be justified, that neither affliction on the one hand, nor resentment on the other, being permitted to give a wrong bias to reason, it may be enabled to take a dispassionate view of all circumstances, and to settle the public conduct on the solid foundations of wisdom and justice. From counsels thus tempered arise the purest hopes of the Divine favour, the firmest encouragement to the parties engaged, and the strongest recommendations of their cause to the rest of mankind, &c.

Address to the Inhabitants of Canada, May 29, 1775.

"When hardy attempts are made to deprive men of rights bestowed by the Almighty, when avenues are cut through the most solemn compacts for the admission of despotism."

Declaration July 6, 1775, of the Causes and Necessity of Taking up Arms.

"If it were possible for men who exercise their reason to believe, that the Divine Author of our existence intended a part of the human race to hold an absolute property in, and unbounded power over others, marked out by Infinite goodness and wisdom as the objects of

* Did not Virginia and Maryland consider this to be perpetual, by their assemblies passing laws accordingly?"

a legal domination, never rightfully resistable, however severe and oppressive, the inhabitants of these colonies might at least require from the Parliament of Great Britain, some evidence that this dreadful authority over them has been granted to that body.*

“But a reverence for our great Creator, principles of humanity, and the dictates of common sense must convince all those who reflect upon the subject, that government was instituted to promote the welfare of mankind, and ought to be administered for the attainment of that end. The Legislature of Great Britain, however, stimulated by an inordinate passion for power, &c.

“*Second Address to the People of England, July 8, 1775.*”

“Britains can never become the instruments of oppression, until they lose the spirit of freedom.”

* “So may the Africans say.”

(To be continued.)

For “The Friend.”

GOOD WORKS.

The following is transcribed from the second volume of Isaac Penington's works, second London edition, page 212, from a chapter entitled, “Naked Truth, given forth by way of question and answer.” Question 26th.

A Question and Answer concerning Good Works. By ISAAC PENINGTON.

What are good works?

The works that flow from God's good Spirit, the works that are wrought in God, they are good works. The works of the new birth, the new creature, are good works; whereas all the works of the flesh are bad, though never so finely painted. All its thoughts, imaginations, willings, runnings, hunting to find out God and heavenly things, with all its sacrifices, are corrupt and evil, having of the bad leaven of the bad nature in them. Make the tree good, or its fruit can never be good; so that they are only the good works that flow from the good tree, from the good root. And here all the works of the flesh though never so glorious and taking, in man's eye, are shut out by God's measure, by God's line and plummet of righteousness and true judgment; and every work of God's spirit, the meancest work of faith; the least labour of true love; the least shining of life in the heart, and the giving up thereto, is owned by God, as coming from him, and wrought in him, “who worketh both to will and to do, of his own good pleasure.” He that is gathered to the light, which God hath enlightened him with, hath received the light, dwelleth in the light, and walketh in the light; the Spirit of the living God is near him, and dwelleth with him, and worketh in him; and he bringeth his deeds to the Light, where it is manifest that they are wrought in God. But he that is out of the inward light of God's Holy Spirit, his works are not wrought in God, and so can but make a fair show in the flesh, (to the fleshly eye,) but are not good in God's sight. The erring

man's way and works are often right in his own eyes; ah! but blessed is he, whose way and works are good and right in the eye of the Lord, in the judgment of his searching, unerring Light and Spirit.

THE FRIEND.

FOURTH MONTH, 6, 1844.

We have several communications on hand, the insertion of which have necessarily been postponed to the next or a future number. Among these is the continuation of the interesting article, “Ventilation of School-rooms and Meeting-houses,” which, when it appears, we hope, will be read, in connection with the former part, with the degree of attention its importance deserves. In the mean time, we do not know how better to dispose of a short communication of a kindred nature, than to place it here; for though it may not be thought practicable or expedient that it be acted upon in the time suggested, yet it seems to us the plan proposed should not be lost sight of:—

“*Ventilation of Meeting-Houses.*—Friends, who are generally so careful to obey the laws of physiology, are sadly remiss in relation to their places of worship; and in none more so, than those on Mulberry street, where the Yearly Meetings are held, the low ceilings of which, when crowded, render them oppressive and unhealthy—causing many among the audience to be restless whilst there, and to retire with a head-ache, if not more serious indisposition. This might be remedied at a trifling expense, by removing the plastering from a portion of the ceiling joists, (say about fifty feet east and west, by sixteen or twenty feet north and south, in the centre of the ceiling,) between the centre girders, and replacing it with venetian blinds, over which venetian ventilators could be made in the roof, so as to admit of ample ventilation, even in wet weather—the whole so made as to be easily closed, at pleasure, by shutters in the loft. The work, when prepared, could be put up in two days, and therefore might easily be done before the approaching Yearly Meeting.

— AN ARCHITECT.”

School for Boys—Germantown, Philadelphia County.—Under the care of Charles Jones.

This institution, near the centre of the pleasant village of Germantown, a short distance from the car office, occupying capacious, retired and airy buildings, is believed, from the well known healthfulness of the location, to afford desirable advantages for those who wish to place their children in such an institution.

The course of studies pursued, embraces the usual branches of a general Literary and Mathematical education, and the Latin and Greek languages.

The proprietor, possessed of the advantage of several years' experience in teaching, and having secured the aid of a well-qualified assistant, hopes, by diligent attention to the literary pursuits of his pupils, and a guarded

care over their moral conduct, to be enabled to give satisfaction to those who may entrust him with this important and responsible charge.

Terms per quarter, of twelve weeks, for boarding and tuition, (including washing,) thirty-five dollars, payable in advance.

References.—Samuel B. Morris, Germantown; Daniel B. Smith, Haverford School; Charles Williams, No. 252 North Fifth Street.

TRACT ASSOCIATION.

The Depository has been removed to the new building, No. 84 Mulberry Street, where it is now open for the distribution of Tracts, and for the sale of books for children. The Association having at its late annual meeting authorized the Managers to proceed with the publication of books, suitable for the youth of the Society of Friends, provided a sufficient sum should be raised by contributions for the purpose, committees have been appointed to solicit donations for a capital to carry on the work. It is contemplated that not less than five hundred dollars will be necessary to furnish the means to supply such books in the various forms that would be desirable. The funds are intended to be kept distinct from the general accounts of the Association.

Those Friends who may be disposed to aid in this undertaking, which it is believed will be productive of much benefit to children, are informed, that donations will be received by the Treasurer, John G. Hoskins, No. 50 North Fourth Street, up stairs, and by the agent, Joseph Snowdon, at the Depository, No. 84 Mulberry Street.

Haverford School.

The semi-annual examination will commence on Second-day, the 8th instant, and close on Fourth-day morning following. Parents, and others interested in the Institution, are invited to attend.

Fourth mo. 5.

MARRIED, at Friends' Meeting-house, at Upper Evesham, on the 21st of Third month, WILLIAM WETHERILL, of Rancocas, Burlington County, New Jersey, to ADELINA HAINES, daughter of the late Joseph Haines, of the former place.

DIED, at her residence in Smithfield, Jefferson county, Ohio, on the 21st of the Tenth month last, SUSAN PRICE, wife of Warrick Price, in the 78th year of her age. She was for several years previous to her death, subject to attacks of disease of a paralytic nature, which confined her pretty much to the house. Being of an affectionate disposition, she was much attached to her relations and friends; and though this notice may seem somewhat out of season, yet it was thought that her numerous distant friends would feel an interest in knowing, that as her close drew near, she appeared entirely aware of her situation, and expressed resignation to the Divine disposal.

— on Sixth-day, the 29th of Third month, 1844, at the residence of her husband, near West Chester, Pa., REST, wife of Benjamin Cope, in the 66th year of her age.

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PHILADELPHIA.

Reminiscences of the late Flood in Delaware County, Pennsylvania. By J. J. M.

(Concluded from page 218.)

About one-fourth of a mile lower down the creek, was a cotton manufactory, owned by Samuel Bancroft, a great part of which was destroyed. Here a most heart-rending and awful scene occurred. A short distance below the factory was a long stone building, formerly occupied as a paper-mill, but which has since been converted into four dwellings, which stood in a diagonal direction from the factory, towards the high ground rising from the creek, thus forming an impediment to any water passing on the south-western side of the mill. The two middle houses were respectively occupied by George Hargraves, wife, and five children, and T. Wardel Brown, wife, and one child. Hargraves's brother William was also a boarder with him. When they found the water rising, and were apprehensive that their provisions in the cellar would be injured, George, assisted by his wife, went down and succeeded in getting a barrel of pork on to the first floor. They then, to their horror, discovered that the water had risen so high as to cut off their retreat from the house, and the two men, and woman, with the children, ascended to the second story. George attempted to comfort his wife, who had become very much alarmed, with the assurance that the water would not rise any higher; but, upon her going to the stairs, she discovered, to her consternation, that it was rising rapidly, and they then concluded that their danger was extreme. This was about six o'clock in the evening. William went to the window on the south-west side of the room, and said he would jump out into the stream, and endeavour to save his life. George's wife, in great affright, ran with her infant, about eight months old, in her arms, to prevent him. He got into the window, and gave a spring out. At this instant, to use her language, "the floor sank away." She saw her husband, who was by her side, spring towards his children, near the middle of the room, and that was the last she ever saw of them alive. The two centre houses were completely washed out,

from the ground to the roof, which remained supported by parts of the two houses at the end, and more than half of the side walls of these were gone. Where Jane Hargraves was standing, by the side of the window, the floor parted at a joint, leaving a space in the corner of the room, about four feet square, the identical place on which she was, and this was all that remained of the whole floor. When the floor and walls gave way, it appears that George and the children jumped on a bed, and were carried out into the creek, in an opposite direction from which his brother took the desperate leap. William had jumped at the critical moment when the walls gave way, and was immediately hurried through the ruins of the house into the bed of the creek. He here caught hold of some drift wood, and floated rapidly down. After proceeding some distance, he came in view of his brother, and three youngest children on the bed, who called to him, and said, "Hold on, William, you will be saved." The eldest child, a girl about fourteen years of age, was somewhat in advance of her father and the other children, supported by some floating timber. William was almost ready to envy his brother's comparatively safe situation, particularly as he appeared to be approaching the shore, where the water was shallower, when a large quantity of drift wood passed over him and the children, which was the last seen of them alive. William finally caught hold of a bed passing along, and after some time succeeded in catching the limb of a tree, from whence he got up into it, and about eleven o'clock at night, hearing a dog bark, he called out, which attracted the attention of some persons, and he was rescued.

But who can realize the feelings of poor Jane, suspended over the raging flood, on a piece of floor four feet square, supporting her infant in her arms, unconscious of the fate of her husband and the other children, and not knowing at what instant they might be precipitated into the abyss below! The walls were cracking, and a portion from above fell and almost grazed her child.

After spending *five hours* in this awful situation, the waters receded sufficiently for persons to approach the house. A ladder was obtained, and Thomas Holt getting to the top of it, the poor afflicted widow and her infant were rescued from their perilous situation.

T. Wardel Brown, who occupied the adjoining centre building, was also saved in a remarkable manner. Between the jambs of the fire-place and the front window of his dwelling, was a recess, about *two feet by four*, corresponding with the part of the floor on which the widow Hargraves was saved, but

opposite to it; in this recess, on the *only portion of the floor of their house that remained, himself, his wife and child were standing*, when the house gave way, and remained until assistance could reach them. A tree, with large roots, had stopped against the upper corner of the house, and prevented the end wall from being undermined, which probably saved the whole building from tumbling into a heap of ruins, as the portions of wall left were rent from top to bottom. The next morning, the bodies of George Hargraves and his four children were found about a mile below, the *youngest child being clasped in the father's arms*.

On Crum creek, the next stream to the north-east, much injury was done to property, but no lives were lost.

On Darby creek, the amount of property destroyed was large, and the loss of life was as great as on Chester creek. At Charles Kelly's factory, in Upper Darby, Michael Nolan occupied a house below the stone bridge crossing the state road, between the factory and the creek. His family consisted of himself, his wife, and five children, and a young woman named Susan Dowlan. Upon the apprehension of danger, his wife entreated him to leave the house, as he was infirm from the effects of rheumatism, and wished him to go to a neighbour's, saying, she could better take care of herself. She was in a delicate situation, requiring the utmost sympathy, and would have probably been a mother again before another day, had her life been spared. She prevailed on him to leave the house, with one of the children. He had not reached the next dwelling, a few yards off, before the water came rushing down, and immersed him, but he finally succeeded in making his escape. Not so with his poor devoted wife. The bridge above gave way, the house was swept off, and Julia Nolan and her four children met a watery grave. Susan Dowlan was carried some distance down the creek, and providentially caught hold of a tree. There was a knot or protuberance on the lower side of it, upon which she rested her feet, clasping her arms around it. The water continued to rise until it came up to her mouth, which at times was immersed by the undulation of the waves—but here the water was stayed. She remained in this situation for several hours, and after a number of fruitless attempts, a person swam out with a rope and succeeded in saving her. The bodies of the poor woman and children were recovered the next morning.

At the village of Darby, several persons were standing upon the large stone bridge, upon which the southern post-road crosses Darby creek, observing the wreck of matter passing down, when it gave way, and Josiah

Bonting, Jr., and Russel Flounders, two young men, lost their lives. The body of the latter was recovered in a few days, about two miles down the creek, while the former was not found for several weeks, his remains having been buried up in the ruins of the bridge.

An immense amount of damage was sustained in various ways in the county. Many persons in humble circumstances, located along the creeks, and about the various manufactories and mills, had their houses inundated, and their furniture and provisions destroyed; but through the liberality of the citizens of the adjoining counties, aided by our own, a considerable sum of money was raised and distributed among them, which tended very much to alleviate their sufferings. A large number of worthy and industrious property holders met with heavy losses—but, aided by that course of industry and economy for which our citizens are proverbial, they are exerting their energies, and will probably, at no distant day, be restored to that prosperity which they enjoyed before this eventful freshet.

For "The Friend."

VENTILATION

Of School Rooms and Meeting Houses.

(Continued from page 196.)

"The ordinary facilities for ventilation are opening one door and raising the lower sash of the windows. The prevailing practice with reference to ventilation has been opening and closing the door as the scholars pass into and out of the school-house, before school, during the recess, and at noon. Ventilation, *as such*, has not, I may safely say, been practised in one school in fifty. It is true, the door has been occasionally set open for a few minutes, and the windows have been raised, but the object has been either to let the smoke pass out of the room, or to cool it when it has become too warm, NOT TO VENTILATE IT.

"In my first visits, I observed but two school-houses ventilated by lowering the upper sash of the windows, neither of which was constructed originally, with reference thereto. In both cases, the fixtures, by means of which the upper sash was lowered, had the appearance of having been appended by some thoughtful teacher. Indeed, I was told the change was wrought, in one instance, by the teacher, who was a medical student, and who is now a practising physician. Ventilation, by opening a door, or raising the windows is imperfect, and frequently injurious. A more effectual and safer method of ventilation is to lower the upper sash of the windows, or, in stormy weather, to open a trap door in the ceiling, and let the vitiated air escape into the garret. Since recommending this method of ventilation, I have had the pleasure of seeing the change wrought in several school-houses, and of learning that the people are well pleased with it. It has also been introduced into several new houses that have been built during the year. But it may be asked, why it is not just as well to raise the lower sash of the windows, as to lower the upper one. There are

two good reasons why lowering the upper sash is the better method.

"1. Ventilation is more effectual.—In a room which is warmed, and occupied in cold weather, the warmer and more vitiated air rises to the upper part of the room, while the colder and purer air occupies the lower part. The reason of this may not be readily conceived, especially when we consider that carbonic acid—the vitiating product of respiration—is specifically heavier than common air. Three considerations, however, will make the reason apparent: 1. Gases of different specific gravity mix uniformly under favourable circumstances. 2. The carbonic acid which is exhaled from the lungs of about blood heat, is hence rarified, and specifically lighter than the air in the room, which inclines it to ascend. 3. The ingress of cold and heavier air from without, is chiefly through the apertures near the base of the room. Raising the lower sash of the windows would allow a portion of the purer air of the room to pass off, while the more vitiated air above would be retained. Lowering the upper sash, would allow the impure air above to escape, while the purer air below would remain unchanged.

"2. Lowering the upper sash is the safe method of ventilation. It not only allows the impure air more readily to escape, but provides also for the more uniform diffusion of the cold air from without, which takes its place through the upper part of the room. The renovated air will gradually settle down upon the heads of the scholars, giving them a purer air to breathe, while the comfort of the body and lower extremities will remain undisturbed. This is as it should be; warm feet, and cool heads contribute to physical comfort and clearness of mind. Raising the lower sash of the windows endangers the health of the scholars, exposing those who sit near them to colds, catarrhs, &c.

"I would respectfully call the attention of building committees to this point. There are several ways in which it can be done. The simplest and best that I have ever tried, is to attach a cord to the top of the upper sash of the windows, and, passing it upwards over pulleys into the garret, suspend a sufficient weight to the other end to produce an equilibrium. The upper sash of several windows may be lowered an inch, or a foot, as occasion shall require; and the school-room may be thoroughly ventilated, without any sensible inconvenience to any of the scholars. A trap door leading into the garret is an important fixture, especially in stormy weather."

This much says the Jefferson County superintendent. Two or three inaccuracies occur in the report, which it may be proper to notice. The upper part of a room in which a number of persons are collected, contains very nearly the same proportion of impurity as the lower. The air, as it is exhaled, rises to the higher parts of the room, and the carbonic acid is carried along with it, very much as smoke, which is heavier than the atmosphere, is carried along with the heated air from a chimney. The second reason, above given, to explain the ascent of the vitiated air, is entirely incorrect. The mixture of common

air, carbonic acid and vapor, when first exhaled from the lungs, is very considerably lighter than the surrounding and colder air; but the carbonic acid itself would require to be heated to a temperature 253 degrees above that of the surrounding atmosphere, in order that it should be of the same density. The carbonic acid, and other impurities generated in a crowded room, after rising towards the ceiling, become nearly equally diffused throughout the apartment. Gases of different density will mix, even when at the same temperature. Thus, if two bottles connected together by a small tube, be so placed that one containing hydrogen shall be perpendicularly over the other containing carbonic acid, it will be found, in the course of a few hours, that the two gases have been intermixed; a portion of the hydrogen having descended through the tube into the lower bottle, and an equal bulk of carbonic acid having ascended into the upper bottle, although the latter gas is about twenty-two times as heavy as the former. Carbonic acid collects in wells and caves, and other low places, only when it is generated more rapidly than it can diffuse itself. I have been the more particular in stating this property of the diffusiveness of gases, because I shall have occasion to refer to it again.

It is stated in the report, that when carbonic acid is mixed with atmospheric air, in the ratio of one to four, it extinguishes animal life. According to the experiments of Dr. Arjfoln, air, fifteen per cent., or one-seventh part of which is carbonic acid, will not support combustion. Dr. A. also states, that the same effect is produced by depriving it of oxygen to the amount of five and one-fifth per cent., or about one-nineteenth of the whole.

The writer of the report is mistaken in supposing that the experiment, proving that respired air will not support combustion, is new. It is mentioned by several other writers.

The plan of ventilation, proposed above, is liable to objection, being neither scientific nor safe. But of the means of procuring this desirable object, it is not my intention now to speak. Perhaps this part of the subject, together with a more particular inquiry into the several sources of vitiation, and some further considerations respecting the necessity for a safe and efficient system of ventilating, may furnish matter for a future essay.

As respects a portion of the foregoing report, it may be thought, and perhaps correctly, that the writer ascribes somewhat too much of the difficulties of school-keeping to want of pure air. Dr. Andrew Combe, however, appears to be very much of the same opinion as the author of the report. In his "Principles of Physiology Applied to the Preservation of Health," speaking of the languor and inactivity which ensue from breathing a vitiated atmosphere, he remarks, "This is seen every day in the listlessness and apathy prevalent in crowded and ill-ventilated schools; and in the head-aches and liability to fainting, which are so sure to attack persons of a delicate habit in the contaminated atmospheres of crowded theatres, churches, and assemblies. It is seen less strikingly, but more permanently, in

the irritable and sensitive condition of the inmates of cotton manufactories and public hospitals."

In another part of the same work, the author says, "It is now several years since, on the occasion of a visit to one of the classes of a great public seminary, my attention was first strongly attracted to the injury resulting to the mental and bodily functions from the inhalation of impure air. About one hundred and fifty boys were assembled in one large room, where they had been already confined nearly an hour and a half when I entered. The windows were partly open; but, notwithstanding this, the change from the fresh atmosphere outside to the close contaminated air within, was exceedingly obvious, and most certainly was not without its effect on the mind itself, accompanied as it was with a sensation of fullness in the forehead, and slight headache. The boys, with every motive to activity, that an excellent system and an enthusiastic teacher could bestow, presented an aspect of weariness and fatigue, which the mental stimulus they were under could not overcome, and which recalled forcibly sensations long by-gone, which I had experienced to a woful extent, when seated on the benches of the same school.

"These observations stirred up a train of reflections; and when I called to mind the freshness and alacrity with which, when at school, our morning operations were carried on, the gradual approach to languor and yawning which took place as the day advanced, and the almost instant resuscitation of the whole energies of mind and body that ensued on our dismissal, I could not help thinking that, even after making every necessary deduction for the mental fatigue of the lessons, and the inaction of body, a great deal of the comparative listlessness and indifference, was owing to the continued inhalation of an air, too much vitiated to be able to afford the requisite stimulus to the blood, on which last condition the efficiency of the brain so essentially depends. This became the more probable, on recollecting the pleasing excitement occasionally experienced for a few moments, from the rush of fresh air which took place when the door was opened to admit some casual visitor." In a note to this passage, the same author adds: "The accuracy of the above remarks has been strikingly confirmed, since the appearance of the first edition, by an intelligent teacher in Edinburgh, who, in compliance with my advice, pays much attention to ventilation, and turns out his pupils to play in the open air for ten minutes at the end of the first hour. During this time the doors and windows are thrown open, and the air completely renewed. The effect of this proceeding was a marked increase in the mental activity and attention of the pupils, greater pleasure and success in the exercises, and a striking diminution in the number of absentees from sickness. The latter effect was so marked, that some of the parents observed the improved health of their children, without being aware to what it was due."

Sufficient has perhaps been said respecting the ventilation of schools. With regard to

our meeting-houses, it might be deemed almost superfluous to say any thing respecting the necessity for an improvement in them in this particular; for almost every one who is in the habit of attending them when a large company is assembled, knows full well, that the air is far from being pure or agreeable, and that the effect of breathing it is very perceptible. In order, however, to exhibit more clearly the actual state of the case, I will endeavour to show what must be the condition of the air in the Arch street meeting-house in this city, at the close of an evening meeting. Let it be supposed that, on such an occasion, twelve hundred persons are assembled,—that none have arrived much before the time,—that they remain there an hour and three quarters,—and that when they enter the house the air within is perfectly pure, the doors and windows having been thrown open for some time subsequently to the afternoon meeting.

Now, according to the data given in the foregoing report, an adult, whose lungs are of average capacity, exhales seven hundred and twenty cubic inches of air in a minute, or twenty-five cubic feet in an hour. This estimate is probably somewhat too high; but taking into account the other sources of vitiation, viz., the carbonic acid which is discharged from the skin, in addition to that exhaled from the lungs, and more particularly the vapour and animal matter thrown off from both the skin and lungs,—we may conclude, that the quantity of air which one person renders entirely incapable of sustaining animal life, is, on an average, not less than seven hundred and twenty cubic inches in a minute. Twelve hundred persons then will, in an hour and three quarters, poison fifty-two thousand five hundred cubic feet of air. And sixty argand lamps will vitiate in like manner four thousand seven hundred and twenty-five cubic feet; making a total of fifty-seven thousand two hundred and twenty-five cubic feet of air rendered entirely incapable of supporting animal life. Considering the amount of smoke from the lamps, and other impurities not included in the above, we might, perhaps, safely reckon the quantity of air poisoned in the time supposed, at sixty thousand cubic feet. But that we may not exceed the mark, let it be taken as obtained above. Now, deducting for the space occupied by the galleries and raised platforms, the contents of the west end of the Arch street house, is about one hundred and twelve thousand cubic feet, or less than twice the quantity of air poisoned during an evening sitting.

Hence, at the close of the meeting, more than half of all the air in the room would be incapable of supporting animal life, were the house perfectly close. Happily this is not the case. The quantity of air changed in a given time, by the crevices about the windows and doors, may be submitted to calculation. As the investigation involves some of the principles of pneumatics, it is best omitted. The width of the openings around the doors and window-sashes has been assumed at one-sixteenth of an inch, and the calculation is made on the supposition that the cold air enters by the doors and lower windows, while

the warm air escapes at the upper windows. When the difference between the inside and outside temperature is forty-five degrees, the quantity of air changed by all the windows and doors, if the atmosphere be calm, or the wind not very strong, will not exceed four hundred and forty cubic feet per minute. Considering, however, the effect of the draught through the stoves, the whole amount of air changed, may be stated at five hundred cubic feet per minute, or fifty-two thousand five hundred cubic feet in an hour. With this is termed a *high* wind, that is a wind blowing at the rate of thirty-five miles an hour, the amount of air removed *might*, under the most favourable circumstances, be as great as five or six times the above estimate.

It must here be recollected, that, as has already been stated, the respired air, and other impurities, mix very nearly *uniformly* with the rest of the air in the room; and, consequently, that a great part of the air that escapes by the openings around the windows, must be unvitiated except by its mixing with that which has been respired and with the other exhalations from the bodies of those assembled. The proportion of bad air thus conveyed away is at first very small; but it continually increases, until the close of the meeting. Hence, the investigation of the amount of vitiated air actually removed, is somewhat complicated. With the assistance of algebra, however, it may be readily and accurately determined. I find that in the case supposed eleven thousand five hundred and sixty-seven cubic feet will be removed in an hour and three quarters; leaving in the house forty-five thousand six hundred and fifty-eight cubic feet of air incapable of supporting animal life or combustion. That is to say, that at the conclusion of the meeting, *more than two-fifths of all the air in the room, is incapable of sustaining animal existence.* In the foregoing calculation, the fact that a part of the air is respired more than once, is not considered as affecting the result; for when air containing but a small proportion of carbonic acid, is inhaled, nearly the same quantity of oxygen is absorbed by the lungs, and nearly the same quantity of carbonic acid is given off, as when pure air is breathed. For the satisfaction of such as may be curious to know what proportion of all the air in the room, at the end of the meeting, has actually passed through the lungs of those present, I will state, that this may readily be ascertained with algebraic aid; and that it is thus found, that about *two-sevenths*, or nearly *one-third* of the air in the room has been before respired. Hence it will appear that *each individual, at every inspiration, inhales above a gill of air that has been previously breathed during the meeting, some of it many times over.*

The foregoing results, it should be remembered, have been obtained on the supposition that the temperature of the air, outside of the house, is as low as twenty-five degrees. When the temperature out of doors is forty degrees, the ventilation will be rather more than one-fifth less, but with a temperature of ten degrees, it will be not quite one-sixth greater.

If sixty furnaces, containing each a quar-

ter of a peck of charcoal, were suffered to burn in the room, without any means being provided to carry off the gas, they would not vitiate the air more than the twelve hundred people. Were a person to shut himself up for an hour and three quarters, in a closet, four feet wide, three feet deep, and eight feet high, he would be in no more danger of suffocating, than the twelve hundred people assembled in Arch street meeting-house.

It cannot be doubted, but that, to the evil complained of in this essay, is to be ascribed much of that weariness and debility, which the attendance of meetings brings upon those who are enfeebled through age or disease; and that the health, not only of these, but also of the more robust, is in this way, gradually, but certainly and permanently, injured. Indeed, a careful examination of some of the facts connected with this subject, would, I apprehend, enforce the conviction, that very serious, and not unfrequently, fatal diseases are thus engendered. One of the beneficial effects resulting from the adoption of a safe and efficient system of ventilation, would undoubtedly be, that many of those who are now compelled to absent themselves in part, or entirely from meetings,—most of them without being at all aware of the real cause of their inability,—would then be able to attend, without experiencing much or any inconvenience. So that such an improvement not only would contribute to our physical comfort, but it would also procure for us more of the valued company of our elderly friends.

To obtain an effectual and agreeable ventilation is no easy matter. A simple hole in the ceiling, though undoubtedly of advantage, produces but an uncertain and insufficient change of air. But where no means is provided for ventilating the house, during the time the company is assembled, something may be done by being careful thoroughly to change the air between the morning and afternoon sittings. The very opposite of this plan is, I believe, generally practised. The air containing the impurity generated during the morning meeting, is closely shut up, and preserved for an additional impregnation in the afternoon; or, in the words of Dr. Combe, "The windows are kept as carefully closed, as if deadly contagion lay outside, watching for an opportunity to enter by the first open chink; and, consequently, the congregation must inhale, for two or three hours in the afternoon, an exceedingly corrupted air, and suffer the penalty in head-aches, colds, and bilious and nervous attacks." L. L. N.

ENJOYMENTS OF SINGLE LIFE.

"The single state is no diminution of the beauties and utilities of the female character; on the contrary, our present life would lose many of the comforts, and much likewise of what is absolutely essential to the well-being of every part of society, and even of the private home, without the unmarried female. To how many a father—a mother—a brother, and not less a sister, is she both a necessity and a blessing! How many orphans have to look up with gratitude to her care and kind-

ness! How many nephews and nieces owe their young felicities and improvements to her! Were every woman married, the parental home would often, in declining life, be a solitary abode indeed, when affectionate attentions are most precious, and, but from such a source, not attainable. It is the single class of women which supplies most of our teachers and governesses. What vast changes, not promotive of the general happiness, would ensue in every station in life, if every female married as soon as she was full grown! Certainly human life would, in that case, have a different aspect, and must be regulated on a new principle, and would lead to consequences which cannot now be calculated.

The single woman is, therefore, as important an element of social and private happiness as the married one. The utilities of each are different, but both are necessary; and it is vulgar nonsense, unworthy of manly valour, and discreditable to every just feeling, for any one to depreciate the unmarried condition.

If from what is beneficial, we turn our glance to what is interesting, the single woman is, in this respect, not surpassed by the wedded matron. For no small portion of her life, I think for the whole of it, with judicious conduct, she is, indeed, the most attractive personage. The wife resigns, or ought to resign, always her claims to general attention; and to concentrate and confine her regards and wishes, and objects, to her chosen companion, and domestic claims and scenes. She has quitted the public stage; she has become part of a distinct and separated propitiatory. But the unmarried female remains still the candidate for every honourable notice, and injures no one by receiving it. Being in this position in society at large, she is always interesting wherever she goes; and if she preserves her good temper, her steady conduct, and her modest reputation undiminished, and cultivate her amiable, her intellectual, and her truly feminine qualities, she cannot go any where, in any station of life, without being an object of interest and pleasurable feeling to all those of her own circle with whom she may choose to be acquainted.

It is for us all never to repine that others have what we do not possess. It is for us all to use and value, and cultivate the happiness which we are possessing, and not to sigh or crave for those which do not come to us.

It is for us all, to be at all times grateful to our kindest Provider, for the daily comforts with which he is supplying us; and to resign every thing else to his will and regulation, and patiently and magnanimously to await his direction of our state and fortunes. Then every one of us would be enjoying a greater felicity from our ordinary life, than we can experience on any other plan. He arranges and administers life on this principle. He requires us to believe in his invisible government and guidance of it; to be always content with his disposition of it; and to be assured that if we thus leave it to Him, he will, from time to time, place us in that condition, and in those circumstances which will be really best and happiest for us. And thus we shall all find, that life, in every one of its states and

positions, is like a garden, full of rich, though varied flowers and fruits, in all its compartments."

For "The Friend."

Relics of the Past.—No. 12.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 224.)

"Address to Ireland, July 25, 1775.

"Compelled to behold thousands of our countrymen imprisoned, and men, women, and children involved in promiscuous and unlimited misery, when we find all faith at an end, and sacred treaties turned into tricks of state; when we perceive our friends and kinsmen massacred, our habitations plundered, our houses in flames."

"And in the Declaration of Independence is inserted respecting the King as follows:—

"He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. He is at this time transporting large armies of foreign mercenaries to complete the works of death; desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the head of a civilized nation. —He has excited domestic insurrections amongst us."

"And here I think it may be proper to mention, that under permission of Divine Providence, the measure which both Britains and Americans had long dealt to the natives of Africa, they were in like manner suffered reciprocally to mete out to each other, by burning towns, &c., captivating their inhabitants, stowing them into galleys and prison ships, to linger under agonizing pains unto cruel death; at this stage of affairs Congress resolve at different times on public fasting and prayers, wherein they acknowledge the superintendance of an all-wise Providence, and the obligation of our nation was under to reform from its sins, and implore his merciful interposition, to remove those calamities from the land, and avert those desolating judgments with which we were threatened. See *Journal*, June 12, 1775, and March 16, 1776.

"In a pamphlet, entitled, 'Observations on the American Revolution,' published by order of Congress in 1779, the following sentiments are declared to the world, viz:—

"The great principle (of government) is and ever will remain in force, that men are by nature free: as accountable to him that made them, they must be so; and so long as we have any idea of Divine justice, we must associate that of human freedom. Whether men can part with their liberty, is among the questions which have exercised the ablest writers; but it is concluded on all hands, that the right to be free can never be alienated—still less is it practicable for one generation to mortgage the privileges of another."

"Beside the laborious productions of the wisdom of this country, manifested to the world by the declarations and addresses from which the foregoing are extracted, with others of a similar nature, demonstrating the natural rights of men in so clear a manner, the following appears to have been adopted as the then faith of the nation, in the Declaration of Independence the 4th of July, 1776, viz., 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness.'

"At the time of entering into the solemn league and covenant, (20th October, 1774,) to vindicate the rights of man, and promote national righteousness, had any one declared as their opinion that it was of mischievous consequence, tending to render unhappy the helpless victims of despotic tyranny, and excite to insurrection, or attempted to enforce as a political creed, so detestable a position, as that a happy national harmony and union depended on securing to one class of men, the power and privilege of enslaving and exercising an imperious lordship over another part of God's rational creation, such person, though he might not have been stigmatized as a fanatic—would doubtless have been in danger of being proscribed as an enemy to his country, and a traitor to the common cause of equal liberty. Feeling a weight on my spirit, I am thereby impelled, by a sense of duty to the Sovereign of the Universe, and the dictates of humanity, to open my mouth for the dumb, in the cause of such as are appointed to destruction; and if this is fanaticism, enthusiasm, &c., may the Almighty grant a double portion to what I have ever experienced, if it be his holy will! I cannot use the carnal sword in my country's defence, I believe that weapon for a Christian to be unlawful, yet I trust I shall with the weapons that are to me lawful in the cause of my country, manifest as much firmness and stability, though it be but in the exercise of one talent, as those who think themselves justified in the use of other and greater talents: and, therefore, I do indeed feel alarmed, when I consider that the solemn professions so lately made in time of extremity and danger, and held up as the national faith, should so soon on this important occasion seem to be regarded as mere tricks of state. What can be thought will be the issue? may it not be considered like trifling with Omnipotence?

"I crave your patience, my fellow-citizens—I am interested in the welfare of this country; but I cannot have any conception that nation will long fare well, when after such declamations against Britain, on account of the despotic measures pursued by her administration, the spirit of tyranny and oppression is suffered so readily to prevail in the councils of American rulers, to a degree in no instance exceeded by Britain; on which head I venture to appeal to the witness for God in your own breasts, which will undoubtedly show the national iniquity is the same, whether it proceed from acts of Convention, or receive its strength from the countenance of Congress.

"Had Congress done as much towards removing this national guilt, as by the tenor of their own vote they have power to do, there is no doubt with me, but that it would at least have given a very powerful check, if not a total stop to the odious traffic, notwithstanding the plea of restriction in the constitution of the general government. But whether you will hear or forbear, I think it my duty to tell you plainly, that I believe the blood of the slain, and the oppression exercised in Africa, promoted by Americans, and in this country also, will stick to the skirts of every individual of your body, who exercise the powers of legislation, and do not exert their talents to clear themselves of this abomination, when they shall be arraigned before the tremendous bar of the judgment-seat of him who will not fail to do right, in rendering unto every man his due; even him who early declared, 'at the hand of every man's brother will I require the life of man;' before whom the natural black skin of the body will never occasion such degradation. I desire to approach you with proper and due respect, in the temper of a Christian, and the firmness of a veteran American freeman, to plead the cause of injured innocence, and open my mouth for my oppressed brethren, who cannot open theirs for themselves. I ask no pecuniary advantage for myself, neither post nor pension. I feel the sweets of American liberty—I trust I am sensible of, and thankful for the favour; and am not easy to partake of mine so partially, and see, hear, and know of my brethren and fellow-mortals being so arbitrarily and cruelly deprived of theirs, and not enter my protest. I desire to have this favour and blessing continued to myself and posterity, and cannot but view the tenure, both to myself and countrymen, as very precarious, while a plea is founded on the general constitution, in bar of the rights of man; and the equal distribution of justice being confirmed, that the views of a righteous government would be, to promote the welfare of mankind universally, as well those of other nations, as the subjects or citizens of its own; and, therefore, that it is obligatory on the United States, to prevent the citizens thereof injuring the inhabitants of Africa, as those of one state the citizens of another: and I doubt not in the least, if Africa were in a situation to send fleets and armies here to retaliate, but Congress would soon devise ways, without violating the constitution, to prevent our citizens from aggravating them. The almost daily accounts I have of the inhumanity perpetrated in these states on this race of men, distresses me night and day, and brings the subject of the slave-trade with more pressure on my spirit; and I believe I feel a measure of the same obligation that the prophet did when he was ordered to cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. And here I think I can show, that our nation is revolting from the law of God, the law of reason and humanity, and the just principles of government; and with rapid strides establishing tyranny and oppression; to prove which, I need no more than oppose the present conduct of the

nation, to that part of it which I have now brought to your view, from the former journals of Congress, and then mention the sanction the African slave-trade at this time has from the general government; in proof of which I may refer to the condition on which Congress accepted the cession of the Western territory of North Carolina, viz., *That no regulation made or to be made shall tend to emancipate slaves.*

"I am concerned that the leaders of the people may not cause them to err, or strengthen them in error; the plea now is by state legislators, as well as other classes of citizens, and even those abandoned dealers in the persons of men, that Congress authorizes the traffic, as I myself now believe you virtually do.

"If your disapprobation of this trade as a body was publicly known to be sincere, I believe it would have a good effect; and if you are so, it is my judgment the people have a right to know and expect it from you. I am persuaded, nine-tenths of the citizens of the United States reprobate the African trade, and consider every slave imported an injury to the public; and that they repose confidence in your wisdom as guardians of the nation, to prevent its injury; and that herein you betray the trust reposed in you, which is indeed a great and weighty trust, even to do that which of right ought to be done by the nation; therefore it requires on this very important subject your deep and serious consideration, what you can do so as to obtain the favour of Divine Providence to this land, which I do indeed believe will be marked with something very different, if such an inhuman traffic is continued.

"Humane petitions have been presented, to excite in Congress benevolent feelings for the sufferings of our fellow-citizens under cruel bondage to Turks and Algerines, and that the national power and influence might be exerted for their relief; with this virtuous application I unite, but lament that any of my countrymen, who are distinguished as men eminently qualified for public station, should be so enslaved by illiberal prejudice, as to treat with contempt a like solicitude for another class of men still more grievously oppressed.

"I profess freely, and am willing my profession was known over the world, that I feel the calls of humanity as strong towards an African in America, as to an American in Algiers, both being my brethren; especially as I am informed the Algerine treats his slave with more humanity; and I believe the sin of oppression on the part of the American, is greatest in the sight of the Father of the family of mankind.

"I hope some will excuse my inserting, in this apologetic expostulation, a few texts of Scripture as they revive—I trust there are some of our rulers yet believe in the authenticity of the Holy Scriptures. What revives now, is the declaration of our Lord, Matt. 25th chap. and 41st verse. 'Then shall he say also to them on the left hand, depart from me ye cursed,' &c. They also shall answer him, saying, 'When saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or

in prison, and did not minister unto thee? His answer then you may read, 'Inasmuch as you did it not to the least of these, ye did it not to me.'

"That I may not be thought to trespass on your patience on this momentous subject, after repeating my special request, that you would, without delay, exert your power and influence to frustrate the avaricious purpose of those mercenarys, who are perhaps now on their voyage from Liverpool to Africa, to bring to some of the Southern states cargoes of innocent human beings into cruel, unconditional bondage,—the grounds I have for this apprehension, are, I believe, not unknown to some among you,—I will draw towards a conclusion, with a quotation from the address of Congress to the Assembly of Jamaica, dated 26th of July, 1775.

"We receive uncommon pleasure from observing the principles of our righteous opposition distinguished by your approbation: we feel the warmest gratitude for your pathetic mediation in our behalf with the crown—but are you to blame? mournful experience tells us, that petitions are often rejected, while the sentiments and conduct of the petitioners entitle what they offer to a happier fate."

"That wisdom from above may be mercifully vouchsafed to direct the councils of America, that this extensive and rising republic may be exalted by righteousness, and not overturned by pride, oppression, and forgetfulness of the rightful Ruler and Dread of Nations, is the prayer of an enthusiast in a pure and uncorrupted sense, and who is both yours individually, and my country's real friend,

"WARNER MIFFLIN.

"Kent County, State of Delaware, 21st of the First mo., 1793."

(To be continued.)

For "The Friend."

YEARLY MEETING.

The approach of Yearly Meeting always brings with it, to those who rightly feel its importance, secret concern for themselves and the cause of Truth—that those large assemblies may be held in a manner becoming the dignity of the occasion, and for the furtherance of every one in the right way of the Lord. As the members individually keep their eye directed to the Great Head and Lawgiver, waiting upon Him, they will be kept by Him in their respective places, prepared under his direction to do or to suffer what he apportions to each. Thus harmony and religious weight will prevail, and through a united travail of spirit, prayer will ascend from sanctified hearts to the Lord our God, that he will continue to be round about us, and cause the shout of a King ruling over us, to be heard in his camp. How animating to behold Israel abiding in their tents, as the valleys spread forth, as the gardens by the river side, as the trees of lign alnos which the Lord hath planted, as cedar trees beside the still waters.

Those who are thus gathered to the Shiloh of God are taught of him, and in all their

movements under his appointment, they show forth the glory and the beauty which pertains to the church of Christ. The wisdom and authority of man is excluded from ruling among them—no galley with oars nor gallant ship shall pass thereby, but the fervent prayer of each will be for his own growth and preservation, and that the name and power and ancient goodness of the Lord, our Redeemer, the Holy One of Israel, may be exalted and magnified over all.

Such feelings are by no means new, as appears by the following extract from a letter of Sarah Grubb.

"Fifth month, 1787.—If the right thing does but prevail in the approaching solemnity, it may be a time of healing. Those whose spiritual faculties are alive in the Truth, can hardly fail of beginning to feel an exercise on that account; and no doubt it is necessary that it should be so, in order to prepare and reduce the minds of Friends to a state of child-like simplicity, and that abasement of self, which endureth all things, hath nothing to lose, and, therefore, with Christian firmness, rejoiceth in that tribulation, by which the pure lowly seed of the kingdom triumphs in overcoming evil by that which is good. Thou and others have had to drink many bitter cups in that place; and it may be that, through patient perseverance in well-doing, in secret suffering with the seed, maintaining the faith in that power through which miracles are still wrought, the day is approaching, wherein that life which is the light of men, may become more conspicuously the crown and diadem of our assemblies, and of the services performed in the church."

For "The Friend."

CLOSET EXERCISES.

"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness, in a land that was not sown."

At the time our religious Society arose, the different denominations of professing Christians had set up their respective metes and bounds, and divided the whole heritage among them. There was no place left uncultivated by the will, and in the wisdom of the creature, where the purer seekers after heavenly culture, might find room for the blessed seed of the kingdom to flourish, amidst the possessions of those more ancient cultivators of the soil.

They could not mingle and feed in the same pastures with the flocks of the hirelings, nor glean after reapers who thrust in their sickles for their own profit, rather than for the benefit of the church and people of God. They could not seek enclosures, to enter which obliged them to go down into the waters of Egypt; for what had they to do in the way of Egypt, to drink the waters of Sihor? Nor could they join in religious fellowship with any that required them to partake of the weak and beggarly elements, to be again brought into bondage by them.

Under such circumstances the Lord allured

George Fox and his friends into the wilderness; into a land that was not sown; thus drawing them away from the cultivated fields and labours of men's hands; from the forms, the fashions, the customs, and the activity of man, to follow in implicit confidence and faith, the cloudy pillar of their heavenly Leader, many—yea, very many days' journeying into the wilderness; far away from the sin-sheltering tabernacles of that land shadowing with wings, from which they had escaped.

After the Lord had thus allured them, and brought them into the wilderness, he spake comfortably unto them: and from thence he showed them, even from Horeb, the mount of God, every thing necessary for his church and people to do, and to believe. He gave them vineyards from thence; and the valley of Achor for a door of hope.

By attending to the command—"See thou make all things according to the pattern shown to thee in the Mount"—they were preserved from setting up those golden images, lifeless forms, and traditional observances, as aids to religion, which slide in, and usurp, more or less, the place and functions of religion itself.

Ah, dear Friends! have any of us, like the children of Dan, stolen the images of Micah? or made any thing for ourselves to set up, that accords not with the pattern shown to us in the Mount? Have we, as a Society, forgotten the time of our espousals? Have we lost any of the kindness—the dew of our youth? Have we grown cold in our affections toward our husband? (Thy Maker is thy husband, the Lord of Hosts is his name.) If we have indeed declined from our first love: if we have forgotten the kindness of our youth, the love of our espousals—the Lord has not forgotten them! He does from time to time, and from season to season, invite us to return to him and live. He is wooing us, again and again to his banqueting house, where his banner over us is love.

But should we continue to slight his repeated wooings and invitations; or set up any golden image either in Bethel or in Dan, saying, this is the God that brought us up out of the land of Egypt, we shall find ourselves in that day of extremity which must overtake us, again going after him; but into a waste howling wilderness, where there is neither dew, nor rain, nor fields of offerings.

For "The Friend."

STATE OF THE CHURCH.

In the course of my reading, I have recently met with the following observations:—A vein of instructive counsel pervades the whole which arrested my attention, as being peculiarly pertinent, and worthy of regard. They are transmitted to the editor of "The Friend" for insertion, should they be thought suitable to have a place in that Journal, and may possibly be beneficial to some of its readers.

A SUBSCRIBER.

Philadelphia, Third mo., 25, 1844.

"We would state facts were we to make such statements as these.

For "The Friend."

"There are few revivals of religion in this country—some forms of iniquity have gained great power, and are gaining greater. In many places the *spirit of controversy* has consumed the *spirit of piety*. In others, the spirit of worldliness has gained a mournful pre-eminence, and thousands are led captive by it. We might go on making statements of this kind to a much greater number; but these are sufficient for our present purpose.

"Then let us sound the loud voice of alarm; say certain of the disciples, 'Let us send the rebuke of her sloth through all the borders of Zion; let us sanctify a fast; let us call a solemn assembly; let us awake the watchmen of Zion, for they are slumberers too; let us make a great, a united, a powerful effort; let the whole kingdom of God be addressed; let us say to the North give up, and the South keep not back.'

"Far be it from us to speak in any degree the spirit of sympathy, in the declension and the desolations of Zion. Let our right hand forget its cunning, if Jerusalem be not our chief joy, and if we do not pray for the peace of those that love her. Therefore, we take no exceptions to the language we have quoted; but we would in the spirit of the sincerest Christian kindness, point such as use it to another consideration.

"There may be those who cry, 'The temple of the Lord, the temple of the Lord,' who nevertheless are not themselves lively stones in that spiritual building. We have seen sympathy spread over the moral wastes of half a continent, while the whole energy of it was needed on the spiritual desert of the owner's heart. We have seen the whole church the object of apparently the sincerest pity and the gravest rebuke, while that pity would have been well spent in mourning our personal deficiencies, and every weapon of denunciation have found a fair mark in sins at home.

"And more. It does not require a thousandth part the moral energy and self-denial to raise, with a multitude, the loud voice of reproach at the sins of the church, or of individuals, that is required to quench only one of the minor evil passions of one's own heart. We may boldly point our artillery at the errors which surround us, while we have not the moral courage to strike one energetic blow at the sinful principles within us. There is something exciting in giving one to another the cry of Onward, while there is no noble a mark as the sins of the church, or of the nation. But one's own individual deficiencies of character, O, that is small game.

"Now, disciples of Christ, we strike not at any tender concern you may feel in the general welfare of the church. We care not how broad are your sympathies. We rejoice in the depth and strength of your emotions of interest in the welfare of Zion in her whole extent. But we do caution you to beware of being drawn, by any object whatever, even Zion's welfare, from the spiritual care and regulation of your own minds. While you mourn over desolation elsewhere, see to it, that your own soul is not a moral waste. Let not care for the church consume those energies which the culture of our own hearts de-

mands. Zion's present weakness, and tarnished honour, is owing more than to any other cause, to the neglect of personal holiness. Your zeal has no good foundation—indeed, is not a spiritual reality, but a shadow only,—if it be not based on a well-kept heart,—if it does not originate in a soul trained to communion with God, and animated with the holy principles of the gospel.

"This, then, is the point and bearing of our present appeal. Let the present state of the church awaken your anxieties, that your own vineyard, at least, shall be well kept. If tares have started, and are luxuriant in every other field, let there be at least one from which they shall be expelled, even to the last of their number. If the slumberers in Zion have become a mighty multitude, let there be one soldier of the cross firm and true, and be that honour your's."

THE WITNESS.

"God hath placed a witness for himself in every heart. And if it does not testify with great power against all evil, it is from no want of *efficiency* in its agency, but because offenders comfort themselves, by remarking, the ease with which so many persons appear to elude the disapprobation of their own consciences.

"How far from uncommon is it for heads of families to relate, in the presence of their children and servants, some entertaining story, or remarkable anecdote, of which a disregard to truth or honesty forms the chief feature; as perhaps the contrivances of some clever sharper to elude justice; or some intriguing politician to accomplish a purpose; or of some needy impostor to succeed in passing for an honest person, &c. Now such sort of discourses may seem of no importance; but when it is considered how often the worldly interests of dependents, and the heedless pursuits of children and young people, place them in circumstances in which the tendency of the natural heart is to violate the truth, in order to hide a fault, or to secure a present pleasure, it cannot be made a question, but that every tender and precious check which the secret witness of the Lord may make in their consciences, is in imminent hazard of being crushed and set aside, by the polluting recollections of instances in which they have known their seniors, and those who are placed in authority over them, to treat acts of deceit and falsehood as a light and trivial thing."

Much talk on religious subjects may be compared to great auctions, which are pretty sure indications of approaching bankruptcy.—*Dillwyn*.

It is always term time in the Court of Conscience.—*Ibid*.

He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.—*Present for an Apprentice*.

The following beautiful lines appear worthy of a place in "The Friend," and I have transcribed them for it, hoping the editor may think them so.

S.

ENCOURAGEMENT TO BELIEVERS.

"Traveller through this vale of tears,
Art thou tried with doubts and fears?
Does the tempest still assail,
'Till thou think't best must prevail?
Do the clouds that intervene,
Dim the light thou once hast seen?
Dost thou fear thy faith is gone,
And that thou art left alone,
A traveller on life's dreary coast,
Thy guide and comfort nearly lost?"

Hear a fellow-traveller's lay,
One who hath tried this painful way,
Who in the journey he has passed,
Has met with many a bitter blast;
Upon whose head the storm has beat,
While many a thorn has pierced his feet:
But watchless mercy hithero,
Hath interposed and brought him through,
And hath enabled him to raise,
At times, the cheerful song of praise.

In patience then, possess thy soul,
Stand still—-for while the thunders roll,
Thy Saviour sees thee through the gloom,
And will to thy assistance come.
His love and mercy will be shown
To those who trust in Him alone;
Trust—humbly trust in His defence,
Preserve thy hope and confidence;
To Him apply in fervent prayer,
On Him in faith cast all thy care,
Then will the tempest pass away,
Then will the night give place to day;
And thou rejoicing wilt find,
These trials wisely were designed,
To subject every wish of thine,
Completely to the will divine;
To fix thy heart on powers above—
To fill thy soul with heavenly love—
And through the power of mighty grace,
To fit thee for that glorious place,
Where saints and angels round the throne
Forever sing 'Thy will be done.'

Plain Diet.—This is what children ought, on every account, to be accustomed to, from the first. It is vastly more for their present health and comfort than those little nice things with which fond parents are so apt to vitiate their appetites, and it will save them a great deal of mortification in after-life. If you make it a point to give them the best of every thing; to pamper them with rich cakes, and sweetmeats, and sugar-plums;—if you allow them to say, with a scowl, "I don't like this," or "I can't eat that," and then go away and make them a little toast, or kill a chicken for their dainty palates,—depend upon it, you are doing them a great injury; not only on the score of denying them a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them into after-life. When they come to leave you, they will not, half the time, find anything they can relish; and thus you will prepare them to go chafing and grumbling along through life, the veriest slaves almost in the world.—*Dr. Humphrey*.

Drops of water constitute the ocean, sands make a mountain, and rocks are not worn

away by sudden force, but by the continued dropping.

SILENCE.

For "The Friend."

On reading an article in "The Friend" of Fourth mo. 6th, entitled "Silence," an anecdote occurred to my recollection, which I had heard related many years since, and though I cannot give the names of the individuals, nor of the meeting alluded to, I believe it to be authentic. It appeared so confirmatory of the views contained in the aforesaid article, that I was willing to offer it as a supplement to that interesting communication, if the editor of "The Friend" should think proper to give it an insertion. It is as follows:—

A young man, some years since, belonging to a meeting in the country, had, through the influence of improper associates, imbibed deistical principles. His friends were much grieved, and endeavoured to reclaim him. A committee was appointed by the meeting of which he was a member, to have an interview with him. He was apprized of their coming; and full of self-sufficiency, having supplied himself with numerous arguments, he met the friends appointed, as one confident of victory. But soon was the armour, in which he trusted, made of no avail. The interview was held in silence, during which the Spirit of Truth so powerfully operated upon his mind, that, broken and contrited, he acknowledged his error.

Thus did this faithful committee, through the aid of the Heavenly Teacher, even without the medium of words, fulfil the apostolic injunction, "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness."

Quarrels do not last long, when the fault is but on one side.—*Rochefoucault's Maxims.*

We confess our faults in the plural, and deny them in the singular.—*Ibid.*

No man is wise or safe but he that is honest.—*Sir Walter Ralgh.*

THE FRIEND.

FOURTH MONTH, 13, 1844.

The interesting article "Schools in Europe," intended for this number, is unavoidably postponed to next week.

We willingly insert the following communication for the purpose of correcting the inaccuracies alluded to, but a Friend in this city informs that he was present at a meeting for Divine worship in Indiana, where the person alluded to, after being invited into the gallery by a minister, since disowned, proceeded in a preaching manner to lay waste a preceding exhortation to Friends to keep quiet, and out of all excitement, that went to unsettle the Society, and in which our informant un-

derstood both to refer to the subject of abolition in its violent form.

"To the Editor of 'The Friend.'

"Respected Friend:—In the article published in No. 11 of the present volume of 'The Friend,' it is stated that 'a person from New England, represented to be an anti-slavery agent, went into Indiana preaching and lecturing among Friends, sometimes in their meetings for Divine worship, and urging them to form themselves into anti-slavery associations.'

"An individual to whom this seems to apply, has stated to me that he believes this statement has reference to him, and if, so that so much of it as relates to meetings for Divine worship is inaccurate, and that he wishes it corrected. That he lectured and preached in Friends' Meeting-houses on the subject of slavery, is not denied; nor that he appeared more than once in Friends' meetings for Divine worship in prayer; but, so far as relates to himself, he says, he did not lecture nor preach on slavery in meetings for Divine worship.

"It is also said in the same essay, that, 'at the sitting above alluded to,' [of the African committee,] subjects entirely foreign to its duties, and with which the Yearly Meeting had not entrusted it, were brought forward for discussion,' &c. This ought to be understood not as applying to that sitting in particular, but to various sittings of that committee, about that time and afterwards.

"In No. 12, in which the same article is continued, in the first column, on page 93, for 'White Lick,' read White Water; thus, 'Newport, consisting of persons seceded from White Water and New Garden Quarterly Meetings of Friends.'

E. C.

"Richmond, Indiana, Second mo., 27th, 1844."

An Original History of the Religious Denominations at present existing in the United States. Containing authentic accounts of their Rise, Progress, Statistics and Doctrines. Written expressly for the work by eminent Theological Professors, Ministers, and Lay-members, of the respective Denominations. Projected, compiled and arranged by I. DANIEL RUPP, of Lancaster, Pa., author of "Der Maertgryer Geschichte," &c., &c. Philadelphia: Published by J. Y. Humphreys. Harrisburg: Clyde and Williams. 1844.

This is a volume of more than 700 octavo pages, in large and fair type, and printed on good paper. It embraces condensed histories of upwards of forty religious denominations. The projector and compiler in the preface remarks:—

"While examining many years since 'Histories of Religions,' and hearing numerous complaints by ministers and lay-members of different denominations, that such books had unjustly represented their religion, was forcibly impressed, that a work like the one now offered to the public, was desirable and much needed: he then conceived the plan of obtaining the history of each denomination from the

pen of some one of its most distinguished ministers or professors; thus affording each sect the opportunity of giving its own history—considering that a work thus prepared must be entirely free from the faults of misrepresentation, so generally brought against books of this character."

We have not had time to enter into a close, critical examination of the work, but so far as respects our own religious Society, there can be no cause of complaint, this part having been prepared for the occasion by a competent hand, one of our own members, and, as we understand, obtained the sanction of our Meeting for Sufferings, previous to being forwarded for publication.

INSTITUTE FOR COLOURED YOUTH.

The annual meeting of The Institute for Coloured Youth, will be held on Third-day, the 16th instant, at 8 o'clock p. m., at the Committee-room on Mulberry street.

M. C. CORE, Sec'y.

BIBLE ASSOCIATION.

The stated annual meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry street Meeting-house, on the evening of Second-day, the 15th of Fourth month, at 8 o'clock.

SAMUEL BETTLE, Jr., Sec'y.

Bound Sets of Friends' Tracts.

A fresh supply, including all the recent publications, is preparing, and will probably be on sale at the Depository next week.—Price 50 cents.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—Joseph Scattergood, No. 215 Pine street; Mordecai L. Dawson, Spruce above Broad; James R. Greeves, Schuylkill Eighth, below George.

Superintendants.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, at Friends' Meeting-house, in Providence, R. I., ISAAC C. KENTON, son of Peleg Kenyon, (deceased,) and Thankful Kenyon, of Hopkinton, R. I., to MARY ANN COLLINS, daughter of Joshua Collins, Brooklyn, Conn.

DIED, at the residence of her son-in-law, Edward Rible, on the 30th of last month, MARGARET LEE, formerly a member and elder of Egg Harbour Monthly Meeting, in the 75th year of her age.

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No. 50 North Fourth Street.

Entrance on Appltree alley, first door above Fourth.

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For "The Friend."

SCHOOLS IN EUROPE.

The able and ardent Secretary of the Board of Education of Massachusetts, in his seventh annual report, gives a very interesting account of a visit made by him to some of the schools of Great Britain, Germany and France, during the past year, under the sanction of the Board of Education, and at his own expense, in order, as he says:—

"That I might make myself personally acquainted with the nature and workings of their systems of Public Instruction,—especially in those countries which had long enjoyed the reputation of standing at the head of the cause.

"In the course of this tour, I have seen many things to deplore, yet, I do not hesitate to say, that there are many things abroad which we, at home, should do well to imitate; things, some of which are here, as yet, mere matters of speculation and theory, but which, there, have long been in operation, and are now producing a harvest of rich and abundant blessings.

"Among the nations of Europe, Prussia has long enjoyed the most distinguished reputation for the excellence of its schools. In reviews, in speeches, in tracts, and even in graver works, devoted to the cause of education, its schools have been exhibited as models for the imitation of the rest of Christendom. For many years scarce a suspicion was breathed that the general plan of education in that kingdom was not sound in theory, and most beneficial in practice. Recently, however, grave charges have been preferred against it by high authority. The popular traveller, Laing, has devoted several chapters of his large work on Prussia, to the disparagement of its school system. An octavo volume, entitled the 'Age of Great Cities,' has recently appeared in England, in which that system is strongly condemned; and during the pendency of the famous 'Factories Bill,' before the British House of Commons, in 1843, numerous tracts were issued from the English press, not merely calling in question, but strongly denouncing the whole plan of education in Prussia,

as being not only designed to produce, but as actually producing a spirit of blind acquiescence to arbitrary power, in things spiritual as well as temporal,—as being, in fine, a system of education, adapted to enslave, and not to enfranchise the human mind. And even in some parts of the United States,—the very nature and essence of whose institutions consist in the idea that the people are wise enough to distinguish between what is right and what is wrong,—even here, some have been illiberal enough to condemn, in advance, every thing that savors of the Prussian system, because that system is sustained by arbitrary power.

"My opinion of these strictures will appear in the sequel. But I may here remark, that I do not believe either of the first two authors above referred to, had ever visited the schools they presumed to condemn. The English tract-writers, too, were induced to disparage the Prussian system, from a motive foreign to its merits. The 'Factories Bill,' which they so vehemently assailed, proposed the establishment of schools to be placed under the control of the church. Against this measure, the Dissenters wished to array the greatest possible opposition. As there was a large party in the kingdom, who doubted the expediency of any interference on the part of government, in respect to public education, it was seen that an argument derived from the alleged abuses of the Prussian system, could be made available to turn this class into more active opponents of the measure then pending in Parliament. Thus, unfortunately, the errors of that system were brought to bear, not merely against proselytizing education, but against education itself.

"A generous and impartial mind does not ask whence a thing comes, but what it is. Those who, at the present day, would reject an improvement because of the place of its origin, belong to the same school of bigotry with those who inquired if any good could come out of Nazareth; and what infinite blessings would the world have lost had that party been punished by success! Throughout my whole tour, no one principle has been more frequently exemplified than this,—that wherever I have found the best institutions,—educational, reformatory, charitable, penal or otherwise,—there I have always found the greatest desire to know how similar institutions were administered among ourselves; and where I have found the worst, there I have found most of the spirit of self-complacency, and even an offensive disinclination to hear of better methods.

"The examination of schools, school-systems, school-apparatus, and modes of teaching, has been my first object, at all

times and places. Under the term 'schools,' I here include all elementary schools, whether public or private; all normal schools; schools for teaching the blind, and the deaf and dumb; schools for the reformation of juvenile offenders; all charity foundations for educating the children of the poor, or of criminals, and all orphan establishments,—of which last class there are such great numbers on the continent. When practicable and useful, I have visited gymnasia, colleges, and universities; but as it is not customary in these classes of institutions to allow strangers to be present at recitations, I have had less inducement to see them. [Hospitals and prisons also claimed some share of attention. Our hospitals, prisons, and blind-schools, appear on the whole to be superior to those of Europe.]

"In regard to the instruction given to the deaf and dumb, I am constrained to express a very different opinion. The schools for this class in Prussia, Saxony and Holland, seem to me decidedly superior to any in this country. The point of difference is fundamental. With us, the deaf and dumb are taught to converse by signs made with the fingers. There, incredible as it may seem, they are taught to speak with the lips and tongue. That a person utterly deprived of the organs of hearing,—who indeed never knew the existence of voice or sound,—should be able to talk, seems almost to transcend the limits of possibility; and surely that teacher is entitled to the character of a great genius, as well as benefactor, who conceived and successfully executed a plan, which, even after it is accomplished, the world will scarcely credit. In the countries last named, it seems almost absurd to speak of the dumb. There are hardly any dumb there; and the sense of hearing, when lost, is almost supplied by that of sight.

"It is a great blessing to a deaf mute to be able to converse in the language of signs. But it is obvious that, as soon as he passes out of the circle of those who understand that language, he is as helpless and hopeless as ever. The power of uttering articulate sounds,—of speaking as others speak,—alone restores him to society. That this can be done, and substantially in all cases, I have had abundant proof;—nay, though an entire stranger, and speaking a foreign language, I have been able to hold some slight conversation with deaf and dumb pupils, who had not completed half their term of study.

"With us, this power of conferring the gift of speech upon the deaf and dumb is so novel a fact, and, as it seems to me, one of such intrinsic importance, that I feel authorized, if not required, to give a brief description of the mode in which it is effected.

"It is a common opinion, in regard to deaf

and dumb persons, that the organs of speaking, as well as the organs of hearing, are defective; but this is an error,—the incapacity to speak resulting only from the incapacity to hear.

Mode of teaching the Deaf and Dumb to speak, by the utterance of articulate sounds.

"An uneducated deaf and dumb child must arrive at a considerable age, before he would be conscious of the fact of breathing,—that is, before his mind would propose to itself, as a distinct idea, that he actually inhales and exhales air. Having no ear, it would be still later before he would recognise any distinction between such inhalations and expulsions of the air as would be accompanied by sound, and such as would not. The first step, therefore, in the instruction of a deaf and dumb child, is to make him conscious of these facts. To give him a knowledge of the fact that he breathes, the teacher, seating himself exactly opposite to the light, takes the pupil upon his lap, or between his knees, so that the pupil's eye shall be on a level with his own, and so that they can look each other directly in the face. The teacher now takes the pupil's right hand in his left, and the pupil's left hand in his right. He places one of the pupil's hands immediately before his own lips, and breathes upon it. He then brings the pupil's other hand into the same position before his (the pupil's) lips, and, through the faculty of imitation, leads him to breathe upon that, just as his first hand had been breathed upon by the teacher. This exercise is varied indefinitely as to stress or intensity of breathing; and the lessons are repeated again and again, if necessary, until, in each case, the feeling caused by the expulsion of air from the pupil's mouth on the back of one hand, becomes identical with the feeling on the back of the other hand, caused by the expulsion of air from the teacher's mouth.

"Another accompaniment of simple breathing is the movement of the chest, as the air is alternately drawn into it, and expelled from it." [With this the pupil is made acquainted by contact with the hands.]

"The next step is to teach the *fact of sounds*, and their effect or value. For this purpose, a third person should be present, standing with his back towards the teacher and pupil. The teacher being placed as before, breathes upon the pupil's hand." [Nothing new follows.] "But now he speaks with a loud voice, and the third person turns round. Here the pupil perceives something new—a new position of the organs of speech, and a greatly increased action of the chest, which is immediately followed by a movement or recognition on the part of the third person. The pupil's hands are then transferred to his own mouth and chest, and he is led to shape his organs of speech in imitation of the teacher's, and to make those strong emissions of breath which produce sound. When this sound has been produced by the pupil, both the teacher and the third person intimate by their attention and their approval, that a new thing has been done; and from that moment, the peculiar effort and the vibrations, necessary to the

utterance of sounds, are new facts added to the pupil's store of knowledge.

"These exercises having been pursued for a sufficient length of time, the teacher begins to instruct in the elementary sounds. The letter *h* is the first taught, being only a hard breathing, and therefore forming the connecting link between simple breathing, and the utterance of the vocal sounds.

"Here it is obvious that the teacher must be a perfect master of the various sounds of the language, and of the positions into which all the vocal organs must be brought in order to enunciate them. The parties being seated as I have before described, one of the pupil's hands is placed upon the teacher's throat, while he is required at the same time to look steadfastly at the teacher's mouth. The simplest sound of the vowel *a* is now uttered and repeated by the teacher. He then applies the pupil's other hand to his (the pupil's) throat, and leads him to enumerate sounds until the vibrations produced in his own throat, resemble those which had been produced by the utterance of the teacher. At this stage of the instruction, the pupil understands perfectly what is desired; and, therefore, he perseveres with effort after effort, until, at last, perhaps after a hundred, or five hundred trials, he hits the exact sound.

"For the guttural sounds, the hand must be placed upon the throat. For the nasal, the teacher holds one of the pupil's fingers lightly against one side of the lower or membranous part of the nose, below the *ossa nasi*, and after the vibration there has been felt, places another of his fingers against the same part of his own nose.

"During these processes, the eye is most actively employed. The teacher arranges his own organs in the manner necessary for the production of a given sound, and holds them in that position until the pupil can arrange his own in the same way. Sometimes the pupil is furnished with a mirror, that he may see that his own organs are conformed to those of the teacher. If any part of the pupil's tongue is unmanageable, the teacher takes his *spatula*, (an instrument of ivory or horn, in the shape of a spoon-handle,) and raises or depresses it, as the case may require.

"But some of the elementary sounds are begun, or completed with closed lips, and in such case, the pupil cannot see the position or motions of the tongue. To obviate this difficulty, Reich, of Leipsic, uses a tongue made of Indian rubber, which he can bend or twist, at pleasure, till it becomes a type or model of the form he wishes the pupil's tongue to assume.

"Such is a very brief outline of the laborious processes by which the wonderful work of teaching the dumb to speak is accomplished; and so extraordinary are the results, that I have often heard pupils, in the Deaf and Dumb Schools of Prussia and Saxony, read with more distinctness of articulation and appropriateness of expression, than is done by some of the children in our own schools, who possess perfect organs of speech, and a complement of the senses. Nay, so successful are the teachers, that, in some instances, they

overcome, in a good degree, difficulties arising from a deficiency or malformation of the organs themselves,—such as the loss of front teeth, the tied-tongue, and so forth. In some of the cities which I visited, the pupils who had gone through with a course of instruction at the deaf and dumb school were employed as artisans or mechanics, earning a competent livelihood, mingling with other men, and speaking and conversing like them. In the city of Berlin, there was a deaf and dumb man, named Habermas, who was so famed for his correct speaking, that strangers used to call to see him. These he would meet at the door, conduct into the house, and enjoy their surprise, when he told them that he was Habermas. A clergyman, of high standing and character, whose acquaintance I formed in Holland, told me, that when he was one of the religious instructors of the deaf and dumb school at Groningen, he took a foreign friend one day to visit it; and when they had gone through the school, his friend observed, that that school was very well, but that it was the deaf and dumb school he had wished to see. Were it not for the extraordinary case of Laura Bridgman,—which has compelled assent to what would formerly have been regarded as a fiction or a miracle,—I should hardly venture to copy an account of the two following cases from the work of Moritz Hill, the accomplished instructor of the deaf and dumb school at Weissenfels. They refer to the susceptibility of cultivation of the sense of touch, which he asserts to be generally very acute in the deaf and dumb. The importance of this will be readily appreciated when we consider how essential light is to the power of reading language upon the lips and the muscles of the face. In darkness, the deaf and dumb are again cut off from that intercourse with humanity which has been given to them by this beneficent instruction. Moritz Hill gives an account of a girl whose facility in reading from the lips was so remarkable, that she could read at a great distance, by an artificial light, and even with very little light. She was found to be in the habit of conversing in the night with a maid-servant, after the light was extinguished. And this was done only by placing her hand upon the naked breast of her companion. The other case was that of a boy, who could read the lips by placing his hand upon them in the dark, in the same way that Laura reads the motions of another's fingers in the hollow of her own hand.

"Moritz Hill also mentions instances in which the facility acquired is so great, that the motions of the face can be read by the deaf and dumb when only a side view of the countenance can be obtained, and, consequently, only a partial play of the muscles seen."

[Besides the obvious advantages of spoken language to the deaf and dumb, the German writers mention,—] "The exercise and strengthening of the lungs; the aid it gives to the comprehension and retaining of words, as well as to the power of recalling them to memory, and its extraordinary humanizing power,—the remark having been often made, and with truth, that all the deaf and dumb who have learned to speak, have a far more

human expression of the eye and countenance than those who have only been taught to write."

(To be continued.)

THE AVENGER STAYED.

The history of the Danish missions in Greenland is well known. Hans Egede, a man of apostolic benevolence and zeal, was the pioneer in those efforts to Christianize the wild and savage wanderer of the frozen north; and among his successors was his grandson, Hans Egede Saabye, from whose interesting diary we select the following tale of vengeance sternly purposed, but graciously turned into love by the power of the gospel.

The law or custom of Greenland requires every murder, especially that of a father, to be avenged by the nearest of kin. Some twenty years before the arrival of Saabye, a man was murdered under circumstances of great atrocity, in the presence of his own son. The boy, only thirteen years old, was too young to defend his father, but he did not forget the debt of vengeance due to his murderer. Fleeing for his own safety into a remote part of the country, he there fanned in his bosom the secret flame for twenty-five years, and waited only for an opportunity to let it burst forth in full and fierce revenge. The murderer was a man of so much influence, and surrounded with so many adherents ready for his defence, that the son feared to attack him; but, having persuaded a number of his own relatives to accompany him, he started at length on his long-cherished purpose of vengeance, and came in quest of his victim near the residence of Saabye. The houses in Greenland are a species of common property. The people quit them during their short summer, and, on returning the next winter, take possession of any one they may chance to find unoccupied. Winter was now beginning to stretch his icy arms over the north; but the avenger found no shelter for himself and his associates in the work of vengeance. Only one was vacant, and that belonged to the preacher of peace and forgiveness; but Saabye, though well apprized of his purpose, let him have the house, and treated him with his wonted courtesy and kindness. These attentions touched the avenger's heart; and he came to thank Saabye, and repeated his visits so often, that he apologized at length for their frequency, by saying, "You are so amiable, that I cannot keep away from you." After the lapse of several weeks, he said, "I should like to know something of that great Lord of Heaven, about whom you say so much; and some of my relations wish to learn too." Saabye granted his request, and found ten or twelve of the company anxious for instruction. He sent a catechist to live with them, and was much gratified at their progress, especially that of the avenger who frequently left his fishing to hear instruction, and at length resolved to ask for baptism.

In the month of May, Kunnuk came to Saabye, and said, "Teacher, will you baptize me? You know I'm obedient. I know God; and my wife, as well as I, wishes to become a believer." "Yes," replied the preacher,

"You know something of God. You know he is good; you see how he loves you, and desires to make you happy; but he desires also to have you obey him." "I do love him," earnestly rejoined the avenger; "I will obey him." "But," answered Saabye, "if you wish to obey him, you must kill nobody. You have often heard his command, *thou shalt not kill.*"

Kunnuk shook his head in great emotion, and only said, half to himself, "hard doctrine; hard doctrine!" "Hear me, good Kunnuk," continued Saabye, "I know you have come to avenge the murder of your father; this you must not do, if you wish to become a believer." "But," retorted the avenger, with a flash of indignation gleaming from his eye, "He murdered my father, my own father! I saw it, but could not help him; and now I must punish the murderer." "You grive me!" said the man of peace. "How?" asked the avenger. "Because you seem resolved to murder." "Only him who deserves to die." "But the great Lord of Heaven says, *thou shalt not kill.*" "I will not,—only him." "But you must not kill even him. Have you forgotten how often during the winter, you heard this command, *Avenge not thyself, but rather give place unto wrath; for vengeance is mine, I will repay, saith the Lord.*" "But," asked the avenger, "shall the wicked murder with impunity?" "No; he shall not; God will punish him." "When?" "Perhaps in this world; but certainly at the day of judgment, when he will reward every one according to his deeds." "That is so long," replied Kunnuk, "my countrymen and relations will blame me, if I do not myself avenge my father now." "If you did not know the will of God, I should say nothing; but now I must not be silent." "This is hard!" said the avenger. "What shall I do!" "You must not kill him; you must even forgive him." "Forgive him!" exclaimed the avenger. "Your doctrine is very strange and difficult." "The doctrine," rejoined the preacher, "is not mine, but Christ's."

Kunnuk sighed deeply, but made no reply; and Saabye continued, "perhaps your father was not innocent; he too may have killed somebody." "As to that," replied Kunnuk, "I do not know. I only know that this man deserves to die." "Well," answered Saabye, turning to leave the avenger, "I have done. Kill him, if you will; but remain an unbeliever, and expect his children one day to kill you in turn." "You are amiable no longer," retorted the man of blood, "you speak hard words." "No, Kunnuk," replied the man of peace, "I love you still, and therefore wish you not to sin against God, who will do justice both to you and your adversary." Saabye turned to go; but Kunnuk cried after him, "Stay, teacher; I will speak to my relations."

His relations urged Kunnuk day after day to revenge, and threatened him with the curses of his kindred, and the scorn of his countrymen, if he shrunk from avenging his murdered father. The bosom of the son seemed a theatre of conflicting emotions. The preacher, in his visits to him, perceived the

struggle, and, without taking any notice of the particular subject, read such portions of Scripture, and such hymns as led to peaceful and forgiving thoughts. Some days after, Kunnuk returned to the preacher. His countenance, his manner, every thing about him, indicated a violent struggle. "I will," said he, "I will not; I hear, and I do not hear. I never felt so before." "What will you," asked the preacher, "and what will you not?" "I will forgive him, and I will not forgive him; I have no ears, and yet I have ears." "When will you not forgive," answered Saabye, "then your unconverted heart speaks, and would dissuade you; when you will forgive, then your better heart speaks. Which will you obey?" "I was so moved," said the avenger, "when you spoke yesterday, that my heart wished to obey." "See, then, ought you not," said Saabye, "to feel that it is the voice of your heavenly Father speaking in your heart? He bids you be like him; and he giveth sunshine and showers to his foes as well as his friends. Think of your Saviour too, and strive to resemble him. Did he ever hate his enemies, or return their curses on their own heads? When smitten, did he smite back? When persecuted from city to city, did he return evil upon his persecutors? When led to the cross like a lamb to the slaughter, did he open his mouth? Yes; but it was to pray for his murderers, *Father, forgive them; for they know not what they do.*"

This appeal touched the avenger's heart; a tear stood in his eye; and earnestly he replied, "Yes, yes, that was praiseworthy; but he was better than we." "Yes, infinitely better," rejoined Saabye; "but, if we have a good will, God will give us strength. Hear how a man like you and me can pray for his murderers." The preacher then read the martyrdom of Stephen, and Kunnuk, drying his eyes, said, "Wicked men! but he is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; and, when I have brought my other heart to silence, I will come again."

Soon Kunnuk returned with an altered countenance that spoke the peace and joy of his heart. "Now," said he, "I am happy. I hate no more; I have forgiven; my wicked heart shall be silent. Did you not see how moved I was when you read about him on the cross praying for his murderers? Then I vowed in my heart, *I will forgive; I have forgiven.* Now I hope I and my wife, who has never hated, may be baptized." His request was granted; and when the day arrived for the ceremony, he gave a simple and touching account of his faith; tears streamed from his eyes, as he knelt for baptism; and, at the close of the service, he said, "Receive me now as a believer; I will hate no more; and will love each other, and all men." To the murderer of his father, he soon after sent a message, saying, "I am now a believer; you have nothing to fear." He even invited the murderer to his house, and received him in a most friendly manner. Being invited to return the visit, he went alone; but to show the heathen murderer in contrast with the Chris-

tian, Kunnuk found, on his way back, a hole cut in his kajak, or boat, for the purpose of drowning him. He soon stopped out the water, and said, with a smile, "Ah! he is still afraid; but I'll never harm him. Vengeance is no longer mine; I leave him to God, and pray that he may see his sins as I have seen my own."—*Advocate of Peace.*

For "The Friend."

Relics of the Past.—No. 13.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 226.)

Warner Mifflin was appointed one of the Representatives to the Yearly Meeting in 1793, and attended it, notwithstanding the yellow fever was then raging in the city of Philadelphia. After his return home, he was very much engaged in getting places for coloured children in free states, where they might be carefully brought up and educated. In the Tenth month, 1794, he accompanied Deborah Darby and Rebecca Young to some of the meetings on the Peninsula. After his return from that journey he addressed a letter to his friend H. D., of Philadelphia, from which the following is extracted:—

"Fourteenth of Twelfth mo., 1794.

"Dear Friend—I am doubtful of my bodily ability to perform a journey to the city. My indisposition, I believe, has been increased by the great exercise of mind I have had lately on account of the poor blacks. I believe I have never had greater, at any time in my life, than during the last two weeks. Most of that time I have had not less than five negroes, day and night, and sometimes as many as eleven for a night. They were chiefly from about the Maryland line, flying for fear of being carried to the South. Several have given such proof as has procured them their freedom. And, I believe, some others will be able to. I really have not known what to do. If I could do it, I have thought it would be a great relief to leave these parts entirely. The many curses, reflections, sour looks, &c., I receive, make it exceedingly disagreeable, even beyond description. I often remember some expressions of dear Isaac Zane, on a committee on the negro subject. He said of himself, adopting the language addressed to David, 'The sword shall never depart from my house.' I thought when I heard him, that if it was never to depart from his, it was not likely to depart from mine.

"Under all my conflicts, I find I have place with men in authority,—and, indeed, at times, all opposition seems to bend before me, and I have to feel that I am in my place. If I had a continued evidence of this, all other things would be of little moment. Doubts on this are the most trying part of the subject. Here I am, and how to be rightly clear of this business is the point. I wish to be where I may intelligibly understand the language of holy certainty, and omit nothing, that of right be-

longs to me to do, and do nothing not sanctioned thereby.

"To the Great Caretaker, therefore, I desire to commit my cause, crave his Divine direction, succour and support, and that he may dispose of me as he pleases."

Many of Warner's letters, about this time, relative to coloured children, which he sent to different Friends in Philadelphia, and to the condition of their parents, are very interesting, but to insert them would unreasonably swell this narrative.

In the Eleventh month, 1794, the Southern Quarterly Meeting proposed a memorial to the Assembly of Maryland, on behalf of the African people, which was laid before the Meeting for Sufferings for its approbation. Towards the close of 1795, this memorial having been somewhat modified, was presented to the Legislature of Maryland by Warner Mifflin and others, the memorial being as follows:—

"The Quarterly Meeting of the People called Quakers (constituted of the members of that Society, residing on the Eastern Shore of Maryland, South of Cecil County, and the contiguous parts of Delaware and Virginia,) by their committee respectfully represent—

"To the General Assembly of the State of Maryland:—

"That from a sense of duty, and near fellow-feeling with the much injured people of the African race, under the continued grievous and inhuman oppression to which they are subjected, we are incited to renew our application to you on their behalf, apprehending our peaceable demeanor as citizens in your and other governments of the United States, and the care manifested by our members generally, in support of civil and religious order, through a long course of years, justly entitles us to the attention of our rulers, on occasions especially wherein the true interest and real well-being of the community at large is deeply concerned.

"For, as was declared by Congress in the year 1775, 'A reverence for our great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare of mankind, and ought to be administered for the attainment of that end.'

"An unfeigned and important regard to this solemn declaration, we trust, will induce you seriously and duly to consider how opposite thereto are the very wicked and grievous abuses suffered by that degraded and grossly oppressed class of our fellow-men of the African race, within the limits of your government and its borders; many of whom are unmercifully torn from the tender ties of nature, kidnapped, shackled with irons, carried off, and transported like herds for market, to parts where, we believe, death would, by many of these poor objects of commiseration, be deemed a happy relief.

"The present state of the laws, as we apprehend, being so liable to evasion, and inadequate to the protection justly due to this part of

God's rational creation, that men of depraved minds, void of humanity, and abandoned to dissolute principles, have opportunities, and are frequently in the practice of feloniously seizing and carrying off from the State of Delaware (in violation and defiance of the laws of that State) numbers of black people indiscriminately, whether free persons or others, passing with them into Maryland, and thence southward. Practices so reproachful to government, and shocking to every Christian and virtuous feeling, we hope will not fail of obtaining your close consideration and exertion, worthy of the power wherewith you are entrusted, to put a stop to the continuance of this crying abomination.

"The guilt of violence is charged on the old world as a cause of its destruction; and while it is suffered to exist in so atrocious a degree in this land, is there not reason to dread the righteous judgments of a God of perfect equity and adorable mercy?

"Americans profess, as an enlightened people, to enjoy and promote the just and unalienable rights of man, in an equal, if not a superior degree, to any other people; their language has gone forth, and is in eminent repute among the nations; shall then a flagrant contradiction to such profession be permitted to remain among us?

"That the sovereign Lord of the Universe, who created of one blood all the nations of the earth, may influence your hearts, and dignify you with such a portion of his wisdom and universal love to mankind, that, in your exalted station, the peace, liberty, and happiness of all ranks of the people, may be the real objects of your zeal and care, is the desire of your Friends.

"Signed, &c."

For "The Friend."

BRIGHT SPOTS.

"Be of good cheer."

There are bright spots! Let us not indulge a thankless, repining spirit. That disposition which inclines to look on the dark side of the picture, will doubtless find thorns in every hedge; fissures in every hill; deformity in every landscape, and gloomy shade on one side of every valley. But those who are concerned to wash and anoint, will see roses amid the thorns; verdure clothing the sides of the hill's fissures, and sparkling and gushing water leaping joyously down between them. To the thankful heart every scene of nature has beauty; and though one side of the valley be for the present thrown into the shade, the sunbeams play laughingly among the forest trees on the other side, and the former shall to-morrow rejoice in his visitation. This is a beautiful world, and demands the song of thanksgiving from every heart that can appreciate its beauties, and love its hountiful Creator. Arise then and anoint, and seem not unto men to fast!

"Grant the world to be beautiful," sayest thou, "but oh, how are its inhabitants lost to virtue, and careless of religion!" Well, suppose some are so; will all thy murmuring

make them better? Thou art like the child in a strange city, that looks only to the gay equipage of the rich, contrasted with the rags of poverty, and thy conclusions partake of thy impressions. Folly is gorgeous, and bubbles and scum float at the top. But the thousand substantial evidences of honest work escape the casual observer, or the oblique vision of the desponding. Depend upon it, if thou doest thy duty with a ready heart and clean hands, and with cheerful alacrity runneth in the appointed way, there will at least be one improvement in the appearance of things amongst us, and the light of thy countenance will brighten the face of thy friend. Cheer up! cheer up! general spring is with us, the singing of birds will come, and the song of the turtle be heard in the land.

In many parts of the Lord's heritage, there is a hopeful prospect among the rising generation—a goodly promise of a golden harvest. May no blight of the world,—no mildew of riches,—no insidious fly of fashion,—no tares sown by the adversary under the guise of a husbandman, mar the promise!

True, the worthies who have borne the heat and burden of the day, and have travelled a long pilgrimage towards the eternal city, are gathering home, one by one, to their rest—but who shall gainsay them this? have they not earned it? And should not their faithfulness and their reward quicken us to follow in the path of duty, that we too may partake of the peace prepared for the people of God? At the gathering in of their harvest, were there not seeds scattered, and are they not springing up? Yea, they shall clothe the fields with verdure—odours shall arise from their blossoms—scions shall shoot from trees laid low—the fields shall rejoice, and the trees clap their hands!

It is a beautiful world, and hath many a bright spot, on which the wearied eye may rest, and gather strength from the prospect. "The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

"But ah, the rich and the powerful bear down the honest strugglers for the Truth, and the testimony lies in some places beneath the feet of the oppressors!" "This even so!—but see the consequence! The princes of the provinces have marked the desolation—and the young men are awakening. The fathers have drunken wine, but the sons are Rechabites. The army of Gideon shall yet break their pitchers, and their light shall be seen; and in that light shall they read the dark scroll of iniquity of their fathers, and with full purpose of heart will they seek unto Him who never said to the wrestling seed of Jacob, Seek ye my face in vain. Even where Egyptian darkness broods in the night of desolation, the Son of righteousness will arise with healing in his wings. There are bright spots in Egypt—there are oases in the desert.

"Corn shall make the young man cheerful, and new wine the maids";—yea, the wine of the kingdom. The ancient language may again go forth, "I will make thee an eternal excellency, a joy of many generations."

Twenty-seventh Annual Report of Friends' Asylum for the Insane, near Philadelphia.

In conformity with the direction of the Contributors at their late annual meeting, the following account of the Institution, for the year past, is published.

There were forty-six patients in the Asylum, Third month 1st, 1843; forty-two have been since admitted, making a total of eighty-eight under care; being five more than last year. During the year, thirty-two were discharged, and four died. Of those discharged, seventeen were restored;—two much improved;—seven improved;—and six stationary. The number in the house on the first instant was fifty-two, of whom three are restored;—six much improved;—five convalescent;—two improved;—and thirty-six stationary;—being mostly chronic cases, long resident in the house.

The average number of patients, per the monthly enumeration, is forty-eight and six-twelfths.

It appears by the accounts, that the balance in the hands of the Treasurer, Third month 1st, was \$631, for general purposes; and \$158,22, the balance unexpended of Beulah Sanson's legacy.

The amount charged for the board of patients, &c., is \$11,433;—there has been received for interest and ground rent \$283 60, making a total of \$11,716 60. The payments, including annuities, amount to \$10,527 94; (several hundred dollars of which was for arrears of wages in former years), leaving a balance in favour of the Institution of \$888 66. A contribution of \$25 has been received, and a donation of \$5; also a legacy of our late friend Elizabeth Newbold, of Burlington, N. J., which with interest thereon, amounted to \$312 50.

The produce of the farm is stated to be as follows, viz: 46 wagon loads of hay; 50 bushels of oats; 70 bushels of corn; 250 bushels of potatoes; 12 hogs, weighing 2512 pounds; and 765 pounds of beef. The usual supply of vegetables was furnished from the garden.

Our friends John C. and Lætitia Redmond, closed their services at the Asylum the first of the Fifth month last, as agreed upon, when Philip Garrett and Susan Barton, the present Superintendent and Matron, succeeded them.

A change has been made in the kitchen apparatus for cooking, &c., whereby coal is used for fuel, instead of wood, which it is believed is attended with considerable saving in expense.

The location of the enclosure for deer, has been changed from a position much out of view, to one south of the Library, at the foot of the vegetable garden, where it can be seen from that building and ground, and from a considerable part of the other buildings and premises.

An addition has been made to the Library of 140 volumes, in various departments of literature—biographical, scientific, books of voyages, travels, &c., which, we trust, will

prove useful, and be a means of enjoyment to the objects of our care.

The patients are encouraged to take exercise in the open air, and to ride out daily when it is suitable. The walks in the grounds and circular rail-road are used to advantage. The Library is a place for pleasant recreation for both sexes,—the women in the morning, and the men in the afternoon: the men are at times employed in working on the farm, in the garden, in the carpenter's shop, at basket-making, &c., while the women have also been engaged within doors, in occupations more peculiarly suited to them, as in knitting, netting, sewing, and various other employments, adapted to their respective conditions.

The stock left by the late Anna Guest, has not yielded any revenue the past year towards paying the board of such patients at the Asylum, whose means are inadequate to their support.

Official information has been communicated, that our late friend Daniel Carlisle, of Bucks county, bequeathed \$50, to aid the contributors in carrying on their benevolent purpose.

Notwithstanding the moderate price now charged for the board of patients in indigent circumstances, the Managers believe that there are cases among the class of persons, for whose benefit the Institution was originally intended, who do not partake of its advantages, in consequence of the expense; and it would be a great gratification to be able to make a further reduction in the lowest rate of board, so as to bring it within the reach of all; and they feel constrained again to call the attention of Friends to the subject, in hopes that those who have the ability, may be induced to contribute, by donations and legacies, to an object so truly benevolent as the foundation of a fund, for the support of this afflicted class of our fellow-beings, as well as for the general purposes of the Institution.

The contributors having again granted the liberty of receiving patients unconnected with the religious Society of Friends,—the Managers will attend to applications for such persons, and admit those that may be deemed suitable on moderate terms, when there is room in the Asylum.

Philadelphia, Third month, 1844.

The Legislature of Massachusetts on Peace.

The following documents in relation to recent proceedings in the Legislature of Massachusetts on the subject of peace principles, and the substitution of arbitration for war, in the settlement of controversies between nations, have probably not been seen by most of the readers of "The Friend." We copy from the Boston Advocate of Peace for the present month.

Petition to the Honourable the Senate and House of Representatives of the Commonwealth of Massachusetts.

Your petitioner, believing that war is an unnecessary as well as monstrous evil, and that all national differences might be settled

by arbitration, without an appeal to force, petitions that resolutions be passed in your honourable body, favourable to the formation of a Congress of nations, for the decision of all questions of national disputes; and that copies of such resolutions be transmitted to Congress, with instructions to our senators and representatives to bring the subject to their consideration.

JOHN P. ANDREWS.

House of Representatives, Jan. 31, 1844.

The committee to whom was referred the petition of John P. Andrews, of Salem, for the promotion of Universal Peace, have attended to the duty assigned them, and ask leave to present the following report:—

The object of this petition is one which commends itself to the approbation of every enlightened patriot and true philanthropist. War is, undoubtedly, to be reckoned among the chief destroyers of human happiness: a foe to the best interests of all who are engaged in it, whether as assailants or defenders—whether victors or vanquished. As a general fact, the evils which it induces, are far greater than those which it aims to prevent or remove. These evils are too numerous even to be distinctly named on the present occasion:—too vast and various for even a rapid and general survey within the few moments which this House, amid its many pressing engagements, can probably devote to the subject. Nor is argument necessary here to prove that, if any method can be devised for the settlement of national controversies, without the excitement of malignant passions, the waste of property, the destruction of life, and the deprivation of morals, which are the inseparable concomitants of national warfare; the adoption of that method by all the civilized world is “a consummation devoutly to be wished.” Such a method *has*, in the opinion of many whose judgment is entitled to respect, been discovered. The Peace Societies which have been formed in this country and in Europe within the last twenty-eight years, and which enrol among their members some of the purest and most gifted minds in either hemisphere, have poured the light of reason and of revelation upon the practice of war, until multitudes have come to the conclusion, that a custom so fraught with physical and moral evil, so uncongenial with the best feelings of the human heart, so ruinous to the dearest interests of social life, and so hostile to the first principles of natural and revealed religion,—cannot be necessary. It begins to be extensively acknowledged, that *individuals and communities* are subject to the same Divine authority, and are bound to conduct their affairs, and regulate their mutual intercourse, by the same rules, and on the same principles; and, therefore, that legal adjudication should take the place of physical force, for the maintenance of national rights and interests, as, in the progress of civilization, it already has, with regard to those of a personal and domestic nature. The friends of peace are accordingly solicitous to keep the subject before the public mind, that states and nations, and those who rule or represent them, may be as soon

as possible prepared to take appropriate and effectual measures concerning it.

The subject is not new to the Legislature of Massachusetts. In 1837, petitions of similar tendency to that which is now before this House, were received, and referred to a joint committee. During that and the succeeding session, they were repeatedly considered; and, at length, by a vote of thirty out of thirty-two in the Senate, and unanimous in the House, the Legislature

“Resolved, That the institution of a Congress of nations, for the purpose of framing a code of international law, and establishing a high court of arbitration for the settlement of controversies between nations, is a scheme worthy of the careful attention and consideration of all enlightened governments.”

Accordingly, the governor was requested to transmit a copy of the adopted resolves, and the report on which they were founded, to the President of the United States, and to the executive of each of the states, to be communicated to their respective Legislatures, inviting their co-operation in the proposed object.”

Your committee consider this object as having lost none of its importance since that period. On the contrary, it is every year acquiring a stronger hold on benevolent and enlightened minds. The progress of social improvement and of public sentiment; the increasing intercourse, commercial, literary and religious, among the various nations of the earth; and the multiplied pleasures and mutual benefits resulting from it; together with the harmonious precepts and predictions of the inspired volume;—all encourage the animating hope, that the period is coming, in which man's intellectual and moral nature shall assert its supremacy over every baser propensity and passion; when law and reason shall, in great measure, supersede the employment of physical force in managing the affairs of men; and when, therefore, nation shall not lift up sword against nation, neither shall they learn war any more.

As a measure conducive to this happy issue, your committee would respectfully propose to this House, and, if adopted here, to be sent up to the honourable Senate for concurrence, the accompanying *Resolves*. All which is respectfully submitted.

By order of the committee,

DANIEL HUNTINGTON, *Chairman*.

Resolves on the Petition of John P. Andrews, for the Promotion of Universal Peace.

Resolved, That we regard arbitration as a practical and desirable substitute for war, in the adjustment of international differences.

Resolved, That a system of adjudication, founded on a well-digested code of international laws, and administered by a standing court or board of mutual reference, is preferable to the occasional choice of umpires, who act without the aid or restriction of established principles and rules.

Resolved, That it is our earnest desire that the government of the United States would, at the earliest opportunity, take measures for obtaining the consent of the powers of Chris-

tendom to the establishment of a general convention or Congress of nations, for the purpose of settling the principles of international law, and of organizing a high court of nations, to adjudge all cases of difficulty which may be brought before them by the mutual consent of two or more nations.

Resolved, That his excellency the governor be requested to transmit a copy of these resolves, with the accompanying report, to the Senators and Representatives of Massachusetts, in the Congress of the United States, with instructions to use their influence, as they may find occasion, in furtherance of this important object.

Important Discovery.—A discovery has been made of a way of hardening wood, so as to give it almost the compactness of iron. This, it is said, is done by exhausting the air from the wood by an air pump, and then saturating it with iron and lime, in solution. Wood submitted to this process, has been used for some time on rail-roads in England, and found so firm as to have been scarcely marked by the wheels of the cars.

Improvement in Machinery.—The New York Evening Post says:—We learn that an ingenious artisan in Massachusetts has lately invented a method of making Marseilles quilts with as much facility as the common brown sheeting, which costs nine cents a yard. A power loom, driven by steam, evolves the beautiful tissues finished with great regularity and symmetry; the raised figures on its surface exhibiting almost every imaginable variety of pattern. A little girl, or any inexperienced person, may tend several looms at once. The price of the fabric can only exceed that of common brown sheeting by the cost of the material, inasmuch as the labour of producing it is no greater. The same person has invented a power-loom for weaving ingrain carpets with the same rapidity that the looms of our factories turn out the plainest and coarsest fabrics. A certain rich capitalist at the eastward, has expended eighty thousand dollars in assisting the inventor in his various experiments to bring it to perfection, which he has at length succeeded in doing. A little girl stands at the machinery and tends four or five looms, which jerk out the finished fabric with incredible rapidity. As the principal expense of making this kind of carpeting has hitherto been the cost of the labour, the price will be greatly reduced by this invention. Its author has been offered, the Post says, eighty thousand pounds for the patent right in England, but this, his obligations to the capitalist who has furnished him with the means of bringing it to perfection, forbid him to accept.

I see only one happiness beyond standing in need of nobody; which is that of doing good to every body.—*School of Man*.

By taking revenge a man is but even with his enemy; but in passing it over, he is superior.—*Lord Bacon*.

For "The Friend."

MORTALITY OF SLAVERY.

Among the evils of Slavery, there is one which seems to have received less attention from the advocates of emancipation, than its magnitude demands. I allude to the waste of human life which slavery occasions. The prudential or preventive check to population which always operates on a free community has very little effect among slaves. The difficulty of raising a family, which induces the prudent freeman to defer marriage, until he has established himself in business that may probably support one, does not enter into the reflections of the slave. We may therefore conclude, that a servile population, whose physical wants are tolerably supplied, and whose labours do not exceed their strength, will increase more rapidly than a free one. This conclusion would appear to receive confirmation from the fact, that in many of the southern states, the ratio of increase among the slaves is greater than among the free. This was the case in Virginia from 1790 to 1810, but since the latter period the ratio has been in favour of the whites; and from 1830 to 1840 the slaves in that state, appear by the census, to have decreased more than twenty thousand.* In North Carolina, the ratio of increase was greater among the slaves than the whites, from 1790 to 1830; and in Georgia, from 1790 to 1820. In South Carolina the ratio of the slave to the white population has been increasing from 1800 to 1840. In the latter year the slaves were to the whites in the proportion of 126 to 100.

If the prudential check to population has no operation on the slaves, we may readily discover that the positive check acts with much greater efficiency there than among the free. Though among a given number of slaves, there are probably more children born than among the same number of free persons, yet it may be easily shown that a much smaller part of those children attain the usual limits of human life, than those of free condition.

We can account for the continuance of the African slave trade upon no other principle than the enormous waste of life which slavery produces. The countless number imported from Africa into the western world, must long since have overcharged the market, and effectually destroyed the demand, if a premature death had not kept a craving void still open to receive them. It is asserted that the African slaves imported into Jamaica alone, while the slave trade was legalized, amounted to 890,000; and yet the whole coloured population of the island in 1835 was only about 350,000.†

It may be said that the destruction of life,

which is indicated by such facts as these, is unknown in the United States. It is unquestionably true, that the waste of life occasioned by slavery, is much less conspicuous among us, than it formerly was in the sugar islands of the American archipelago; yet the three last enumerations of our population clearly prove, that similar causes are producing similar effects among the slaves in the United States. The degree is not the same; and the internal trade renders it difficult, if not impossible, to ascertain the amount with precision.

As the periods of life, at which the population is divided, are not the same for the whites as for the coloured, the computations of relative longevity may be made with most facility by comparing the free coloured with the slaves. In the census of 1820, the coloured race both free and bond, are classed, under fourteen, between fourteen and twenty-six, between twenty-six and forty-five, and from forty-five upwards. According to that census, the relative numbers in the United States were,

	1st class.	2d class.	3d class.	4th class.
among free, 100	56.5	54.1	39	
— slaves, 100	60.7	47.3	22.1	
— among free, 177	100	95.8	69	
— slaves, 165	100	78	36.5	
— among free, 185	104	100	72	
— slaves, 211	128	100	47	

This comparison shows, that the slaves are much shorter lived than the free coloured race; for those in the third and fourth periods of life bear a much smaller proportion to those in any of the preceding ones among the slaves than among the free people of colour.

If we make a comparison of the longevity among the bond and free in the individual states, the result is equally conclusive.

Taking Virginia, Georgia, Tennessee, Alabama and Mississippi, being two old states, two new, and one of the middle class, we find

	1st class.	2d class.	3d class.	4th class.
In Virginia, among free, 100	53.4	44.3	36	
— slaves, 100	55.3	45.4	23.7	
In Georgia, among free, 100	53.4	55.2	44.9	
— slaves, 100	61.8	48.8	19.9	
In Tennessee, among free, 100	53.2	37.7	33.3	
— slaves, 100	53.7	34.7	14.1	
In Alabama, among free, 100	72.9	60	40	
— slaves, 100	67.6	42.4	12.7	
In Mississippi, among free, 100	66.6	56.1	45	
— slaves, 100	68.7	55.2	15.7	

According to that census there were in the United States 7,866,629 white persons, of whom 957,953 were over forty-five years of age; free persons of colour 233,524 of whom 35,474 were upwards of forty-five. Slaves 1,538,038, of whom 148,002 were over forty-five. Hence we find among the whites rather more than twelve in the hundred, among the free coloured between fifteen and sixteen in the hundred, and among the slaves, not quite ten in the hundred, over forty-five years of age.

If we suppose the longevity of the coloured race equal to that of the whites, and no greater, there ought to have been 215,727 coloured persons over forty-five years old. The actual number was 184,446, or more than 30,000 too few. The deficiency in the slave population was upwards of 39,000.

There is another comparison which presents this waste of life in a still stronger light. The whole number of free coloured persons, under twenty-six years of age, residing in the states and territories south of Pennsylvania, in the year 1820, was 85,818; the number of forty-five and upwards, was 22,355. The number of slaves, within the same limits, under twenty-six, was 1,076,802. A fourth proportional to these numbers is 280,892. This ought of course to express the number of slaves of forty-five and upwards, in case the longevity of the slaves was the same as that of the free; and no change of condition among them was produced by emancipation or kidnapping. The actual number given by the census was 142,845: being 139,047 too few, or a little more than half the proper number. After making all reasonable allowances, we can explain this fact in no other way, than by admitting that slavery produces a deplorable waste of human life.

Adverting now to the census of 1830, and considering all those over fifty-five, as belonging to one class, we shall have the coloured population, free and bond, divided into five classes, which I shall designate by the letters A. B. C. D. E. Class A. contains those under 10 years of age; class B. those between 10 and 24; class C. those between 24 and 36; class D. all who are between 36 and 55; class E. those upwards of 55.

Then confining ourselves to the slave states, we find the relative numbers, as follows:—

	A.	B.	C.	D.	E.
Among the free, 100	84.9	53.7	44.	29.2	
— slaves, 100	88.7	52.8	32.9	11.8	

If we apply this comparison to Virginia, a slave breeding state, and to Louisiana, a slave consuming state, we shall have the relative numbers.

	A.	B.	C.	D.	E.
In Virginia, among the free, 100	81.	49.5	37.5	23.4	
— slaves, 100	81.2	50.3	34.6	14.7	
In Louisiana, among the free, 100	87.7	60.9	43.3	22.9	
— slaves, 100	122.8	107.2	53.8	13.3	

Here we find one unvarying result; the number of slaves over 55 bears a lower ratio to those of an earlier age, than the number among the free. The numbers in the state last mentioned clearly indicate that the slaves there are bought from other states, not raised at home. And we may observe that among the free, the number in class E. is nearly one fourth of that in class B.; while among the slaves it is but little more than one tenth. This solitary fact affords at least prima facie evidence that sugar planting in the United States operates in the same manner, if not with the same efficiency as it did during the days of slavery in the British West Indies.

The coloured population being classed in the

* If this decline had been produced by emancipations, it would have been a relief to the feeling mind. But the increase of the free coloured race, during the same period was only 2504, or about five per cent. The increase of the free whites was more than twenty per cent.

† From recent accounts it appears that in the island of Cuba the deaths among the predial slaves, exceed the births, from 10 to 12 per cent.; and among the non-predial from 4 to 6. But among the free coloured the births exceed the deaths from 5 to 6 per cent.

centus of 1840 as they were in 1830, their relative numbers, are

	A.	B.	C.	D.	E.
In the free states	100	110.4	87.2	61.7	25.2
Slave states,					
free coloured,	100	94.4	60.	48.9	28.1
slaves,	100	92.5	56.2	33.3	12.1

Comparing the different classes among the slaves in the cotton and sugar growing states, we find

	A.	B.	C.	D.	E.
In the Carolinas,	100	87.5	53.4	36.	16.
Georgia,	100	90.3	53.9	33.4	10.8
Alabama,	100	94.3	60.	25.5	8.
Mississippi,	100	100	65.5	30.	7.5
Louisiana,	100	105.5	59.	48.7	10.9

It is not necessary to extend these comparisons, or to make many comments upon them; for a simple inspection of the numbers above given establishes the melancholy fact, beyond contradiction, that the system of American slavery is one which consigns to a premature death a large number of its victims. It is no easy matter to compute the amount of this destruction of human life; but we may form an estimate from the census of 1840, sufficiently near the truth to convince any reflecting mind that an enormous load of guilt rests on our country from this cause. We find, by that census, that the number over fifty-five, among the free, both in the free and slave states, bears to the number under ten, a ratio more than twice as great, as among the slaves. Hence we may infer that the slaves over fifty-five would be more than twice as numerous as they are, if the slaves lived as long as the free. Now the slaves over fifty-five, amounted in 1840, to 102,400. Of course we conclude that our system of slavery has consigned to a premature grave within the present age, a number greater than this.

Well may we adopt the sentiment of a writer who was familiar with the evils of slavery. "I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever." E. L.

A Beggar's Legacy.—In the parish church of Rotherhithe, a tablet has been erected to the memory of James Smith, who is designated Esquire. He was a beggar, and one of the most acute of his class. His continued round of employment was through two hundred and ten parishes. He left an immense deal of property, the chief part for charitable purposes. None out of the two hundred and ten parishes has been forgotten where he was kindly treated. To almost all he has left funds, but has carefully excluded from his will all parochial authorities, in whose district he fancied he had been neglected. To the parish of Rotherhithe, which was always a favourite resting-place of his, he has left property which produces forty pounds a-year, and the interest of this money is thus disposed of: Upon each First-day of the week, after the sermon, one hundred and twenty loaves of the value of six pence each, are distributed among the poor old people of the parish.

The bee and the butterfly are both busy bodies, but they are very differently employed.

For "The Friend."

THE CHRISTIAN'S PATH.

"We were ascending a mountain, and had frequent views of beautiful and varied scenery, but could not at any time see far before us; my companion observed, our road was like that of the Christian."

Most beautiful and true!—the Christian's path Is onward, upward, and through he but see A little way before, and cannot know

What the next prospect brought to view may be, He feels his narrow way is safe, and feels (Though precipice and pitfall may be near.) That if he do not pause, or turn aside

From the plain pathway, there is ought to fear. Bright, flow'ry labyrinths may acet his eye, With parrel'd lips, he may hear the murmuring rill, See shaded banks inviting to repose,—

But his one path is onward, upward still. And when,—a point long seen, attained,—he views The perils and temptations left behind,

What cause for humble, fervent gratitude, For strengthened faith and patience does he find; And views around, fresh from their Maker's hand,

Scenes, that, while wandering in the vale below, Pierced by its thorns, or eulling fading flowers, He scarcely dreamed of, or n'er hoped to know.

And how'er short his vision sometimes be, A humble trust is his spirit given, That He, whose "rod and staff" are with him here, Will, through a Saviour's mercy, lead to Heaven.

Oh, for a single eye to that pure light By which such pilgrims on their way are led! Oh, for a part in the unclouded hope,

That cheers the dying Christian's humblest bed! S. W.

THE FRIEND.

FOURTH MONTH, 20, 1844.

Our readers will of course expect from us some account of the Yearly Meeting in session the current week; but for our own convenience, and other reasons, having arranged for the paper to go to press early, our notice, at the present, must of course be succinct, reserving the more detailed sketch for next number. The several sittings up to the time of our writing, we may gratefully acknowledge, have been truly satisfactory, the interesting and important concerns which have claimed consideration, having been discussed, with deep religious weight, and in the spirit of Christian love and harmony. The number in attendance is large, and we have the acceptable company of divers brethren and sisters, ministers and others, from neighbouring Yearly Meetings—also of our dear friends John Pease, Isabel Casson, and Rachel Priestman from England. At the meeting of Ministers and Elders, which convened, as usual, on Seventh-day preceding, we learn that our beloved friend Sarah Emlen, of Concord Quarterly Meeting, was set at liberty to pursue her prospect of a visit in gospel love to Great Britain, or parts thereof, as way may open.

Will the editor of "The Friend" please mention in this week's number of that paper, that the beautiful lines published in it last week, entitled "Encouragement to Believers," were composed by William Allen, of Stoke Newington, England, the dear friend whose earthly pilgrimage peacefully terminated the 30th of Twelfth month last, at his

house at Lindfield, in the 74th year of his age? M. A. S.

WEST TOWN SCHOOL.

The summer term will commence on Saturday, the 26th instant; at which time it is very desirable there should be a punctual attendance of the scholars.

The stages and other suitable conveyances will be provided as usual—which will leave this city at 7 o'clock on the morning of that day—to start from the sign of the White Horse, in Callowhill street, second door above Fifth street; to which place the West Town stage-office has been removed.

It is requested that the names of those who wish to avail themselves of this opportunity of going out to the school, may be entered, on or before the 26th instant, in a book kept at the office for that purpose.

HUGHES BELL.

Fourth mo. 17th, 1844.

The stated annual meeting of the Haverford School Association will be held at the Committee-room, Arch Street Meeting-house, Fifth mo. 13th, 1844, at 4 o'clock, P. M.

CHARLES ELLIS, Sec'y.

Collins, Brother & Co., booksellers of New York, have just published the only American edition of that valuable and interesting work, "The Memoirs of the Life and Gospel Labours of Samuel Fothergill, with selections from his Correspondence; also, an account of the Life and Travels of his Father, John Fothergill, and notices of some of his descendants, by George Crosfield, London, 1843." It contains also very interesting biographical notices of some of his correspondents, among whom may be named Israel, James, and John Pemberton, Ellen Evans, Catharine Payton, and Anthony Benezet. It is printed in one volume, octavo, of 544 pages, in large clear type, on fine paper, resembling the English edition as nearly as possible. Price two dollars, bound in cloth; two dollars twenty-five cents, bound in sheep. As the number printed is small, those who wish to have the work will do well to apply early to Henry Longstreth, No. 3 North Eleventh street, or No. 58 North Third Street. It may also be had at Friends' Tract Depository, Arch Street, above Third.

Correction.—In the second column, third paragraph, on page 228, of last week's paper, the concluding word of the fourth sentence should be *proprietary*, instead of *proprietary*.

MARRIED, on the 26th of Second mo., at Friends' Meeting-house at New Garden, Columbiana county, Ohio, TIMOTHY COPPECK, son of John and Catharine Coppeck, to MARYELIZABETH JENKINS, daughter of Joshua and Sibbel Jenkins, all of the same place.

DIED, at his residence, Nescopeck, Luzerne county, Pennsylvania, on the 21st day of First mo. last, very suddenly, MARY C. MENDENHALL; a member of Muncy Monthly and Fishing-creek particular meeting, in the forty-first year of his age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 235.)

"The success in teaching the deaf and dumb in Germany, and the means by which it is accomplished, furnish some invaluable hints in regard to the teaching of other children.

"1. In teaching these children to speak, if difficult and complicated sounds are given before easy and simple ones, some of the vocal organs will be at fault, in regard either to position or motion; and if the error is continued but for a short period, false habits will be acquired, which it will be almost impossible for any subsequent skill or attention to eradicate. No un instructed person, therefore, should tamper with this subject. No one should attempt to teach the deaf and dumb to speak, who has not carefully read the best treatises upon the art, or witnessed the practice of a skillful master.

"2. After a few of the first lessons, it is ordinarily found that the keenest relish for knowledge is awakened in the minds of the pupils. They evince the greatest desire for new lessons, and a pleasure that seems almost ludicrously disproportionate, in the acquisition of the most trivial things. This arises, in the first place, from that appetite for knowledge which nature gives to all her children; and, in the second place, from the teacher's arranging all subjects of instruction in a scientific order, and giving to his pupils, from the beginning, distinct and luminous ideas of all he teaches. Were instruction so arranged and administered in regard to other children, we might, as a general rule, expect similar results.

"3. Perhaps no relation in life illustrates the necessity or the value of love and confidence between teacher and pupil, more strikingly than this. Conceive of a child placed before his teacher, watching every shade of muscular motion with his eye, catching the subtlest vibrations with his hand, and expending his whole mind in striving to conjecture what muscles are to be moved; and then suppose the feeling of shame or mortification, of fear or fright, to be superinduced, withdraw-

ing all attention from eye and hand, choking the utterance, and paralyzing all the faculties. Such, though to a less extent, is the obstruction which fear, or contemptuous manners in a teacher, opposes to the progress of all children.

"In comparing the condition of the deaf and dumb and the blind with what it was only a few years ago, there is one fact too significant to be omitted. Judge Blackstone published his celebrated commentaries on the English law in 1765. In vol. 1, book 1, chap. 8, there occurs the following sentence, which was then the acknowledged law in Westminster Hall; and for which he quotes Lord Coke, Fitzherbert, and others:—

"A man who is born deaf, dumb and blind, is looked upon by the law as in the same state with an idiot; he being supposed incapable of any understanding, as wanting all those senses which furnish the human mind with ideas."

"Surely it cannot be denied that education has done something for mankind, since this doctrine was sent forth as a great principle of law."

[Horace Mann is a zealous advocate for state schools, and finds in the experience of Europe renewed confirmations of his opinion upon this question. One of his arguments is economy.] "In England," he says, "where there is no national system, I saw many school-houses,—in Birmingham, Bristol, Liverpool, and elsewhere,—not capable of accommodating more than from one hundred to four, or, at most, five hundred pupils, which cost from one hundred thousand to three or four hundred thousand dollars a-piece. One edifice for a private school, such as I have seen in England,—not capable of containing more than five hundred scholars,—cost as much as twenty of the plain and substantial grammar school-houses in Boston, each one of which will contain that number. Such is the natural difference of acting from a set of ideas, or a frame of mind, which embraces the whole people, or only a part of them, in its plans for improvement,—of acting from aristocratical, or from republican principles. If the school-houses which I saw in the most wealthy and populous cities of Prussia, are a fair specimen of those in the rest of the kingdom, it would not take more than a hundred of such as I saw in England, to equal the expense of all in the whole kingdom of Prussia, where the children of fourteen millions of people are almost universally in attendance.

"Arrange the most highly civilized and conspicuous nations of Europe in their due order of precedence, as it regards the education of their people, and the kingdoms of Prussia and Saxony, together with several of the western and south-western states of the

Germanic confederation, would undoubtedly stand pre eminent, both in regard to the quantity and quality of instruction. After these should come Holland and Scotland,—the provision for education in the former being much the most extensive, while in the latter, perhaps, it is a little more thorough. Ireland, too, has now a national system, which is rapidly extending, and has already accomplished a vast amount of good. The same may be said of France. Its system for national education has now been in operation for about ten years; it has done much, and promises much more. During the very last year, Belgium has established such a system; and before the revolution of 1830, while it was united with Holland, it enjoyed that of the latter country. England is the only one among the nations of Europe, conspicuous for its civilization and resources, which has not, and never has had, any system for the education of its people. And it is the country where, incomparably beyond any other, the greatest and most appalling social contrasts exist;—where, in comparison with the intelligence, wealth, and refinement of what are called the higher classes, there is the most ignorance, poverty and crime among the lower. And yet in no country in the world have there been men who have formed nobler conceptions of the power, and elevation, and blessedness that comes in the train of mental cultivation; and in no country have there been bequests, donations, and funds so numerous and magnificent as in England. Still, owing to the inherent vice and selfishness of their system, or their no-system, there is no country in which so little is effected, compared with their expenditure of means; and what is done, only tends to separate the different classes of society more and more widely from each other.

"The statement of a few facts will show the amount expended, the inequality of the expenditure, and the comparatively little benefit derived therefrom. A few years ago, a parliamentary commission was instituted to inquire into the amount and state of public charities in England and Wales. The commission sat for a long time, and made most voluminous reports,—the mere digest or index of which fills 2341 printed folio pages. From these I select the following facts:—

"The annual income of the charity funds for schools is set down in these reports at £312,545; [about one million and a half of dollars,] but some schools very richly endowed, were not included in the investigation, and, in conversation with several most intelligent men,—members of Parliament and others,—I found their opinions to be, that, as the respective amounts of the charity funds were rendered by persons who had an interest

in undervaluing them, the above aggregate was doubtless much below their real value, and that probably £500,000 [two and a half millions of dollars] would be a moderate estimate of their total annual income. It is easy to see that if this sum were consolidated, and then distributed on principles of equality, it would be productive of incomputable good. Yet, in a country where such splendid endowments for the cause of education have been made, and their income is now annually disbursed, there are, according to the estimate of a late British writer, *more than a million and a half* of children of a suitable age to attend school, who 'are left in a condition of complete ignorance.'

"The following are instances of the present mode of distributing the income of the above mentioned funds,—the county and town being given where the school exists, which is supported by the fund named.

"At Dunstable, county of Bedford, £330 10s., annual income, (a pound is equivalent to almost five dollars of our money,) supports forty boys.

"At Bedford, same county, a school with £90 income, teaches four hundred and twenty children.

"County of Berkshire, town of Reading, £1043 15s. 9d. teaches twenty-two boys.

"At Tilehurst, same county, £16 10s. 6d. teaches one hundred children.

"County of Cambridge, town of Bassingbourne, £7 6s. 4d. teaches one hundred and sixty children; while in Ely, same county, £231 1s. teaches twenty-four only.

"County of Lancashire, town of Manchester, £2608 3s. 11d. teaches eighty; while in Bichester, same county, £20 teaches one hundred.

"There is a single class of schools in England,—those founded for giving instruction in the Latin and Greek languages,—sixty-five of which have an income not exceeding £20, and fifteen have an income of more than £1000. Several of this class have an income of four, five, or more thousand pounds, per annum.

"But this is enough to show how unequally the means of education are distributed in England, even where they are enjoyed at all, and how difficult it must be to introduce a general system, for the whole people, when many or most of the leading families already have schools of their own. Such, too, is the natural consequence of having no national system,—one in which the whole people can participate.

"Extracts from documents, authenticated by the government itself, serve still further to show the inequality of the means of education which exists in England, and some of its sad results.

"In the House of Correction at Lewes, of 846 prisoners, 48 only could read and write well; 252 could read and write a little; only 8 had any idea of Christian doctrine; 294 knew nothing of our Saviour; 490 had heard of him, but knew little more than his name; 54 knew something of his history."

"In the locality where, in the year 1838, the fanatic, who called himself Sir William

Courtenay, raised a tumult which resulted in the loss of his own life, and the life of his deluded followers, out of forty-five children, above fourteen years of age, only eleven were on investigation, found able to read and write, and out of one hundred and seventeen, under fourteen, but forty-two attended school, and several of these only occasionally. Out of these forty-two, only six could read and write."

"In 1840, S. Tremehere, assistant poor-law commissioner, reported on the state of education in that part of Wales in which the Chartists, under Frost, made a sudden rising. From this report, it appears that in five parishes, having an aggregate population of 85,000, there were but 80 schools, and only 3308 children in attendance.

"A civil commotion has prevailed, during the greater part of the last year, over a considerable portion of Wales. Large bodies of farmers, feeling themselves aggrieved by the number of turnpike-gates, and the high rates of toll exacted for passing through them, combined together, and commenced the work of midnight demolition. In the prosecution of their enterprise, several lives have been lost, and a vast amount of property destroyed. A military force has been marched into the country to put down the disturbances; and a judicial commission raised to try the offenders is now sitting. These violators of the law—depredators upon private property, profane to be very religious. They derive their name, and justify their outrages from Scripture. They call themselves 'Rebeccaites,' or 'Rebecca and her daughters;' and they quote the following text as a sanction of their proceedings: 'And they blessed Rebecca, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of them which hate them.' Genesis xiv. 60. According to their interpretation of this passage, they are the seed of Rebecca, and the owners of turnpike stock are 'those which hate them,'—whose 'gates,' therefore, they are commanded to 'possess,'—that is, to destroy.

"The history of the world is rife with proofs of the evils of ignorance; but the present condition of England demonstrates that ignorance becomes more and more dangerous, just in proportion to the freedom of the institutions among which it is allowed to exist. Shall we take warning from these examples, or are we of those 'who will not be persuaded, though one should rise from the dead?'"

(To be continued.)

Prescott.—It may not be generally known that Prescott, the author of the new book on Mexico, is nearly or quite blind. In the preface to his "Ferdinand and Isabella," he speaks of having employed a third person, ignorant of the Spanish language, on account of the weakness of his eyes. It seems that he has now entirely lost his sight, at least for ordinary purposes. He says, in his preface to the present work, that he has never seen his manuscript, and that he had not corrected or even read his original draft, in penning which

he was obliged to use a writing case made for the blind. And yet he has written a book, in three octavo volumes, which commands the admiration of the best scholars and critics.

Late paper.

Bible in the Public Schools.—It affords us much pleasure to state, that at a meeting of the Board of Directors of the Public School of the fourth section, Spring Garden, Philadelphia, the following resolution has been unanimously adopted, viz.:

"Resolved, That the teachers of the several schools in this section be, and they are hereby required, at the opening of the schools, to read a portion of the Holy Scriptures."

A similar resolution has already been adopted in the first section, (the city,) and in the third section (Southwark).—*Presbyte. rian.*

Prophets.—The fate of Miller's prediction respecting the end of the world, should be a caution to weak-minded people not to be carried away with every wind of doctrine. Between March 21st, 1843, and March 21st, 1844, the catastrophe was to occur, and yet the world revolves as usual, and not a whit reformed. The evil of such false predictions is incalculable. They first alarm the weak, and then render them callous. We presume, however, that until the world does actually come to an end, there will be deceivers and deceived, for every thing is more acceptable to some people than the pure and spiritual religion of the gospel.—*Ibid.*

Important Improvement.—The Philadelphia Sun states, that an engineer of that city has recently made an important improvement in the steam-engine, as applicable to locomotives, stationary and marine-engines, &c. In his machine, the use of connecting rods and slides is dispensed with, the friction reduced, the body rendered portable and compact, and the first cost rendered considerably less. The inventor is about submitting to public inspection two engines of equal diameter and stroke, one built on the old plan, the other in the simplified way, as a means of testing the utility and economy of his patent.

American Calicoes.—Upwards of one hundred and fifty million yards of calico are printed in this country annually, which are sold at from six to fifteen cents the running yard.

A most equitable verdict.—Dow and Guiteau, of New York, brought a suit against Colton, the keeper of a fare bank, in New York, for the recovery of money won by Colton of their clerk, a young man by the name of Davis, who, after embezzling about \$6000, confessed that he had lost his employers'

money at Colton's furo bank, and in purchasing lottery tickets. Davis, who was a witness on the trial, stated, that he had at various times lost sums of from \$100 to \$400, amounting in all to over \$4000, at Colton's gambling-house. The jury found a verdict of \$4621 87 for the plaintiffs.—*Late paper.*

For "The Friend."

Oregon—its Extent and Value.

The subject which has been so much agitated for some time past, in and out of Congress, of the occupancy and settlement of Oregon, together with the controversy between this country and the British government, respecting the adjustment of its boundaries, was the topic of an able speech by Senator Dayton, of New Jersey, in the Senate of the United States in the Second month last. The following extract from the speech, furnishes a picture of that wild and remote region which it would be well for our countrymen in general to read, and seriously to reflect upon, before they countenance a project, that may lead to consequences of fearful and incalculable interest to the nation. After discussing the several points upon which the loose and uncertain title of our government to that country rests, the speaker proceeds:—

"But, Mr. President, aside from all considerations of controverted right to the Territory, there are questions of policy to which we should turn our attention; and in this view it is well to consider the extent and value of Oregon, and the effect of its immediate settlement. And here I cannot but remark, that ever was there a country about which there seems such diversity of opinion and contradiction of representation. While one class represent it as blooming in all the pristine sweetness of a virgin Eden, a kind of earthly Elysium near the setting sun; another, who would seem to be equally well informed, describe it as one of the most arid, dreary, and miserable wastes of desolation that was ever made. Of the former class we need hardly go beyond the printed speech of the senator from Illinois, (Mr. Semple,) the mover of the resolution under discussion. He speaks of the country as 'that delightful country,' and says, that in a few years we 'will see that is now a wilderness the most delightful residence of man.' And sundry others speak of the country in the same way. On the other hand, there is an abundance of authority for its utter and superlative worthlessness as a whole. And I trust I may be pardoned here for reading an extract from a western paper of recent date, republished in the National Intelligencer of this city. Here it is:—

"What there is in the Territory of Oregon to tempt our national cupidity no one can tell. Of all the countries on the face of this earth, it is one of the least favoured of heaven. It is the mere riddlings of creation. It is almost as barren as the desert of Africa, and more so unhealthy as the Campanian of Italy. To leave the fertile and salubrious lands on this side of the Rocky Mountains, and to go beyond their snowy summits a thousand miles,

to be exiled from law and society, and to endeavour to extort food from the unwilling sand heaps which are there called earth, is the maddest enterprise that ever deluded foolish man. We would not be subjected to the innumerable and indescribable tortures of a journey to Oregon, for all the soil that its savage hunters ever wandered over. The journey thither, from all accounts, is terrible enough, but it is Paradisean when contrasted with the wasting miseries which beset the wretched emigrant when he has reached the point where he fancied his unutterable woes were to cease, but where he finds they are to be increased beyond all endurance. Of the last party of emigrants that left Missouri for Oregon, only eight died of starvation before reaching Fort Hall, which is but half way to the country that is reckoned inhabitable by those who are afflicted with the Oregon mania.

"All the writers and travellers agree in representing Oregon as a vast extent of mountains, and valleys of sand dotted over with green and cultivable spots. This is the representation given of it by Cox, Bonneville, Farnham and Hinds. Now, that such a wretched territory should excite the hopes and the cupidity of citizens of the United States, inducing them to leave comfortable homes for its heaps of sand, is indeed passing strange. Russia has her Siberia, and England has her Botany Bay; and if the United States should ever need a country to which to banish its rogues and scoundrels, the utility of such a region as Oregon will be demonstrated."

"[Mr. Breese here inquired from what paper this extract came?]

"Mr. Dayton.—From the Louisville Journal, a paper, as I am informed, of high standing, and extensive circulation in the West. I read the extract without adopting its sentiments as to the character of the country in the full extent; but this description in a paper of the West, so widely circulated as the Louisville Journal, is evidence to my mind that public sentiment there in behalf of the settlement of Oregon is not so universal as some gentlemen have represented it. But, lest I may subject myself to the same imputation cast upon the Senator from Massachusetts, (Mr. Choate,) I desire here to disclaim any intent to burlesque the subject or feelings of Senators, who seem to be excessively sensitive upon the point. With the permission, therefore, of the Senate, I will call attention to another extract of a graver tone, and from a paper above all exception. I read from the Christian Advocate of the 7th of this month:—

"The West must have land enough yet to settle and improve at home. The population cannot be so crowded for half a century to come, as to be willing to incur the horrors of war to acquire waste lands on the other side of the globe. Indeed, when we take into view the inducements which must be offered to a people circumstanced as the inhabitants of the western States and Territories are, in order to induce them to emigrate, and compare them with what the Oregon Territory

presents, we should be inclined to think the representation of their feelings as having been made on very insufficient grounds. We have some opportunity from our position to form a correct estimate of the soil, climate, productions, and facilities of the country from the Rocky Mountains to the Pacific Ocean, as we have had a large mission there for several years, distributed in small parties over the Territory; and, from all we have learned, we should prefer migrating to Botany Bay. With the exception of the lands on the Wallamette, and strips along a few of the smaller water-courses, the whole country is among the most irreclaimable barren wastes of which we have read, except the desert of Zahara. Nor is this the worst of it. The climate is so unfriendly to human life that the native population has dwindled away, under the ravages of its malaria, to a degree which defies all history to furnish a parallel in so wide a range of country; and the scattered remnants of the wandering tribes of Indians who still remain, exhibit a degree of decrepitude, loathsome disease, and moral degradation, which is unknown, among any other portion of our aborigines. So entirely sunken and subdued are these wretched people, and so rapid has been their decay, that they predict their own annihilation from the 'cold sickness,' as they have learned to call the ague, which is a prominent symptom of the terrible malady which annually visits them in all their wanderings."

"In addition to these descriptions of recent date, I might refer to a speech by Mr. Bates, of Missouri, in the House of Representatives, in 1828. But he there describes the country as so superlatively wretched, that I will not stop to read it. I refer to the above as a specimen of what has been thought and said by some in respect to this country, that is to be 'the most delightful residence of man.'

"I confess these descriptions are somewhat below my estimate. I had thought it a poor country as a whole, but not quite so poor as these authentic accounts would make it. Yet these accounts are, perhaps, substantially correct, as applied to the country as a whole, though I have no doubt there are some green spots, some strips along the streams, which may be good, and even perhaps rich, for agricultural purposes; and it is to these spots that the glowing descriptions have been applied. But these spots of green are, I judge, but sparse spots over the general face of its desolation. They are confined, almost exclusively, to that strip of country bordering on the Pacific, and reaching back to the first range of mountains—an average distance of from 75 to 100 miles, at most. From this (the first range from the sea,) to the Blue Mountains, it is generally a sterile, parched up region, though in some small degree available for pasturage, &c. But thence to the great rocky ledge itself there stretches a savage, lava-washed desert, unfit for the abode of man. Judging from all the sources of authentic information to which I have had access, I should think the Territory, taken together, a very poor region for agricultural purposes, and in that respect, unworthy of much con-

sideration or contest at the hands of this government.

TIMES OF TRIAL.

Times of trial let us know ourselves; they teach us what we are. They do not so much make us bad, perhaps, as show us what bad things there are still within us. Many people, when they do wrong in times of trial, speak as if the trial was the cause of the wrong which they do; whereas the trial does no more perhaps than bring out to light evils that were previously existing in the soul. I was speaking with a person very lately, in reference to the excitement and commotion which took place in the neighbourhood some time ago; and, he said, "They often make me very wicked." I thought it would be more correct to say, that the thing which had taken place had shown him something wicked about him which he had not previously seen—that the agitation had not so much caused his imperfections as brought them to light, and given him an opportunity of learning what was amiss within him.

It would be well for people, when they find themselves, in time of excitement and persecution, carried away by anger and resentment, if instead of throwing the blame on the events and circumstances, they would take the blame home to themselves, and suspect the state of their souls. We have no right to reckon ourselves any better than we prove to be in times of trial. We are not to reckon our religious attainments according to what we feel in our meetings, nor according to the pleasures we find in reading good books; but according to the decision with which we choose the good, and reject the evil in time of temptation, and according to the firmness and calmness with which we pass through reproach and persecution, and the perseverance with which we pursue the path of arduous duty. If we would know ourselves, we must ask ourselves what we are in our families, when our children try us, and when our husbands and wives disappoint and grieve us; and not what we are when sitting under a sermon from a favourite preacher, or when reading a book of our favourite author. We must ask ourselves what we are when we meet with rebukes, as well as when we meet with commendations—when we are betrayed, insulted, and reviled, as well as when we are surrounded by a host of smiling friends. We must reckon ourselves to have just so much religion as we exhibit in the hour of trial. If we do right no longer than while all things around us go on pleasantly, we have no right to reckon ourselves to have any religion at all. If we are good tempered only so long as no one injures or insults us; if we are calm and kind only so long as we are allowed to go on without persecution and disappointment, we have no right to reckon ourselves good tempered, or patient, or kind, or calm, at all.—*Eng. Investigator.*

Butter.—The Arabs melt their butter over a slow fire, which expels all the watery particles; it will then keep without salt; and the

Irish have adopted, with success, a similar mode for exportation to the East Indies.

To Destroy Caterpillars.—An English paper states, that a gardener in Glasgow places a piece of woolen cloth in each currant bush, which proves an effectual remedy, as they universally take to the cloth for shelter, and he destroys thousands each day.

Mode of Increasing the Growth of Potatoes.—The flowers being cut off as they appeared on the plants, the number of potatoes produced was much greater than where the blossoms had remained untouched. Early in October, the stems and leaves of the plants which had not bore flowers, were strong and green; the others yellow, and in a state of decay. The plants which had been stripped of flowers produced (on the same space of ground) about four times the weight of large potatoes, very few small ones being found. Those on which the flowers and fruit were left, produced but a small number of middle-sized potatoes, with a great number of little ones, from the size of a common fiblet to that of a walnut.

Seneca has very elegantly said, that "malice drinks one half of its own poison."

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure the greatest.—*Addison.*

THE FRIEND.

FOURTH MONTH, 27, 1844.

On another page is placed a communication from a friend which will sufficiently fulfil our engagements in respect to a more extended notice of the late Yearly Meeting. We deem it right, however, to add, that at the last sitting of that body, the members of the Meeting for Sufferings were notified to convene in the evening on a special and momentous occasion. Information had been received from Washington that the subject of the annexation of Texas was likely to be immediately brought before the National Legislature, and serious apprehensions were felt that the project would be acceded to. Friends of that meeting, we learn, accordingly did meet, and united in the adoption of a memorial against the measure, and a deputation of three of their number left this city on Second-day, to attend to its presentation to Congress. We rejoice that this step has been taken, and fervent are our desires that it may prove availing. But even should it, unhappily, prove otherwise, there will remain the consoling reflection, that they have done what they could to prevent a course pregnant with dire and complicated evil.

The annual meeting of the Bible Associa-

tion of Friends in America, was held on the evening of the 15th instant, in the Committee-room on Mulberry street. The proceedings of the Managers during the past year were satisfactory and encouraging; a report comprising the substance of which being directed to be printed, we intend to insert next week. The officers appointed for the ensuing year are as follows:—

Secretary.—Samuel Bettle, Jr.

Treasurer.—Benjamin H. Warder.

Corresponding Members.—John Paul, Thomas Kimber, John G. Hoskins.

Managers.—George Williams, Jeremiah Hacker, John Elliott, Joseph Rakestraw, Uriah Hunt, John Carter, Townsend Sharpless, George G. Williams, Paul W. Newhall, John Lippincott, Charles Ellis, Theophilus E. Beesley, James R. Greaves, Horatio C. Wood, William Bettle.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held in the Committee-room, at the Bible Depository, on Fifth-day, the 2d of Fifth month, at 4 o'clock.

The stated annual meeting of the Haverford School Association will be held at the Committee-room, Arch Street Meeting-house, Fifth mo. 13th, 1844, at 4 o'clock, P. M.

CHARLES ELLIS, Sec'y.

MARRIED, at Friends' Meeting, Burlington, N. J., on Fifth-day, the 4th instant, SAMUEL W., son of Edward and Esther E. Taylor, to ELIZABETH, daughter of Thomas and Sarah W. Dugdale.

DIED, at his residence in New Garden, Chester county, on the 20th of First month, 1844, of a lingering and painful illness, which he bore with patience and resignation becoming a Christian, WILLIAM THOMPSON, in the 79th year of his age; a member of New Garden Monthly and Particular Meeting.

—, on the morning of the 7th instant, MARY EVERTS, an elder and member of Somerset Monthly Meeting, in Belmont county, Ohio, in the sixty-first year of her age. She had been concerned to live in the fear of the Lord, and endeavoured to discharge her social and religious duties to her children as a tender and concerned parent—to her friends, as one kindly interested in promoting their welfare and happiness; and to the church as an upright and consistent member. Her last illness was short and severe, and during the forepart of it, she passed through much close exercise; but on the day before her decease, her children being in the room, she spoke to them very pertinently, beginning with these words, "My peace flows as a river."—Her voice, which, from the effect of the disease, had been scarcely intelligible, became so clear as to be distinctly understood, and she addressed them for nearly half an hour. In the course of the evening she said, "This had been the happiest day of her life; that no tongue could tell what she had suffered in the forepart of her illness, but now it was all taken away; expressing her thankfulness for the favour; and frequently exclaimed, "O, the peace—the sweet peace I feel!" On the following morning she yielded up her soul, and a eulogium, which bespoke the serenity and peace of her mind, she said, "O, the beautiful prospect,"—and, at another time, "tell my friends that all will be well." She was favoured with her understanding to within a very few minutes of her close, and peacefully departed, we trust, to an inheritance among the saints in light.

For "The Friend."

The Board of Managers of The Association of Friends, for the free Instruction of Adult Coloured Persons, Report,

That they commenced the duties of their appointment at the usual time; and opened the school for coloured men on the second of Tenth month last, in the room on Willing's alley, it being again granted for the purpose.

They believed that the objects of the Association had been promoted, and would continue to be, by the employment of a sufficient number of competent teachers. Experience has satisfied them that the regular attendance of the scholars, and interest in their studies, depend much on the aid and attention bestowed on their progress, at best, often rendered slow and difficult, by many unfavourable circumstances.

One hundred and thirty-six scholars entered their names; and the average attendance for the season was a little over forty,—a considerable increase on last year.

By reports of committees, appointed monthly, to take oversight of the school, it appears, that in addition to the regular order of instruction in classes, portions of a few evenings, during the season, were occupied in explanations on useful subjects, to the scholars generally.

On these occasions some interesting illustrations were exhibited.

This method of imparting knowledge to such a class of learners, we believe is calculated to enliven their interest, and promote the welfare of the school.

The managers are sensible, that in their endeavours to afford instruction to a portion of our fellow-beings, who suffer many peculiar disadvantages, they can look for little apparent fruit; yet many scholars have made encouraging progress, and all, we believe, have gained some useful learning.

We may also hope that our efforts in behalf of this neglected portion of the community, by acknowledging their claim on our sympathy, and their capability for greater usefulness, tend to encourage their own endeavours to elevate and improve their condition.

The Association, in its limited sphere of labour, can but feebly advance this philanthropic cause; yet we should fail of our duty, did we not extend to a class favoured with few outward advantages, a portion of our many blessings.

The order of the school was highly satisfactory, and at its close, on the 29th of Second month, the teachers and managers present, were encouraged, by a general expression of thankfulness on the part of the scholars, that this opportunity for improvement had been again extended.

A strong desire was also manifested, to receive in future the assistance of The Association.

Signed by direction of the managers,
Wm. L. EDWARDS, Clerk.
Philadelphia, Third mo. 5th, 1844.

The officers of The Association, for the ensuing year, are:—

Secretary.—James Kite.

Treasurer.—John C. Allen.

Managers.—Israel H. Johnson, Nathaniel H. Brown, Edward Richie, William L. Edwards, Isaac C. Stokes, Edward Brown, Joseph E. Maule.

The Association for the Free Instruction of Coloured Females, Report,

That the school was opened in Willing's alley, on the evening of the 5th of Tenth mo., 1843, and continued until the 1st of Third mo. following.

There were entered, during that time, one hundred and seventy-one women. The average number in attendance has been nearly thirty-six,—which exceeded that of last year. Of these, sixty-five wrote in copy-books, ten were instructed in arithmetic, and a number recited portions of Scripture on Third-day evenings.

During the early part of the season, the school was large; but from "protracted meetings," and other causes, the number considerably decreased towards the close. Still there were those among them, whose respectful deportment, faithful attendance through the whole term, and manifest improvement, gave satisfactory evidence that our exertions on their behalf were not made in vain.

On behalf of the Association,
SARAH ALLEN, Sec'y.
Philadelphia, Third mo., 1844.

**FRIENDS' ASYLUM.
PHYSICIANS' REPORT.**

To the Board of Managers:—The lapse of another year has brought round the period, when it is incumbent upon the physicians to the Asylum, to present to its managers their annual report of the number of patients, which have been under treatment at the Institution during the past twelve months, and the result attendant thereon. Where the number of patients is comparatively so small, it is not to be expected, that much of interest, in a statistical point of view, can be exhibited by the result of a single year's experience,—or that general conclusions can be safely drawn therefrom; but where the record is cautiously and accurately kept, its evidence is cumulative, and, in the course of time, acquires importance and weight.

Since our last report, forty-two new cases have been admitted into the Asylum, which, added to the forty-six resident therein at that time, make eighty-eight, who have received our attention and aid throughout the year.

Thirty-four of the patients remaining in the house at the date of our last report, were then deemed incurable, in consequence of the length of time their respective disorders had continued, or their complications, or from natural imbecility; nine of those since admitted come under the same category, from the same causes. Of the cases now in the house, forty are of this character.

Sec'y.—Of those admitted during the year, there were

	Men.	Women.	Total.
Admitted previously,	24	18	42
	25	21	46

Total, 49 39 88

Age.—Of the eighty-eight patients, there were

Under 20 years,	-	-	7
Between 20 and 30 years	-	-	24
30 " 40 "	-	-	21
40 " 50 "	-	-	16
50 " 60 "	-	-	11
60 " 70 "	-	-	6
70 " 80 "	-	-	3-88

Civil State.—Of the patients admitted during this year, there were

Single men	19	Married men	5	Widowers	0	Total	24
" women	10	" women	7	Widows	1	"	18
Admitted previously,							
Single men	16	" men	7	Widowers	2	"	25
" women	13	" women	7	Widows	1	"	21
	58		26		4		88

DURATION OF DISEASE.

In those admitted this year,		Admitted previously,		Total.
Less than 1 year	20	Less than 1 year	5	28
From 1 to 2 years	10	From 1 to 2 years	2	12
" 2 to 5 "	7	" 2 to 5 "	7	14
" 5 to 10 "	4	" 5 to 10 "	7	11
Over 10 "	1	" 10 to 20 "	8	9
		" 20 to 30 "	7	7
		" 30 to 40 "	2	2
		" 40 to 50 "	1	1
		" puberty	4	4
				46
				88

Form of Insanity prevailing in these patients during the year.

In those admitted this year, Admitted previously, Total.

Mania	20	Mania	17	37
Monomania	4	Monomania	1	5
Melancholia	4	Melancholia	0	4
Moral Insanity	3	Moral Insanity	1	4
Chronic Hysteria	1			1
Dementia	9	Dementia	16	25
Imbecility	1	Imbecility	7	8
		Idiocy	4	4
	42			46
				88

The term Imbecility is employed to denote a state where there has been only sufficient development of the faculties to raise the individual a grade above an idiot.

Age at the time of admission, and age at the time of the first attack of the disease, of the forty-two patients admitted this year.

	Under 20 yrs.	20 to 30	30 to 40	40 to 50	50 to 60	60 to 70	70 to 80	Total
Age on admission.	7	14	11	5	2	1	2	42
Age at first attack	16	12	8	3	1	0	2	42

CLASSIFICATION.

Of the forty-five patients under treatment during the year, including twelve who were in the house at the commencement of the year, and thirty-three received since.

FIRST CLASS.

Less than three months and first attacked	5
Restored	2
Stationary	1
*Convalescent	2—5
Less than three months, but not the first attack	10
Restored	5
Stationary	2
Convalescent	2
Improved	1—10

SECOND CLASS.

More than three, and less than twelve months	13
Restored	7
Much improved	2
Convalescent	1
Stationary	2
Died	1—13

THIRD CLASS.

Between one and two years	11
Restored	4
Convalescent	1
Much improved	3
Improved	1
Stationary	2—11

FOURTH CLASS.

Over two years	6
Restored	1
Much improved	3
Improved	2—6

One case in the third class, and the one in the fourth class of restorations, are reported in the table as "restored to usual health;" the individuals having evinced some eccentricity of conduct through life.

There have four deaths taken place during the year, one from among the patients in the classification, the others from those deemed incurable.

The first, No. 15, was in her sixty-seventh year, and, in consequence of fright, became "imbecile" soon after puberty. She had resided in the Asylum for many years; her death was caused by general dropsy. No. 44, was in her fifty-fifth year, and had been deranged about six months. When brought to the Asylum, she had slight paralysis of the muscles of one side of the face, and was suffering greatly from chronic gastritis. She died of apoplexy. No. 2, was in his sixty-second year, and had been deranged about twenty-eight or nine years, during the greater part of which time he was an inmate of this Institution. He died of hydrothorax. No. 27, was a young man, in the thirty-first year of his age. His derangement immediately succeeded an attack of fever, which occurred while in the western country, about four years ago. He laboured under the paralysis peculiar to the insane, but died from pneumonia typhoides.

During the forepart of the winter, influenza prevailed extensively in the Institution among both patients and attendants.

* The two convalescent have been in the house but a few weeks. This term is applied only to those cases which are evidently returning to health.

There were also several cases of pneumonia of a grave character. All, however, recovered, except the case above mentioned, and at the present time, there is no case of sickness in the house, other than those lesions which affect the manifestations of mind.

RECAPITULATION.

In the Asylum, Third month 1st, 1843,	46
Received since	42—88
Discharged or died	36
Remaining Third month 1st, 1844,	52—88

Of the thirty-six patients discharged, there were	
Restored	17
Much improved	2
Improved	7
Stationary	6
Died	4—36

Of the fifty-two patients remaining, there are	
Restored	3
Convalescent	5
Much improved,	6
Improved,	2
Stationary	36—52

In the great majority of the cases now in the Asylum, the disease producing insanity has become chronic, and the hope of their restoration has long since passed away. Most of these have resided there for many years, and have long felt it to be their home. Their peace and comfort are far more effectually promoted and guarded from interruption, than they could be out of the walls of such an institution; and when all things are taken into consideration, there is ground to hope, that the equal distribution of the sources of happiness may not be materially encroached upon, even among this class of our fellow-creatures. Be that as it may, it is truly gratifying to see how much many of them enjoy life amid the scenes with which they are surrounded, and under circumstances generally deemed most afflicting.

Although the probable eradication of the disease is greatly dependent upon the brevity of its duration, yet its long continuance should not entirely preclude the hope of cure. Instances occasionally occur of great amelioration of the symptoms and entire recovery from insanity, after the individual has laboured under it for a great number of years. Such instances have been witnessed among those who had long been inmates of this Asylum, and in some of the cases of a paroxysmal character, which have existed for years, we have the satisfaction of observing a gradual improvement taking place.

One interesting case of the latter description, is that of a female well known to the Managers, who spent a few weeks in the Asylum within the last year, and was discharged restored. She is now sixty years of age, and has been subject to attacks of insanity for the last twenty-five years. During the earlier part of that time, the disease was nearly continuous for a year or eighteen months at a time, the paroxysms severe, and the intervals

of reason comparatively short. She first entered this Institution in 1820, was discharged, cured, and has since been re-admitted eleven times. Within the last six years, her disease has gradually assumed a much milder type, and the paroxysms are now of but few weeks duration, the intervals being lengthened out to many months, during which time the effect of her malady in impairing her original powers of mind and capacity for enjoyment, is but little apparent.

The general treatment, both medical and moral, is still the same as that heretofore pursued, adapting it to the different circumstances and form of disease exhibited in each case. Moral means perhaps claim primary importance, inasmuch as they are almost universal in their application, and are generally productive of benefit to all who are brought within the sphere of their influence.

Of these means, none is more useful than appropriate labour, and exercise in the open air, and the advantages to be derived from them have been freely enjoyed by the patients during the greater part of the year. Whenever the weather will permit, and the ground is not too wet, an attendant goes out with a party in the morning, who are employed until noon in the various occupations of the farm and garden,—he assisting and encouraging them in their labour. Several of the incurable and most of the convalescent male patients are thus daily employed. The morbid sensibility of the latter, while so engaged, is allayed, their thoughts are more continuously diverted from the subjects of their hallucinations, and they are rendered altogether more comfortable, and better contented during the period of absence from their friends, than perhaps they could be by any other mode of treatment. In the afternoon another party is taken out to labour, while the former is engaged at the Library, in walking, or in some of the various amusements. In the winter, basket-making, and the use of tools in the carpenter's shop, supply in part, the place of work on the farm, &c., which, during that season, is necessarily in great measure suspended. Such as cannot be induced to work, are taken to walk, sometimes for several miles, occasionally visiting the manufactories and other objects of interest in the neighbourhood.

Playing quoits and ball, riding on the railroad, and similar amusements requiring considerable bodily exertion, are in much request among patients of this description. One patient whose disease had been but little relieved under other treatment for several months, was restored to health in a comparatively short time, while actively engaged in collecting and preserving specimens of Natural History. We aim at having every male patient, whose condition will at all admit of it, to spend a considerable portion of each day in the open air, employed in some of the ways already specified, and generally succeed in inducing at least two-thirds, and often a much larger proportion of the whole number of this class in the Institution, daily to avail themselves of the advantage of this system.

The women, from being accustomed to

more confinement within doors, and to sedentary pursuits, suffer less from want of exercise; nevertheless, it is the business of an attendant to take parties of them out every day when the weather is suitable, either to visit the Library or to walk over the grounds. When it is unfit for them to go out of doors for exercise, they find a substitute in playing with the graces, or battle-door, in the house. They also spend part of their time in sewing, knitting, quilting, and other employments of a similar character, to which they have been accustomed. A few of them are much pleased to be allowed the privilege of assisting the attendants in keeping the rooms in order, and in other domestic occupations.

The carriage goes out regularly twice a day when the weather is pleasant, taking parties of the men in the morning, and of the women in the afternoon.

Games of different kinds serve to amuse the patients, and to fill up agreeably, what would otherwise be vacant time; and during the winter evenings, the resident physician has delivered a course of lectures on chemistry, electricity, &c., which have been regularly attended by from thirty to forty of the patients. Many of these have appeared to become deeply interested in the subjects, and it is pleasing on these occasions to witness the close attention given by them to the experiments and illustrations, evidently forgetting their troubles and hallucinations; and also to know, that in no instance has there occurred any breach of propriety and decorum.

The patients' Library, with the addition recently made to it, contains about five hundred volumes of well-selected works, made up principally of history, biography and travels. To create and cherish in the patients an interest in reading, and taking suitable care of these books, they have access to them only at stated times; and when a patient takes a book to read, he is held responsible for its safe keeping until returned.

We would again urge upon all those interested in the restoration of the insane, the great advantage resulting from having them placed in some institution prepared for their treatment, at an early period of their disease. Not that we think it necessary in every case to resort to a Hospital, but that when the case is one requiring that course, no time may be lost. And as in all our intercourse with this afflicted portion of our fellow-creatures, it is of the greatest importance to practice kindness, candour and firmness, when the friends of an individual have decided to place him in such an institution, if he have sufficient use of his reason remaining to comprehend the change about to be made in his situation, it should invariably be communicated to him immediately, and the circumstances and motives which render it advisable explained. This course always proves in the end far more agreeable to the feelings of the patient, than where any kind of deception is practised upon him, and it frees the physicians and attendants of much embarrassment, which otherwise is unavoidable.

CHARLES EVANS, *Attending Physician.*
 JOSHUA H. WORTHINGTON, *Resident*
 Philadelphia, Third mo. 1st, 1844.

For "The Friend."

Relics of the Past.—No. 14.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 226.)

The following letter gives some account of the presentation of the address:—

"Twelfth mo. 30, 1795.

"Dear Friend:—By this opportunity I inform thee that a few days since we arrived from Annapolis, where we had been to present the address prepared. Five of our members attended, viz., Tristram and John Needles, Samuel Troth, Samuel Howell, and myself. We were accompanied by Mary Berry, and my wife. Mary had a minute of her Monthly Meeting, being under a concern to hold meetings in that neighbourhood. We were in Annapolis just two weeks; had two public meetings in the State-House, and one in the Methodist meeting-house; they were appointed principally for the blacks. On the whole, I think they were satisfactory, and I hope the cause was not hurt thereby. The women drew up an address also, which was presented with ours, and both well read by the clerk. Some violent opposers turned out to object to committing the memorials to a committee, but they were overruled by a large majority. A dispute then arose as to the manner of appointing a committee;—both sides being very anxious to get men to answer their views. This was favourably determined also, and four out of five considered to be friendly disposed. We waited with patience almost their own time;—I never felt less anxious to push them. I did believe that our being among them would be useful, if nothing was done. Many of them were much alarmed, and many lies were fabricated;—but, I believe, I never met with any who appeared more loath to enter upon a discussion of the subject. I found that they were the more friendly, the longer we stayed. The committee at length reported, that the petitions of the Quakers were on a subject of great magnitude and importance, and not being furnished with the laws of Delaware, thought it best to refer the consideration of the subject to the next sessions. Their report was shown to me before it was given in. I submitted to it, thinking it might be best. It leaves a fair opening for the subject being called up again. I have abundant fears for my country on this account, and yet, sometimes I have some encouragement.

"I have now two men standing, waiting for advice; they have just escaped from the Chesapeake, from the Carolina dealers. I believe I have not been without one or more nearly every day since my return. I am loaded thereby almost as much as I can stand under.

"Tristram Needles and Samuel Troth left Annapolis after the presentation of the addresses;—the women and Samuel Howell were gone four days to Indian Spring and West River meetings, whilst John Needles

and I stuck by the stuff. About the time of the women's return, John began to complain a little for a day or two, then took to his bed, and in three days was a corpse. He seemed to go down to the grave in as much quiet as I ever beheld one. Many of the members of the assembly visited him in his illness, and appeared much concerned for him. I trust this sudden removal, and at such a time, may be in wisdom designed for some purpose, perhaps beyond our prospects. I must bid farewell, and with love to thee and thine, remain thy friend,

WARNER MIFFLIN."

The memorial presented by Mary Berry and Anne Mifflin, alluded to above, contains the information that they were two of a committee of women Friends, appointed to consider the affecting subject, which had claimed the attention of the men. It endeavours to awaken feelings of commiseration for the poor blacks, by referring to the cruel separations they frequently had to endure from the dearest connections in life; by the fear of the judgments of the Almighty, and the just condemnation of coming generations, if the Legislature shall still allow the trade; and it strives to stir them up by legal enactments to end it.

(To be continued.)

Sure Investment.—The fluctuations of the great pecuniary interests of our country for several years past, are calculated to teach every mind the folly of trusting in riches, or in earthly good. How much that might have been devoted to benevolent objects, has been squandered in unprofitable speculations. Even when we suppose the most prudent arrangements are made, we are often brought into trouble. How important is it then to lay up our treasure where moth and rust can never corrupt, and thieves can never steal. If we invest our capital in the Bank of the United States, or leave it, like Girard, to be managed by others after our death, we have no security that it will not be worse than lost. That man is the wisest then, who invests as much as possible in the Bank of Faith, a beautiful building which reposes securely on the unchanging promises of God, and who makes the investment personally, as he is "on his journey home."

Said a Christian in this city who had recently met with some severe losses, when one asked him if he would therefore diminish his subscriptions to benevolent objects,—"No; I have doubled every one of them. If my property is so liable to pass out of my hands, I may as well put it to some good use while I have it in my power." That was true wisdom.—*N. Y. Evangelist.*

To be able to bear provocation is an argument of great reason, and to forgive it of a great mind.—*Archbishop Tillotson.*

Plato, speaking of passionate persons, says, they are like men who stand on their heads, they see all things the wrong way.

For "The Friend."

YEARLY MEETING.

The Yearly Meeting of Ministers and Elders met on Seventh-day, the 13th instant. Our friend, Sarah Emlin, was liberated by this body to pay a religious visit to Friends in Great Britain and Ireland. On the following Second-day the Meeting for Discipline convened. Isabel Casson, Rachel Priestman, and John Pease, of England, and several other ministers from different Yearly Meetings on this continent, were in attendance.

Epistles from London and Dublin, and from all the Yearly Meetings on this continent were read. Although the present may, in some respects, be considered as a low time in our Society, and the seed in many places is under suffering, yet these epistolary communications, when seasoned with the savor of life, give evidence that however widely separated the faithful, upright members may be, yet we are one people, having the same hope, the same faith, and the same object in view, to bring glory to Him who hath created us.

The minutes of the Meeting for Sufferings, showing their proceedings during the past year, were read. By these, an interesting correspondence with other similar bodies was spread before the meeting, showing the concern maintained, to incite each other, in love, to a faithful discharge of duty, and to interchange views and feelings upon the important affairs of Society, in Christian freedom and affection. A memorial had been prepared and forwarded to the Legislature of this State, now sitting, against a pending bill, providing for a more rigorous collection of militia fines; the concluding paragraph whereof is as follows:—

"Believing, as we do, that the religion of our Lord and Saviour Jesus Christ, is utterly at variance with the spirit and practice of war; that, as a Christian people we are required to maintain in life and conduct, the principles of peace and good will to men, whatever our testimony may cost;—that the charter under which the country was settled, irrevocably guaranteed freedom of conscience to all who should live peaceably under the government; and that this freedom is proclaimed by the highest authority of the commonwealth, to be an indefeasible and inherent right—we earnestly but respectfully remonstrate against the enactment of the bill in question into a law."

In furtherance of the righteous testimony against slavery, this body had printed nine thousand copies of the History of the Abolition of Slavery in our Society which was adopted at our last Yearly Meeting, and one thousand copies of a digest of the laws on slavery, statistics, &c., in relation to coloured people in the State of Delaware; they had also made strenuous efforts to procure the passage of a law by the Legislature of Pennsylvania, to protect the rights of the free people of colour.

A succinct account of the Society, its doctrines, &c., prepared by a Friend at the request of the publisher of a work on the different Religious Societies in the United States,

had been submitted to, and approved by them.

The proceedings of the Meeting for Sufferings, in its various labours for the promotion of the cause of Truth, and the good of Society, were approved by the Yearly Meeting, and its members encouraged to continued faithfulness.

When considering the state of Society as portrayed in the answers to the queries, the rightly concerned members were enabled "to set where the people sit;" and though cause for mourning was apparent, yet the condescending goodness of the Head of the Church, in spreading the solemnizing influence of his presence over the meeting, and qualifying some to administer pertinent counsel and exhortation, were consolatory and encouraging.

The continued neglect of many of our members, to assemble for the purpose of Divine worship, particularly on First-day afternoon, and in the middle of the week, brought much exercise over the meeting, and Friends were stirred up to a more honest discharge of the duty they owe to such delinquents, and to be careful to set a good example themselves, by bringing their children, and all those under their care, who were not unavoidably detained at home, to all our meetings. By so doing, they would be more likely to realize a renewal of strength, and a capacity to perform spiritual worship, than if they refused to make little sacrifices, and permitted part of their families to remain at home from light causes. Friends were likewise cautioned against giving way to a dull lethargic state when in meeting, which, when indulged in, closes up the way for receiving good, and is a cause of stumbling and offence to honest inquirers.

Much exercise was brought over the minds of many Friends, on account of some of our members having occasionally gone to places where hiring ministers officiated; and an ardent desire was felt that our Christian testimony to a free gospel ministry should be faithfully maintained, and no countenance be given to that exercised in the will, wisdom, and time of man.

An interesting report was received from the committee having the care of West-town Boarding School. Its affairs appear to be in a satisfactory condition. The care of the committee to maintain our ancient testimony to simplicity, and plainness in dress and language among the scholars, was fully approved by the meeting, and a minute sent down to the subordinate meetings, enjoining it upon all those having the charge of children placed in that seminary, to have the clothing furnished them, conformed to the regulation respecting dress, long since adopted.

The report of the committee for the gradual civilization, &c., of the Indian natives was gratifying, inasmuch as it showed the continued care of the committee, and the advancement of the natives in the arts of civilized life, and their desire to have their children educated, also their progress in temperance; but it was mournful as exhibiting the persevering efforts of avaricious men to dispossess them of their homes. Much sympathy was expressed for this persecuted people, and the

language revived, "Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."

By the report of the committee on education, the situation of the children of Friends within this Yearly Meeting was unfolded, and the difficulty of conferring upon them, in many situations, a guarded religious education, fully pointed out. It introduced the meeting into feelings of sadness and deep concern, to find so many of this interesting portion of Society receiving their education out of its pale and influence, and exposed to irreligious and corrupting example and conversation. Friends were exhorted to allow the importance of the subject to take due hold of their minds, and to make the necessary exertion and sacrifice to shield their tender offspring from the evils which attend their associations in mixed schools.

The women's meeting being brought under a like exercise, a committee was appointed by it, to co-operate with the men in this interesting concern. The report was directed to be printed.

The Friends appointed last year to unite with Virginia Yearly Meeting, and the committees of North Carolina and Baltimore Yearly Meetings, in considering the propriety of laying down the ancient Yearly Meeting of Virginia reported, it was the united judgment that the Yearly Meeting be discontinued, a half-year's meeting being held instead; to be subordinate to Baltimore Yearly Meeting. Friends of Virginia have for many years been removing into Ohio, Indiana, and other free states, so that those remaining are now few and widely scattered. The discontinuance of a Yearly Meeting is an unprecedented thing in this country, and the Friends of Virginia acted with a prudence which so important a measure demands.

Having been mercifully favoured to transact the business which came before the meeting in harmony and brotherly love, the Yearly Meeting concluded on Sixth-day evening, under a humbling sense of the continued regard and care of Him who is Head over all things to his Church.

DIED, the 18th of Ninth mo, 1843, at his residence near Richmond, Jefferson county, Ohio, JAMES W. CROSBY, in the eightieth year of his age; a member of Smith-field Monthly Meeting. He was educated in the principles and practices of the Church of England; but becoming convinced of the doctrines of our religious Society in early life, and yielding to the purifying operations of Divine grace, as he advanced in life, he became an upright pillar thereof, and through a long course of years, manifested a watchful care in his family, and in his intercourse with the world. He frequently encouraged his fellow-professors to maintain our religious principles in the ancient purity; and after undergoing the various dispensations meted out to him in best wisdom for his refinement, the shock being fully ripe, was gathered, we doubt not, into the heavenly garner of rest.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 342.)

"With the exception of the magnificent private establishments in England and France, I have seen scarcely a school-house in Europe worthy to be compared even with the second class of our own [in Massachusetts]. And even these princely edifices were far inferior to ours in their fittings-up, and their internal arrangements. In Scotland, and in some parts of England, the schools for the poorer classes were crowded to a degree, of which we have never seen an example, and of which we can hardly form a conception. I have seen more than four hundred children in two rooms, only thirty feet by twenty, each; and in Lancasterian schools, one thousand children in a single room. In Prussia, and in the other states of Germany, which I visited, the school-houses were of a very humble character. I should here make one exception in favour of Leipsic, in the kingdom of Saxony, which, in addition to having one of the best, if not the very best system of education to be found in any city of Germany, has also excellent school-houses; and the one last erected as a charity school for poor children, is the best.

"One most valuable feature, however, belongs to all school-houses of the larger kind. They are uniformly divided into class rooms; and an entire room is appropriated to each class, so that there is no interruption of one class by another. But the rooms themselves are small in every dimension, excepting the distance between the scholars' seats and the floor. In this respect they resemble those formerly built among ourselves. I saw scarcely one where the children, while seated at their desks, could touch the floor with their feet. Nor did I see a single public school in all Germany, in which each scholar, or each two scholars, had a desk to themselves. A few private schools only had adopted this great improvement. The universal plan, whether for schools, gymnasia, or colleges is, to have one long bench or form, on which ten or a dozen pupils can sit, with a table or desk before it of equal length, to be used in com-

mon by the occupiers of the seats. Each room has an aisle, or vacant space along the wall on one side, and sometimes on both.

"One striking peculiarity of almost all Prussian and Saxon school-houses is, that they contain apartments for the residence of the teacher and his family.

"In many places in Holland, I found that arrangements had been made, on scientific principles, for warming and ventilating the school-rooms; but in Germany never. In the schools of the latter country, whether high or low, there was an astonishing degree of ignorance or inattention to the laws of health and life, so far as they depend upon breathing pure air. The atmosphere of the rooms was often intolerable. In the hottest summer days, only one window of a room full of children would be open; and when the door was opened for their egress or ingress, the window was closed. The stoves by which the rooms are warmed in winter, resemble very much in the principles of their construction, those which we call 'air-tight'; and they are often so placed as to be fed at a door outside of the room, so as to prevent even that slight change of air which is caused when that in the room is used to sustain the combustion of the fuel. To my very frequent question, in what manner the rooms were ventilated? the universal reply was, opening a door or a window,—a very insufficient theory, and one which, I fear, poor as it is, is seldom reduced to practice.

"Were one to attempt a philosophical explanation of that lethargic of character, that want of activity and enterprise, for which the Germans are so proverbial, I think he would fail of a just solution of the problem, if he left out of the account the errors of their physical training. I visited a very great number of hospitals for poor children, orphans, &c., some of which were very extensive, containing a thousand children. The dormitories of all were large, common, generally unventilated rooms, with beds placed side by side, as near each other as they could be conveniently arranged. I have often seen from one hundred to one hundred and fifty beds in the same apartment. But the bedding was the most extraordinary. Though in the middle of summer, each child was supplied with two feather beds, one for himself to lie on, the other to lie on him. The usual outfit which I saw, in the hospitals and other places for children, was one sheet and two feather beds for each child; and these feather beds would weigh from ten to twenty pounds each. Where the principal or assistant teacher of the school slept in the same room, the bed allotted to him had an increased bulk of feathers, corresponding to the received ideas of his rank

and dignity. In some instances, the enormous feather beds under which the inhabitants sleep, weigh forty or more pounds. In many of the best hotels, in the first cities of Germany, such a thing as a woolen blanket is not to be found. Occasionally I found these in prisons, for it seems to be considered part of the punishment of a malefactor, to be debarred from sleeping under a feather bed. Such is the universal custom of the country. Every respectable man and child sleeps between two feather beds, summer and winter. The debilitating effects of such a practice both upon body and mind must be incalculable.

"The only public edifice I saw in Europe, which enjoys a perfect *luxury* of ventilation, was the British House of Parliament. The arrangements for this object were conceived by that celebrated chemist, Dr. Reid, and executed under his superintendence. The plan is scientific, and the apparatus for executing it complete.

"In the external wall of the House of Commons, a great number of orifices open into the out-door air,—every alternate brick, for a space of perhaps twenty feet square being removed from the wall. Through these orifices the *crude air* or *unmanufactured article* is admitted. Stretched from above the upper line of these orifices,—that is, from the ceiling of the room into which they open inwardly, and reaching to the floor at an angle of 45°, is a sheet or screen of coarse cloth, through which all the air received is strained or sifted. By this means, all particles of coal smoke, soot, or other impurity, held in mechanical solution with the atmosphere, are intercepted, and only pure external air is allowed to enter. Having passed through this sieve or strainer, the air may now be conducted from this apartment in either one of two directions, as it requires or does not require to be warmed. If it requires to be warmed, it passes through a room filled with a great number of heated iron pipes, which raise it to the desired temperature. Another passageway is provided when it does not require to be warmed; and by opening different doors it is directed into one or the other of these at pleasure. Here too it is farther purified from any admixture of foul gases by exposure to the action of chloride of lime; and on great occasions it is scented with Cologne water or other perfume. Further on, it passes through a third apartment, which is the identical place where Guy Fawkes was said to have hidden his gunpowder to blow up the British Parliament, in 1605. In this room is a system of iron conduits or water pipes, lying upon the floor and crossing each other after the manner of net-work or meshes. At brief intervals along the whole course of these pipes, are lit-

the perforated caps, like the top of a pepper-box. These pipes are to be filled with water, under a heavy pressure. On the turning of a grand cock, this water is driven out through the minute orifices above mentioned, in beautiful fine jets, which, striking the upper ceiling of the apartment, rebound and fall back to the floor in the finest drops. During hot days, this apparatus is kept playing all the time while the houses are in session, thereby imparting a delicious coolness to the air before it enters the halls. In addition to these jets of water, designed to cool and freshen the air, bags of ice are suspended in this apartment, the melting of which, by absorbing the caloric of the atmosphere, acts as a refrigerator. The air, being now cleansed, purified, warmed, cooled, or scented, is prepared to enter the hall of the house. For this purpose it is carried beneath the whole extent of the floor. This floor is perforated throughout with small holes, a little larger than a pipe stem or goose-quill; and through these the air is filtrated,—so to speak,—into the room above. But to prevent any current perceptible to the feet or limbs, the floor of the house is covered with a hair carpet, so that the air may rise imperceptibly through its meshes. Similar provision is also made for carrying a full supply of fresh air into the galleries, so that they are not dependent upon that which has ascended from the breathers below. The upper or over-head ceiling of the house is not tight, although in one looking at it from below it exhibits no opening. Through this ceiling the foul air is carried off into the attic, though this foul air is far purer than that which common Londoners breathe, for it is thrown in in such quantities, that only a very small portion of it reaches any human lungs. Funnels are also placed over the great gas-burners by which the house is lighted, and the current of air which makes up through these is very rapid.

The arrangements for ventilating the House of Lords are almost precisely similar to those for the House of Commons, which I have described. When the foul or used-up air, from both houses, has reached the attic, the currents are conducted into a common passage or channel. Through this channel the air is now carried down to the level of the earth. Here it enters the lower end of a vast cylindrical brick tower, eighty feet in height. The diameter of the tower is perhaps fifteen or twenty feet at the bottom, but it tapers gradually to the top, so that it exhibits the appearance of a truncated cone. About ten feet from the bottom, a grating of iron bars is laid across the interior of the tower, and on these a coal fire is kept burning. Thus the tower acts as a chimney. The air rarefied by the fire rapidly ascends, creating a vacuum below, which causes the air from the attics of the two houses to rush in, and then the pressure of the external air through the orifices first described, keeps up the current through its whole course.

It is now between six and seven years that an hourly register has been kept of the state of the barometer and thermometer, as they are affected by the air that enters the

houses. The velocity and volume of the air is also noted, all the great passages being so contrived that they can be more or less opened and closed at pleasure.

In summer, the members are not only cooled by the water and the ice in the rooms below, but also by the velocity of the current of air; that is, a current of air, at the temperature of 65°, may be so increased in velocity as to produce sensations of coolness as great as another less rapid current would do at the temperature of 60°. Sometimes 120 cubic feet a minute are supplied to each pair of lungs.

All these circumstances are noted from hour to hour, by clerks and superintendents; but it is left for the profound and scientific mind of Dr. Reid to strike the equations and evolve the grand results. That gentleman assured me that since the adoption of his system, hardly a cough had been heard in either house.

All the offices, committee rooms, &c., belonging to the houses are ventilated, substantially in the same way.

The provisions for warming and ventilating the new Houses of Parliament, are on a still grander scale. The entire edifice, including the halls for the two houses, offices, &c., is 900 feet long; and on the principal floor are between two and three hundred rooms. At one end of the building is to be the clock tower, at the other end the Victoria tower. From the summit of these towers, as high above earthly impurities and miasms as is practicable, the air is to be taken. It is to pass down these towers,—more or less down one or the other according to the course and strength of the wind,—to the basement of the structure. Here it is to be turned and conducted, in a horizontal direction, to a spacious reservoir in the centre. While moving towards this central point it can be turned into any one of a number of channels, and receive such changes,—warming, refrigeration, perfuming, medication, &c.,—as may be desired. From this great heart it is to be driven in all directions towards every part of the vast edifice; and, by a system of doors and valves, to be let into or shut off from any apartment of the many-mansioned building at pleasure.

(To be continued.)

Important improvement in the manufacture of Iron.—A discovery, says the New York Tribune, has lately been made by Simeon Broadmeadow, of New York, in the manufacture of iron, by means of which the iron ore is by only one process converted into wrought iron, without being first made into pig iron, and at a less expense than the pig iron can be made.

The iron ore is placed upon the floor of a reverberatory furnace, the flame of the fire passing over it; when a chemical compound is used to unite the elements of the iron by separating the slag, entirely from it. By this first, only operation, the wrought iron comes out as perfect in every respect as that by the double operation of puddling and piling pig iron, and, for the purpose of manufacturing

steel, even surpasses it. By this process, wrought iron of the best quality can be produced at a cost not exceeding *twenty-five dollars and a half* per ton.

To make the iron ore into balls of wrought iron will require no blast, nor machinery of any kind, the anthracite or bituminous coals being used with equal advantage in a common air-furnace, a good draft being all that is wanted. These balls of wrought iron can be made at a good profit (if the furnace is built near the mines of mineral and coal) for *fourteen dollars* per ton.

The immense advantages of this plan to the country at large cannot be computed;—in the single article of railroad iron, it will be a saving of millions of dollars to the United States; for, by statistical tables, we have already sent to England for that article alone, the sum of thirty-two millions of dollars. We hope, therefore, to see many of our old rolling-mills, that are now lying idle throughout the country, in active operation, manufacturing this article; the machinery which is capable of rolling out boiler plate iron being sufficiently strong and efficient for all the purposes of railroad iron. The inventor informs us that, with a capital of one hundred thousand dollars, forty tons of rail road iron can be manufactured every twenty-four hours.

SLAVERY IN MISSISSIPPI.

In the New York Christian Advocate of 10th ult., is a letter from a correspondent of that journal, dated Raymond, Mississippi, December 21st, 1843, from which is taken the following extract. The writer, a travelling Methodist preacher, as it is to be inferred from the context, evidently evinces a disposition to touch upon the *peculiar institutions* with tenderness, and therefore is not likely to exaggerate.

At one of the places where I spent a night, the lady of the house, a respectable member of the Baptist Church, and the owner of the slaves upon the plantation, and a great talker withal, finding that I was a Yankee, expressed her astonishment that a gentleman and a Christian, as she was very kindly disposed to regard me, could live among abolitionists, and know them, without condemning them. Although I assured her, that among the abolitionists there were some of the best men, and the best Christians in the country, and whose motives no man who knew them could question, she insisted upon the impossibility of such a thing, and appeared to have no more doubt that every abolitionist ought to be hung forthwith, than some of our anti-slavery lecturers have that every slave master is a man-stealer and a felon, and ought to be expelled from the Church. Charity, you see, does not always abound either at the north or the south. To prove, as she conceived, the correctness of her views, she told me that she would give freedom to every slave in the yard if I would induce them to leave, and I might take them with me to New York. I undertook to persuade several of them to go with me, telling them that at the north they would be free, and would receive wages for their

work, and could live as they pleased, just as the white people do; but they all said, they did not wish to be free—that they had now all they wanted, and would not on any account leave their mistress.

"But there are other cases where the slaves are kept in subjection, and induced to labour by the mere influence of brute force, just like that exerted over the inmates of a public prison. They are treated humanely, perhaps, and so are convicts generally while restrained by law of their freedom; but it is evident, in all their looks and actions, that they feel the galling yoke of slavery. They work because they are compelled to work, and they remain in slavery because they cannot escape. Here are thousands and tens of thousands who were brought here by force, through the agency of negro traders; some of them intelligent—some of them runaways from slavery in the old states, and recaptured, and for that reason sold to the trader—some of them of bad tempers, and for that reason the more unhappy in their condition—and all of them feel the wrong of their present condition.

"On the plantation which I visited, of some twenty-five slaves, which is a specimen of a large class, there were no beds in any of the cabins, but they all slept together on the floor, with a blanket for their covering, with no more regard to decency than exists among swine; and, as a reason for it, the overseer told me they preferred it. Among this class of negroes the lash is sometimes used with severity, and the task assigned to them is performed only through fear of it. In respect to the great body of this class, it is not true, as is often alleged, that they prefer slavery to freedom, or that they are satisfied with their present condition. Though with their present character and circumstances, the humanity of their immediate emancipation would be more than doubtful. The recognition of slaves as property, and not as persons, and subjecting them to all the incidents of property, cannot fail, in its effects, to be productive of misery. Some of these effects I have seen, in the levy and sale of them upon executions—the transfer of them by mortgage, assignment, and process of foreign attachment, and the enforcement of liens created by judgments.

"In the progress of my journey I came to Raymond, about seventeen miles from Jackson, and the county seat for the county of Hinds, where I arrived on the day of the commencement of the session of the circuit court. This is a small village, of a few hundred inhabitants, with a few stores, in which some business is done; but its importance is owing chiefly to its being the place of holding the courts. There is a branch railroad from this place to the Vicksburg railroad, of about seven miles in length; but it is so much out of repair as to be of little value, and will, I understand, probably be abandoned. It is the practice here for the sheriff to sell property on which executions have been levied in front of the Court-House, on the first day of the session of the court, and the citizens of the county in great numbers generally assemble on that day. Among the property to be sold on this occasion were some twenty or thirty

men, women, and children, taken in satisfaction of executions by the sheriff, and I saw the effects of slavery in a new form. A young woman was first placed upon the bench, in the midst of the crowd, well dressed, modest, and neat in her appearance, and recommended as a good house servant, and sold for \$500; and another, in a condition which ought to have prevented her exposure, was presented to the public gaze, and sold for about the same sum. A man, about forty years of age, described as an excellent blacksmith, well skilled in his trade, was then sold; and immediately after him, his wife and three little children were placed upon the stand, and a scene of most painful interest ensued. Finding the gentleman who had become his purchaser, he urged him with the most anxious solicitude to buy his family; and as the bids for his wife and children were received successively from different persons by the sheriff, and the chances of a separation seemed to preponderate, his countenance indicated a heart swelling with painful emotions; and as if he could not endure the probable fate which awaited him, he again spoke to his new master, recounting the valuable qualities of his wife. The bids already made by others were regarded as excessive, and his purchaser refusing to raise upon the sum offered, the fatal words, "Three times, and gone," announced his separation from the objects of his affection, by their becoming the property of another. As they came down from the stand, he advanced to his wife with a downcast look, and remarked, "Well, Sally, we are separated;" an announcement which at once drew tears from her eyes. Seeing their feelings, the purchaser of the man—a gentleman of high character, and whose bid was made without a knowledge that he had a family—immediately announced to the sheriff his wish to relinquish his purchase, assigning as a reason his unwillingness to be the means of separating the man from his family, and presuming that the new owner of the woman and children would, on a second sale, become his purchaser. He was again put upon the stand; but there were those present in whose hearts there was no sympathy for revered affections, to the sacrifice of the chance of a favourable purchase of a valuable blacksmith, and the re-sale only inflicted new pangs in the bosom of this family, by the revival and disappointment of new hopes. He was again struck off as the purchase of another. A woman, with two little children, one an infant in her arms, were then sold; and then two other children of the same mother, a little boy and a little girl, were sold separately, amid the affecting cries of the mother at the thought of parting with her children. A little girl, about thirteen years old, and nearly as white as any one present, was then placed upon the platform, and struck off to the highest bidder at \$350. The sale continued till these human beings were all sold to satisfy the demands of execution creditors. Let it not be supposed that these consequences of existing laws find approbation among the virtuous and respectable part of this community; for it is not so. In speaking of this scene with the freedom of an independent

citizen, I found my own feelings painful, not to say indignant, and to be in unison with those of every respectable gentleman with whom I conversed; and I doubt not from what I saw and heard, that any well informed gentleman, in the spirit of an American freeman and a Christian, could have addressed the assembled multitude in condemnation of the causes of such results, with the concurrence of nine-tenths of all present. Although the law sanctions it, public sentiment condemns separation of families; and it is only men of loose principles or profligate characters that will be the occasion of doing it. The truth is, the idea of one man being the absolute property of another, and subject to all the incidents of property, is so revolting to human nature in a state even of partial refinement, that it is only when goaded by extravagant provocations that its justification will ever be attempted. The division of society into castes, and the subjecting one to the obligation of perpetual service to the other, is one thing; but the recognition in one of the right of property in the other, is quite another thing. Slavery, as a domestic relation, making one race the servants of the other on such terms as that the personal rights and obligations of both parties are recognized by law, might by many be defended; but the recognition of property in human flesh, bones, and sinews, to the exclusion of every personal right, is too revolting to humanity to admit even of an apology, in a community where civilization, not to say Christianity, has shed its rays."

The Nile.—The Nile, from the junction of the Tacazeo of twelve hundred miles, to the sea, is without a tributary stream—"ex-
mple," as Humboldt says, "unique dans l'histoire hydrographique du globe." During this career, though exposed to the evaporation of a burning sun, drawn off into a thousand canals, absorbed by porous and thirsty banks, drunk by every living thing from the crocodile to the pasha, it seems to pour into the sea a wider stream than it displays between the cataracts a thousand miles away. The Nile is all in all to the Egyptian; if it withheld its waters for a week his country would become a desert; it waters and manures his fields, it supplies his harvests, and then carries off their produce to the sea; he drinks of it, he fishes in it, he travels on it.—*Dublin University Magazine.*

The readiest and surest way to get rid of censures is to correct ourselves.—*Demosthenes.*
To be angry is to revenge the faults of others upon ourselves.

Men may live fools, but fools they cannot die.—*Young.*

Men spend their lives in the service of their passions, instead of employing their passions in the service of life.—*Steele's Christian Hero.*

"Life is too short for the indulgence of animosity; and Death too near to postpone repentance."

Passion may not unfrequently be called the *mob* of the man, which commits a riot upon his reason.—*Wm. Penn.*

The Fifteenth Annual Report of the BIBLE ASSOCIATION of Friends in America: read at the Annual Meeting, held on the evening of the Fifteenth of Fourth Month, 1844.

To the Bible Association of Friends in America.

The Managers submit their Annual Report:—

There have been issued from the Depository, for the year ending 4th mo. 1st, 1844—844 Bibles and 437 Testaments; of which 209 Bibles and 212 Testaments were sold to auxiliaries; 61 Bibles and 6 Testaments sent to auxiliaries on sale; and 52 Bibles and 13 Testaments furnished auxiliaries for gratuitous distribution among Friends in indigent circumstances.

An edition of 2000 of the 24mo. Bible and 500 of the 24mo. Testament, in press a year ago, has been completed. One of 1500 of the reference Bible is now in progress.

The stock of books on hand the 3rd inst., was as follows, viz:—

22 copies 8vo. Bible, without ref.	} bound.
262 “ “ “ with “	
467 “ “ 24mo. “	
428 “ “ Testaments,	
113 “ “ 12mo. “	
137 copies 8vo. Bible, without ref.	} in sheets.
300 “ “ “ with “	
1812 “ “ 24mo. “	
1124 “ “ Testaments,	
1984 “ “ 12mo. “	

The Treasurer's account exhibits the following, viz:—

RECEIPTS.		
Balance of acc. of late Treasurer,	\$273	40
For sales of Bibles and Testaments, of Auxiliaries for do., donation from an Auxiliary, annual subscriptions, and rent,	\$1852	21
Legacy of the late Nathaniel Smith,	1070	31
	2922	52
	\$3195	92
PAYMENTS.		
Printing, binding, paper, agent's salary, incidental expenses, and insurance,	\$1949	17
Loan discharged,	315	00
Committee on real estate, to discharge debt due on building,	665	52
	2930	59
Balance on hand 4th mo. 5th, 1844,	265	33
	\$3195	92

Reports have been received from ten auxiliaries, viz:—Philadelphia, Burlington and Haddonfield, N. J.; White Water, White Lick, Westfield, Blue River and Spiceland,

Indiana; Ferrisburg, Vermont; Yonge street, Upper Canada.

From the information contained in these reports, it appears that about 115 Bibles and 215 Testaments have been disposed of by them the past year, chiefly gratuitously.

One report mentions, “that this auxiliary has sold and distributed 528 Bibles and 305 Testaments, since its commencement; of the Bibles 112 have been distributed gratuitously; 65 of them on account of the Parent Institution, and 47 on account of this auxiliary; of the Testaments, 181 have been gratuitously distributed; 145 of them on account of the Parent Association, and 36 on account of this auxiliary. We have sold only 5 Reference Bibles, 7 School Bibles, and 9 Testaments, during the past year, and none have been distributed gratuitously.”

“It ought to be remarked, that the above statement has reference entirely to the official acts of the auxiliary, whereas we believe that the existence of the Association, and the opportunities afforded by the presence of beautiful editions of its books, have been the occasion of many individuals furnishing their children and others gratuitously, of which the Association has no report.” “Further, that the action of our Yearly Meeting and Monthly Meetings in the case of supply, has been such, for many years past, as almost to supersede the necessity of much inquiry by the auxiliary, it being the advice of our Yearly Meeting that Monthly Meetings should see that all their families are supplied with a copy. This accounts in part for the limited extent of our operations. We hope to use greater exertions in time to come, to draw the attention of Friends to our publications, so as to promote a larger sale of them; and to induce the purchases to be made much more generally than they have been for some time past from our stock.”

“We have 20 members belonging to our auxiliary, and estimate the number of families within our bounds at about 275, at the present time. We think there are no families of Friends in our limits destitute of the Scriptures. The number of members of our Society capable of reading, including children, not supplied each with a separate copy, may be estimated at an average of one for each family, or 275. The income of our auxiliary will probably be sufficient to supply all destitute Friends not in circumstances to supply themselves, and who may not be supplied otherwise.”

“Although our operations have been very small, yet we look with satisfaction to the little we have done, and feel prompted to increased exertions for the future.”

“In addition to what our auxiliary has done, we remember with gratitude, the valuable donation of Scriptures made by English Friends to the members of our Yearly Meeting, and that the number of copies was very largely increased by the existence of, and facilities afforded by the Parent Institution.”

One of the auxiliaries says, “Six families of Friends are reported as being destitute of a copy of the Holy Scriptures. About 351 [members] capable of reading the Bible, who

do not own a copy. The income of the auxiliary is insufficient to supply those within its limits, who are not duly supplied with a copy of the Holy Scriptures.”

*Another states, “There are within the verge of this auxiliary 1176 members of our Society capable of reading. Of this number there are 588 who do not possess a copy of the Scriptures exclusively their own. The income of the auxiliary is not sufficient to supply those within our limits who do not possess a copy of the Holy Scriptures.”

An auxiliary which had suspended holding meetings for some time past, has resumed them and held a quarterly meeting in the First month last. The Corresponding Committee acting on behalf of the auxiliary, says, “We believe every family within our limits is supplied with one or more copies of the Holy Scriptures.” “There are 80 members over the age of 16 years who do not own a copy, but many of them are furnished with a copy of the New Testament.” “The income of the auxiliary is not sufficient to supply those within our limits who are not duly furnished with a copy of the Holy Scriptures.”

A Friend on behalf of an auxiliary writes: “The Bibles that were sent here for distribution, are all distributed, I think to good advantage, and were thankfully received by those on whom we bestowed them;—there is room for some more; when it is thought proper to send them they will be attended to.”

An auxiliary remarks, concerning its gratuitous distribution thus: “Limited as our operations have been, it is satisfactory to believe that these gifts have been in most cases peculiarly acceptable and useful.”

Another states in its report as follows, viz: “This auxiliary since its establishment, has disposed of 359 Bibles and 219 Testaments. Of these, during the past year, 4 Bibles and 3 Testaments have been sold, and 14 Bibles and 23 Testaments have been gratuitously distributed. In those gratuitously distributed, are included one large Bible, placed in the parlor of a hotel conducted on temperance principles, where many persons of both sexes congregate to wait for the arrival and departure of the cars; and 20 small Testaments presented as class books to the School for Coloured Children in this place.”

In a communication by direction of an auxiliary, it is stated, “We are authorized to inform you, that owing to our weak situation, we feel ourselves unable to keep up our Association in its full form at present, and consequently we have not forwarded the customary answers [to the queries] addressed to auxiliaries, yet we still feel willing to act as an agent for you in selling, or otherwise disposing of Bibles and Testaments within our limits.”

Another auxiliary says, “Although the smallness of our means prevents our doing much, yet we believe if we are rightly en-

*It may be proper to remark, that when individuals are mentioned as not supplied, they are generally children and young persons; a large proportion or perhaps nearly all of whom, reside in families where there are Bibles, and of course have access to them, though they do not themselves own a copy.

gaged, we shall still find opportunities for usefulness, sufficient to keep alive our interest in this laudable work. We believe each family of Friends within our limits is furnished with a copy of the Holy Scriptures, though a considerable number of young Friends capable of reading are destitute of them."

It is evident from these extracts that there is in some places a considerable want of the Holy Scriptures, in order that each member of our Society, capable of reading, should be possessed of a copy, and it is probable that the same deficiency exists in other parts of the country, from which we have no reports.

Since the last annual report there has been received from Joseph S. Shotwell, executor of the late Nathaniel Smith, of Flushing, Long Island, one thousand and seventy dollars and thirty-one cents, being the share of the Bible Association in the residuary estate bequeathed by him.

The mortgage debt of \$3,000, which remained at the date of the last report, has been since paid; this will enable the managers to apply the net income of the Depository building towards the distribution of Bibles and Testaments among such of their fellow members, professors and others, as may stand in need of such assistance, and in a greater degree extend the usefulness of the Association, in conformity with the original design in forming it; and which is so well set forth in the first annual report, that the managers now, after a lapse of fourteen years, cannot perhaps do better than to adopt and confirm it.

"In contemplating the future operations of the Bible Association, they think they perceive a wide field for useful labour. It is not merely the destitute of our own flock to whom we owe the duty of thus supplying them with the Holy Scriptures—next in the order of their claims, are those descendants of Friends who have lost their right of membership, but who frequent our meetings, and rank themselves as professors of the same faith with us. They remain in many instances their attachment to the Society; and we have no doubt there will be found among the poorer classes of these a greater deficiency in the supply, and of inability to purchase the Bible, than among our own members. Nor are the duties of Christian charity limited to the circle of our own members and professors. The poor and destitute who are thrown more immediately upon our own care and notice, whatever may be their name to religion, will also claim our sympathy. And we cannot doubt that upon all who labour with honest and humble intentions, to spread in any degree a knowledge of the Gospel of our Holy Redeemer, a blessing will rest, and that in the good of which they may become the instruments, they will be more than rewarded for their exertions by the sweet incomes of peace to their own minds."

The managers trust it may be allowable to express the satisfaction that is felt at the favourable condition of the affairs of the Association. Possessed of a valuable real estate, which furnishes ample accommodation for the transaction of its business, and also yields a

considerable income; having likewise a stock in stereotype plates, books, &c., and being free from debt, the way seems clearly open to apply its means (in the language of the third annual report) "to the gratuitous distribution of the Bible, and to give that permanency and security to the operations of the Institution, which, under the Divine blessing, cannot fail to be beneficially felt."

As few of the auxiliaries have returned the desired answers, we deem it proper to call the attention of the members to the queries and rules attached, published in 'The Friend,' Second month 10th, 1844, and now annexed to this report. The present may be a proper time to enforce the propriety of prompt attention thereto, both as respects the auxiliaries already formed, and such as may hereafter be organized. Let it be remembered that the parent association is now prepared to extend the gratuitous circulation of the Scriptures, and upon the information received from its branches, must in great measure depend its ability to make a judicious application of the means entrusted to its care. *We would therefore suggest, that instead of waiting until the termination of another year, auxiliaries should at once make full and detailed reports of their wants and condition to the Board of Managers.*

Signed on behalf and by direction of the Board of Managers.

SAMUEL BETTLE, JR., Clerk pro tem.
Philadelphia, Fourth mo. 11th, 1844.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment; and how many during the past year?
2. What number of Bibles and Testaments have been sold by the Association since its commencement; and how many within the past year?
3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?
4. Are there any families of Friends within your limits not supplied with the Holy Scriptures; and if so, how many?
5. How many members of our Society, capable of reading the Bible, do not own a copy?
6. How many Bibles or Testaments may probably be disposed of by sale or to Friends within your limits?
7. Is the income of the auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
8. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, so as to enable the auxiliary to supply each family, and each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

Rules for the government of the Auxiliary Associations.

The objects and constitution of the Bible Association of Friends in America, having

the approbation of this meeting, it is agreed, that a society be now formed under the following rules, to be called the "Auxiliary Bible Association of Friends," for the purpose of supplying Friends and others, in this vicinity, with the Holy Scriptures, encouraging the frequent and serious perusal of them, and promoting a more accurate knowledge of their invaluable contents; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects in other places.

RULES.

1st. Any person paying to the Treasurer dollars at one time, or dollars annually, and being a member of the religious Society of Friends, shall be a member of this Association.

2nd. Any member of the Bible Association of Friends in America, residing in this district, shall be considered a member of this Auxiliary Association.

3d. The officers of this Association shall be a Secretary, Treasurer, and a Committee of Correspondence.

4th. The Committee of Correspondence shall consist of the Secretary, Treasurer, and members to be chosen annually; they shall have the power of filling vacancies in their own body, and shall be authorized to act on behalf of the Association, during its recess; they shall meet monthly, and keep fair minutes of all their proceedings, which, with the correspondence, shall be laid before the Association at its Quarterly Meetings, members shall form a quorum.

5th. The Association shall meet once in three months, on the day of . At the first Quarterly Meeting in each year, a statement of the accounts, and of the number of Bibles and Testaments distributed, and on hand shall be exhibited; the several officers appointed; and a detailed report of the proceedings during the preceding year, be prepared and forwarded to the Secretary of the Bible Association of Friends in America: to attend the annual meeting of which, delegates may be appointed.

6th. The amount of subscriptions and donations to this Association, after deducting the necessary expenses, shall be remitted annually to the Treasurer of the Bible Association of Friends in America, in consideration of the provision made in the tenth article of its constitution, viz.: "The full amount paid by Auxiliary Societies to the Treasurer of this Association, shall be returned to them, if demanded within the current year, in Bibles or Testaments at the lowest prices, subject to the regulations which may be established by the acting committee; but all sums not so demanded, shall remain at the disposal of this Association, to aid in promoting its general objects."

7th. Every subscriber to this Association shall be entitled to a return of one-half of the amount of his life or annual subscription, in Bibles or Testaments at cost, under such regulations as may be hereafter adopted.

8th. The members of the Association shall appoint committees, whose duty it shall be to

solicit subscriptions in their respective neighbourhoods, and to inquire what families, individuals or schools, are in want of Bibles or Testaments, and make report thereof to the Association or the Committee of Correspondence, in order that they may be promptly supplied, either at prime cost or otherwise, according to circumstances.

9th. A list of such committees shall be kept by the Secretary; and at every Quarterly Meeting, each committee shall be called upon to report the state of its neighbourhood; the amount of moneys collected, and the number of Bibles and Testaments distributed or required.

10th. Any person, ceasing to be a member of the religious Society of Friends, shall cease to be a member of this Association.

AUXILIARY SOCIETIES.

Vassalborough, Maine, Auxiliary Bible Association.

New York, Scipio, Farmington, Cornwall, Dunesburg, Purchase, Saratoga, New York, Ferrisburg, Vermont.

Yonge Street, Upper Canada.
Philadelphia, Bucks, Red Stone, Pennsylvania.

Burlington, Salem, Haddonfield, N. Jersey.
Upper Quarterly Meeting, Virginia.

New Garden, Deep River, Southern, Eastern, North Carolina.

Stillwater, Miami, Salem, Alum Creek, Centre, Ohio.

New-Garden, Blue River, White Water, White Lick, Westfield, Springfield, Western, Indiana.

FORMS OF LEGACY.

1. *Form of a Bequest of Personal Estate.*—"I give and bequeath to A. B. and A. C. and the survivor of them, and the executors and administrators of such survivor, the sum of _____ in trust, for the use of an institution in Philadelphia, known by the name of 'The Bible Association of Friends in America', and to be paid by the said Trustees to the treasurer for the time being of the said institution."

2. *Form of a Devise of Real Estate.*—"I give and devise to A. B. and C. D. and their heirs, all that (here describe the property,) together with the appurtenances, to hold to them, the said A. B. and C. D. and the survivor of them, and the heirs of such survivors for ever; in trust nevertheless, for the sole use and benefit of an institution in Philadelphia, known by the name of 'The Bible Association of Friends in America,' and upon this further trust, absolutely to dispose of and convey the same, either in fee, or for such other estate, and in such way and manner, as the members of the said Association shall, at any meeting or meetings, order, direct, and appoint."

The Depository of the Bible Association is at No. 50, North Fourth street, a few doors above Arch street. Communications respecting the business of the office may be addressed to George W. Taylor, Agent.

For "The Friend."

Articles of the East.—No. 15.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the inquirer one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 247.)

Warner was in Philadelphia in the spring of 1796, labouring with the members of Congress, and other influential persons, on behalf of the rights of the slave. Whilst there, he had the opportunity of enjoying the company of his friends Deborah Darby and Rebecca Young, who were preparing to return to England, having completed their religious visit to Friends in this country.

In the Fifth month he was with his friend John Parrish in New York, and attended the Yearly Meeting at that place. Whilst there, they laboured, as opportunity offered, on behalf of the poor Indian, and the despised, persecuted negro. A letter from John Parrish, will exhibit some of their labours.

"New York, Fifth month 30th, 1796.

"Dear Henry:—I received thy acceptable letter, with the enclosed, which came seasonably, and I hope answered a good purpose. I introduced it to the committee appointed by the Yearly meeting on Indian affairs. The committee is about thirty in number, and met on Seventh-day evening after the close of a very solemn annual assembly, which had been owned by the Master's presence. The committee, after discoursing, and solidly deliberating on the subject, chose a clerk, and concluded to fix stated times when it should meet. At present it did not appear to be ripe enough to go into a subscription. On the whole, I hope the subject is pretty well on its way to produce some good effects in due season. The sitting of the committee closed just in the twilight, and I proposed to my friend Warner, that we should go from thence to see Governor Jay. It seemed likely to be our only opportunity, as he would probably return home in the morning. Accordingly, we went accompanied by Thomas Eddy, who introduced us. We met with a cordial reception, and the interview was to mutual satisfaction. After ordering pipes and tobacco, the subject of his embassy to England, came on the carpet, and he in a free manner informed us of several interviews he had had with Lord Granville on the subject of the treaty. Lord Granville, he said, seemed quite disposed in an amicable way to accommodate matters between the two nations. He cleared up very much to my satisfaction that part respecting the negroes. The conversation turned pretty much on the subject of the black people, and the necessity of its moving forward by gradations. From this it passed to the Indians, when I took the opportunity to introduce Colonel Pickering's letter, which he read with pleasure, and said he was a good man. The Governor highly approved of Friends' proceedings, and cheerfully offered every assistance he could afford us, and wished us success.

"We had a very agreeable interview with him, which closed about 11 o'clock. He fol-

lowed us to the door, and kindly invited us to come again.

"And now, after giving thee this short detail, I may just inform thee, that after a week of laborious exercise, I have been to-day weather-bound, but have in prospect to set off in the morning for Westbury, to be at their week-day meeting on Fourth day, and next day at the monthly meeting at Flushing. This is as far as I see at present. * * * I conclude and am thy affectionate friend,

JOHN PARRISH."

Warner understanding that a lawyer in Philadelphia had acted in a slave case, in a manner which he thought base and unchristian, visited him to show him the error of his way. The enraged attorney turned him out of his house for his honest plain dealing. This, however, did not deter the unflinching advocate for the just and right, from addressing a reproving, expostulating letter to the lawyer on the subject, which he, however, sent open to his Friends in Philadelphia, that they might read it, and judge of its fitness and Christian spirit, before it should be delivered. In a letter which he sent to a Friend, dated Ninth month, 4th, 1796, he says,—

"That Carolina proceeding is abominable.* Indeed, the cloud at times looks exceeding heavy, and as though heavy things were to be. At times it seems a little otherwise. May neither heights nor depths of any nature or kind be permitted to turn the feet of our minds from pursuing the one thing needful. With love to thee and thine, I am thine, I trust, in a measure of best fellowship.

WARNER MIFFLIN."

The time had now come when Warner believed it would be right in him to defend his character through the press from the odium cast upon it by slave-holders and their associates. For this purpose he prepared his "Defence," which has already in these relics been so abundantly quoted. Having been examined by his Friends, it was published about the close of 1796, being dated in the Eleventh month. We shall now proceed with extracts from this work:—

"And now, my fellow citizens, let me call your serious attention to the present condition of our land,—in the superintendence of his Providence,—and in the Sacred Records. Let us ruminate on what is perpetrated within its borders, who we have been so highly favoured of the Almighty; and make so great profession respecting liberty to the world. I believe it can be proved, that since the revolution, even within the small compass of the State of Delaware and its adjoining part of Maryland, there hath been more free blacks kidnapped and carried into slavery, than there has been of American citizens captured by the Algerines. Where are the feeling parents, who suffered inexpressible grief on account of their darling children stripped from them in the late war? Are not these in any degree brought to feel another's woe?

* This alludes to the case of a number of blacks set free by Friends, having been sold by order of Court again into bondage.

"Some say that negroes pay no regard to the natural ties of husband and wife, parent and child. I know to the contrary. Unnatural and hardened characters there are in all nations; but that such abound more among this people than others, in proportion to their circumstances, I cannot admit. Where such instances have arisen, to whom must we apply the guilt? On the poor tried blacks, or on nominal professors of the blessed name of Christ—those who with relentless tyranny can advertise amongst other stock on a farm, a number of these brethren by creation? When the afflicted sufferers are called up for sale, reluctantly advancing with tears falling from their eyes—(oh, blush, Americans, at this!)—perhaps a trader in human flesh from Georgia, bids off a mother and her child; and an adventurer from Kentucky proves the highest bidder for the father and another child. Thus are families torn asunder,—the marriage tie violated, and made of no account,—and their cup of human misery filled up with mingled hitters. And perhaps among the spectators of these hapless victims to avarice, even among the speculators, may be found professed ministers of the gospel, who not only behold without reproof these proceedings, but are partakers of this gain of oppression.* Is there any spirited disapprobation manifested against this kind of traffic where it prevails? Is there not too generally a silent acquiescence therewith? and have I advanced aught but undeniable truths on their subject? I have not said any thing of their hard fare in tyrannical families; though I acknowledge, with satisfaction, their condition is much meliorated in a general way within the last twenty years, as to their domestic usage; yet, more distressing separations have taken place among them within that space of

* Numerous are the instances that might be adduced to show the inhuman cruelties inflicted on these helpless people, under the public countenance given to the spirit of oppression and tyranny. A few cases may suffice to give the general features of those enormities, of the certainty whereof I have no doubt of my authority.

"In the county of Kent on Delaware, a negro man, not long since, having petitioned the court for his freedom, and security being required for his appearance in case he should be adjudged a slave, his security took him home to his house to remain till trial; the pretended master or his agent went armed to the house when the master of the family was from home, much terrified the family, violently seized the black man, carried him off tied a rope round his neck, fastened it to a horse, and drove so fast as to keep the poor black on a run. He was so mangled and bruised that he died next morning. No farther notice appears to be taken of this brutality by legal authority, but the formality of a warrant issued by the sheriff to seize him."

"Two negro men, at Snoon Hill, Maryland, were charged with breaking into a store, whereof on due examination they were found perfectly innocent; but previously in order to convict them, they were inhumanly and illegally tortured to make them confess, by the application of thumb-screws, until their thumbs burst with the pressure."

"A negro man charged with breaking into a smoke-house, in Northampton county, Virginia, had his feet put to the fire to bake till they broiled into blisters, to torture him into confession. He was afterwards acquitted of the fact by confession of the evidence which had been suborned against him."

"Of like detestable practices a volume might be filled; but a more particular enumeration would not comport with the brevity intended in the present representation."

time than heretofore. Let us then, my countrymen, put our souls in their soul's stead, let us imagine how it would feel, to be groaning under the iron hand of oppression and no tribunal on earth whereunto we might apply for relief.

(To be continued.)

From the London Friend.

Singular Origin of Infant Schools in Holland.

JONATHAN DYMOND, in his valuable work on "The Principles of Morality," relates the following circumstance:—

"At the time of war with the Dutch about forty years ago, an English merchant-vessel captured a Dutch Indiaman. It happened that one of the owners of the merchantman was one of the Society of Friends, or Quakers. This Society, as it objects to war, does not permit its members to share in such a manner in the profits of war. However, this person when he heard of the capture, insured his share of the prize. The vessel could not be brought into port, and he received of the underwriters eighteen hundred pounds. To have retained this money would have been equivalent to quitting the Society; so he gave it to his friends to dispose of it as justice might appear to prescribe. The state of public affairs on the continent did not allow the trustees immediately to take any active measures to discover the owners of the captured vessel. The money therefore was allowed to accumulate. At the termination of the war with France, the circumstances of the case were repeatedly published in the Dutch journals; and the full amount of every claim that has been clearly made out has been paid by the trustees."—Vol. I. p. 213, 1st ed. 1829.

After all the claimants who could show a clear title were fully satisfied, there remained a considerable sum of money at the disposal of Friends. This sum it was determined should be appropriated for the benefit of that country which, in the persons of several of its inhabitants, had suffered by the capture of the vessel. In 1824, in consequence of some intercourse with John S. Mollett of Amsterdam, it was concluded to employ it in founding a school for young children in that city, on the plan of our Infant Schools, which were at that period attracting the notice of the public, under the active superintendence of Samuel Wilderspin. The execution of this project having, on account of some difficulties, been delayed, upwards of £100 of the trust-money was, in 1827, granted to a number of poor persons in Amsterdam, between the ages of sixty and eighty years, in sums of £3 and £5 in each case; the distribution of which was kindly undertaken by our friend, J. S. Mollett. In the year 1828, all the obstructions having been removed, an Infant School was at length, through the care and exertions of the same Friend, established at Amsterdam, and placed under the general direction of the "Society for Public Utility." The school premises were shortly afterwards purchased by Friends, and the establishment has been, and is still, supported out of the proceeds of the trust-money. This was the first school of the kind set

on foot in Holland; and we learn with much pleasure, that five others have since been instituted in Amsterdam, and one or two in almost every other city in the kingdom. Our own school, if we may so term it, is carried on in a satisfactory manner, and a favourable report is made of the progress of the children, and of their conduct; at present, 42 boys and 34 girls attend it, and when any leave the school, there are many applicants for admission.

For "The Friend."

"He sent forth lightnings and scattered them."

The following is taken from "Memoirs of the life of Catharine Phillips," a minister of the Gospel in the Society of Friends, who resided in Cornwall, England. It occurs under date of the year 1779, after an account of a religious visit to some meetings in that country, accompanied by Lydia Hawksworth.

"The state of my health required rest, and I was favoured with it; and having the company of my dear friend Hawksworth, her attention was turned to assist in restoring my strength; and as she also was in need of rest, I hope she gained some advantage by accompanying me home; although our quiet was disturbed in the Eighth month, by an alarm of the French and Spanish fleets being off Falmouth harbour. What their design was could not be known, but there they lay for some days, the wind not permitting them to go up the channel; and as they did not attempt to land, it was conjectured that their hostile views were toward Plymouth, and the king's dock near that place. Soon after they had sailed up the channel, being in our week-day meeting, with my mind retired to the Lord, under an exercise an account of the intended mischief, it ran through it, 'He sent forth lightnings and scattered them.' I think, as we returned home from meeting, the wind was rising; the sky soon loomed, and a terrible storm gathered and discharged itself, with fierce lightning, tremendous thunder, and violent rain; which continued more or less through great part of the night, and indeed the thunder until the next evening. The fleets were, by the time the storm began, got near Plymouth; and we heard that the commanders had deliberated about the business they had in view; but the Lord, who holdeth 'the winds in his fists,' discharged against them his terrible artillery so powerfully, as to prevent their designs, and obliged them to sheer off from our coasts in a shattered state. O! what frequent occasions have Britons to praise the Lord for his mercy,' and wonderful interference in their favour! but alas! though in words they acknowledge it, the generality of them are not concerned to make those returns which he is calling for; but continue in a course of conduct, and disposition of mind, which dares his righteous judgments: which will one day be poured forth upon the inhabitants of this highly favoured but ungrateful nation, unless they repent and turn from their manifold iniquity."

"I choose here to mention a remark of a sensible inhabitant of the town of Ilclston,

upon this signal and memorable storm, so favourable to this nation. He told me, that seeing it gathering, and having people at work on his harvest, he hastened to direct their labours. As he went, he made his observation on the wind, &c., and I think he said that such was the confusion of the elements, that he could not say from what point the wind blew; and he said in his mind, 'This is no natural storm?' and indeed it proved to be signally providential, and as such worthy of commemoration: as is also a circumstance which happened in the town of Falmouth. As soon as government had intelligence of the enemies lying in great force off that port, ammunition was hastened for the garrison there. The wagons halted in the market place, to which the sea comes up, whence the inhabitants fetch seawater for some uses. A woman coming up with a bucket of water at the instant the ammunition wagons stopped, observed that the axletree of one of them was on fire, and dashed her water upon it. As the fire was on the side next the sea, if she had not discovered it, it might have increased until it had blown up its dangerous loading; and there being also a quantity of gun-powder in that part of the town, the houses might have been much damaged, and some lives lost."

A PRAYER FOR WISDOM.

By *Catharine Peyton*, in her nineteenth year.

Maker supreme of heaven and earth,
Of sea, of air, and sky;
O! thou who gov'nt to all things birth,
Lord, hear me when I cry.

To Thee, invisible, I'll pray,
Thou only righteous God;
And Thee, Omnipotent, obey,
And fear thy dreadful rod.

Riches or life, I do not crave,
Ner any transient thing;
The one has wings, and in the grave
Are laid the proudest kings.

'Tis heav'nly wisdom I admire;
'Tis this is my request:
Oh, grant, great God, this my desire,
And I am truly blest:

Wisdom to worship thee right,
To understand thy will,
To do my duty in thy sight,
And thy commands fulfil:

That when my fleeting sands are run,
And death shall set me free;
When the short thread of life is spun,
My soul may fly to thee:

Where I shall live eternally,
And fear no end of time;
But praise thy name, enthroned on high,
Thou powerful God divine;

Not with a weak and mortal voice,
But in ecstasies strains;
In heaven, the centre of my joys,
And end of all my pains.

Repentance without amendment is like continually pumping without mending the leak.—*Dilthey*.

Sense shines with the greatest beauty, where it is set in humility.—*Wm. Penn.*

Ruling one's anger well, is not so good as preventing it.

THE FRIEND.

FIFTH MONTH, 4, 1844.

In respect to the question which of late has so intensely engaged public attention, the annexation of Texas, it will be proper that we take some note of the aspect which at the present moment it wears. According to many previous indications, and the general expectation, a treaty of annexation was submitted to the Senate of the United States, on the 22d ult., duly signed by the respective plenipotentiaries. The ratification by the Senate of this Treaty, with all its incumbrances of state debts to a large amount, war with Mexico, and the indefinite extension of the slave system, it was believed would be urgently and immediately pressed in the confident assurance on the part of those who patronized the measure, that the effort would be successful. But events altogether unlooked for and of another character soon followed. A letter from Henry Clay the Whig candidate for the presidency, appeared in the National Intelligencer of the 27th ult., in which he declares himself openly and decidedly against annexation. On the same day, (a somewhat singular coincidence) came out in the Globe, another Washington paper, a letter from Martin Van Buren, a candidate for the presidency of the opposite party, likewise in opposition to annexation. These letters, each in the manner and style peculiar to the respective writers, enter very fully into the reasons upon which their conclusions are founded, and both are sufficiently distinct and unequivocal in pronouncing their dissent to the measure of annexation either as regards its policy, its wisdom, or its justice. We cite the concluding paragraph of the former as containing the sum of the distinguished writer's frank, bland, and luminous exposition:—

"In conclusion, they may be stated in a few words to be, that I consider the annexation of Texas, at this time, without the assent of Mexico, as a measure compromising the national character, involving us certainly in war with Mexico, probably with other foreign powers, dangerous to the integrity of the Union, inexpedient in the present financial condition of the country, and not called for by any general expression of public opinion."

These letters, it appears, have produced much sensation at the seat of government, distraction and discomfiture in the ranks of those implicated in the plot, and it is even said that there are now only some eight or ten Senators in favour of the treaty. Thus, it is pretty evident that for a time at least, is put to rest a scheme, which, in whatever light we have been able to see it, must, if carried out, be considered as nothing less than a great national calamity.

The deputation from our Meeting for Sufferings, to which allusion was made in our paper of last week, we learn had an interview with the President, and attended upon the presentation of the memorial to the Senate. In any event it will be a satisfaction in the retrospect that Friends have borne a righteous testimony on the occasion.

FRIENDS' LIBRARY.

The bound volumes for the subscribers within New York Yearly Meeting have been forwarded to Edward H. Wood, agent, No. 252 Front street, New York. A few copies of some of the back volumes, directed to be retained for binding, also remain there, which the subscribers are requested to apply for.

WANTED

An apprentice to the Drug business; apply at the office of this paper.

The stated annual meeting of the Haverford School Association will be held at the Committee-room, Arch Street Meeting-house, Fifth mo. 13th, 1844, at 4 o'clock, P. M.

CHARLES ELLIS, Sec'ry.

MARRIED, at Friends' Meeting-House, on Orange street, Philadelphia, on the 3d ult., WILLIAM C. EVANS, of this city, to HELEN, daughter of WILLIAM and Elizabeth Hooper, (both deceased,) of Pemberton, N. J.

DIED, at his residence in Guilford county, North Carolina, on the 17th of Fourth month last, of pulmonary consumption, JOHN WATKINS, in the 24th year of his age; a member of Deep River monthly and particular meeting.—In the loss of this promising young man, his bereaved wife and other connections, have the consoling belief, that his purified spirit is through mercy gathered to the general assembly of the righteous of all generations.

—, on the 20th ult. in Ranocoe, Burlington county, New Jersey, RAEZY, wife of John S. Stokes, in the thirty-third year of her age.—She had her education in accordance with the principles and practices of the Methodist Society, and early in life was made sensible of Divine visitation. As she advanced in years, and her judgment became mature, she was convinced of the principles and doctrines of the religious Society of Friends, and became a member thereof about the 25th year of her age. She was diligent in the attendance of all her religious meetings, so long as her strength would permit, and was concerned that others might avail themselves of the same privilege. During the summer of 1843, symptoms of disease were increasingly manifested, which, though attended with much suffering, she was enabled to endure with Christian patience and resignation; and was frequently engaged in giving salutary counsel and admonition to those who called to see her; exhorting them, (especially some near relatives) to serve the Lord faithfully whilst in health, in order to be prepared for a never-ending eternity. She said that she had been a sinful, back-sliding creature, but she believed that the Lord had forgiven her. "Yes, the Lord has forgiven me for his Son's sake."—"Different resolutions increasing, a few hours previous to the attendance she had an exceedingly trying time, which it was thought she could not survive; during which she was enabled to pray fervently to her "heavenly Father for a little relief, that she might die peacefully and quietly, if it was consistent with his blessed will," which was mercifully granted, for in a few minutes she was entirely relieved from oppression; and said to her friends, "My senses are clear, my mind is peaceful, the Lord will be done; yes, let it be done; if I am to go now, do not hold me, but let me go. I desire my dying love may be given to all my friends every where." Adding, "Come, Lord, come, come!"—which were the last words she uttered. In a short time she quietly passed away, as is believed, "to an inheritance incorruptible and undefiled, and that fadeeth not away."

—, on the 21st ult., at her residence, East Whitehead, Chester county, MARY, widow of John Phillips, a member of East Whitehead particular, and Goschen monthly meeting, in the eighty-third year of her age.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 250.)

READING BOOKS.

"I have made it a point to look particularly to the reading books used in schools. Wherever I have been I have observed a marked distinction between the foreign and our own, as it regards the character of the selections which they are composed. A great portion of the pieces which make up our compilations consist of oratorical, sentimental, poetical pieces. The foreign reading books on the other hand, partake more largely of the practical or didactic. Ours savor more of literature or belles-lettres; theirs of science and the useful arts.

"Perhaps the best mode of giving a definite idea of the foreign reading books, would be to note a specification of subjects from the table of contents of some specimen book.

"The following is from the table of contents of a German First Reading Book, for the lowest classes in elementary schools."

"1ST PART. LESSON 1. The parental home; 2, Building materials, stone, lime, wood; 3, Construction, iron and glass; 4, The four elements; 5, Comparison of building materials; 6, The inner parts of houses; 7, House utensils and tools; 8, Clothing; 9, Food; 10, Inhabitants of houses; 11, Household animals and their uses; 12, Continuation,—the winged tribe; 13, Injurious animals in a house; 14, Conduct towards beasts; 15, Language, advantage of man over beasts.

"2D PART. QUALITIES OF THINGS. LESSON 1. Colors; 2, Forms; 3, Qualities which one house may have; 4, Qualities of some building materials; 5, Qualities which an apartment may have; 6, Qualities which tools may have; 7, Qualities which a road may have; 8, Qualities which water may have; 9, Qualities which food may have; 10, Qualities which articles of clothing may have; 11, Qualities which an animal may have,—bodily qualities; 12, What one learns from the actions of beasts; 13, Qualities which a man may have,—bodily qualities of a man; 14,

Continuation,—moral qualities; 15, Qualities which a man must not have."

"A selection from the residue of the lesson, follows:—

"1. LESSON. 17, Sounds and tones of beasts; 19, Sounds of inanimate things; 20, Properties and actions of plants and animals; 21, Actions in school; 23, Household arrangements; 25, Country occupations; 26, Conduct of children towards others.

"3D PART. MORAL INSTRUCTION. LESSON 2. Order in families; 3, Duties of parents," &c. &c.

"Then follows stories for exciting and cultivating moral ideas and sentiments, &c.

"There are hundreds, and perhaps thousands, of reading books in the different languages abroad; of those which I saw, the above may be considered a fair specimen. I believe most educators will agree with me, in thinking them far better suited to the tastes and capacities of the young than most of our own.

APPARATUS, &c.

"I have seen but little of school apparatus abroad which is not to be found in good schools at home. The blackboard is a universal appendage to the schoolroom, and is much more used than with us. Indeed, in no state or country have I ever seen a good school without a blackboard, nor a successful teacher who did not use it very frequently.

"In Holland, I saw what I have never seen elsewhere, but that which ought to be in every school,—the actual weights and measures of the country. These were used not only as a means of conveying useful knowledge, but of mental exercise and cultivation.

"There were seven different liquid measures, graduated according to the standard measures of the kingdom. The teacher took one in his hand, held it up before the class, and displayed it in all its dimensions. Sometimes he would allow it to be passed along, by the members of the class, that each one might have an opportunity to handle it and to form an idea of its capacity. Then he would take another, and either tell the class how many measures of one kind would be equivalent to one measure of the other; or, if he thought them prepared for the questions, he would obtain their judgment upon the relative capacity of the respective measures. In this way, he would go through with the whole series, referring from one to another, until all had been examined and their relative capacities understood. Then followed arithmetical questions founded upon the facts they had learned,—such as, if one measure full of wine costs so much, what would another measure full cost, (designating the measure) or four, or seven

other measures full? The same thing was then done with the weights.

"It is easy to see how much more exact and permanent would be the pupil's knowledge of all weights and measures, obtained in this way, than if learned by heart from the dry tables in a book; and also how many useful and interesting exercises could be founded upon them by a skillful teacher. I believe it would be difficult to find many men in the community, of middle age, who can now repeat all those tables of weights and measures, which, as school boys they could rehearse so volubly; or who, were they now to see actual sets of weights and measures, could call all the different ones by their true names, or could distinguish each denomination from the others if not seen in juxtaposition with them. Having learned the tables by rote, the words have long ago vanished from the mind, and the ideas were never in it.

"Something of the same kind should be done also, in our schools, in reference to numbers. Children learn the numeration table without any adequate notion of the rapid increase of the successive denominations; or how vast the numbers are which they rattle off with such volubility. I have often tested the knowledge of the older classes in our schools, as to their comprehension of large numbers, by asking them this question:—If a man were to count one, each second, for ten hours in a day, how many days would it take him to count a million?—and, in the same class, the answers have frequently varied from one day to thirty;—and this, when each one of the scholars could work any sum in the arithmetic. They had never learnt, by actual counting, the ratio of decimal increase; and nothing but practice will ever give an idea of it. Dr. Howe, of the Blind Institution at South Boston, says he considers 'a peck of beans or corn as an indispensable part of the apparatus of his school.' If a boy says he has seen ten thousand horses, make him count ten thousand kernels of corn, and he will never see so many horses again.

"Many of the charity schools of Holland contained paintings of no inconsiderable excellence and value. In Germany, where every thing, (excepting war and military affairs,) is conducted on an inexpensive scale, the walls of the schoolrooms were often adorned with cheap engravings and lithographs,—of distinguished men, of birds, beasts, and fishes; and in many of them, a cabinet of natural history had been commenced. And throughout all Prussia and Saxony, a most delightful impression was left upon my mind by the character of the persons whose portraits were thus displayed. Almost without exception, they were likenesses of good men rather than

of great ones,—frequently of distinguished educationists and benefactors of the young, whose countenances were radiant with the light of benevolence, and the very sight of which was a moral lesson to the susceptible hearts of children. In this respect, they contrasted most strongly with England, where the great takes precedence of the good, and there are fifty monuments and memorials for Nelson and Wellington, to one for Howard or Wilberforce.

SCOTCH SCHOOLS.

“There are some points in which the schools of Scotland are very remarkable. In the thoroughness with which they teach the *intellectual* part of reading, they furnish a model worthy of being copied by the world. Not only is the meaning of all the important words in the lesson clearly brought out, but the whole class or family of words, to which the principal word belongs, are introduced, and their signification given. The pupil not only gains a knowledge of the meaning of all the leading words contained in his exercise, but also of their roots, derivatives, and compounds; and thus is prepared to make the proper discriminations between analogous words whenever he may hear or read them on future occasions. For instance, suppose the word ‘*circumscribe*’ occurs in the lesson; the teacher asks from what Latin word it is derived, and being answered, he then asks what other English words are formed by the help of the Latin preposition ‘*circum*.’ This leads to an explanation of such words as *circumspect*, *circumvent*, *circumjaacent*, *circumambient*, *circumference*, *circumflex*, *circumfusion*, *circumnavigate*, &c. The same thing would then be done in reference to the other etymological component of ‘*circumscribe*,’ viz. ‘*scribo*,’ and here the specific meaning of the words *describe*, *inscribe*, *transcribe*, *ascribe*, *prescribe*, *superscribe*, *subscribe*, &c., would be given. After this might come the nouns, adjectives, and adverbs into which this word enters as one of the elements, such as *scripture*, *manuscript*, &c.

“The same exercises take place in regard to hundreds of other words.

“The Scotch teachers, the great body of whom are graduates of colleges, or have attended the university before beginning to keep school, are perfectly competent to teach in this thorough manner. I think it obvious, however, that this mode of teaching may be carried too far, as many of our words, though wholly or in part of Latin or Greek derivation, have lost their etymological signification, and assumed a conventional one.

“But this,—admirable in its way,—was hardly worthy to be mentioned in comparison with another characteristic of the Scottish schools, viz. the mental activity with which the exercises were conducted, both on the part of teacher and pupils. I entirely despair of exciting in any other person, by a description, the vivid impression of mental activity or celerity, which the daily operations of these schools produced in my own mind. Actual observation alone can give any thing approaching to the true idea. It is certainly within bounds to say, that there were six

times as many questions put and answers given, in the same space of time, as I ever heard put and given in any school in our own country.

“The teacher does not stand fixed to one spot, (I never saw a teacher in Scotland sitting in a school-room,) nor are the bodies of the pupils mere blocks, resting motionless in their seats, or lolling from side to side as though life were deserting them. The custom is for each pupil to rise when giving an answer. This is ordinarily done so quick, that the body of the pupil, darting from the sitting into the standing posture, and then falling back into the first position, seems more like some instrument sent suddenly forwards by a mechanical force and then rapidly withdrawn, than like the rising and sitting of a person in the ordinary way. But, it is obvious that the scene becomes full of animation, when,—leave being given to a whole division of a class to answer,—a dozen or twenty at once spring to their feet and ejaculate at the top of their voices. The moment it is seen that the question has been rightly answered, and this is instantaneously shown by the manner of the teacher, all fall back, and another question is put. If this is not answered, almost before an attentive spectator can understand it, the teacher extends his arm and flashes his eye to the next, and the next, and so on, and when a rapid signal is given to another side of the room, a dozen pupils leap to the floor and vociferate a reply.”

(To be continued.)

From the London Friend.

WORDS OF AMUSEMENT.

Addressed to his pupils, by the late Dr. Arnold, of Rugby.

The late Dr. Arnold of Rugby, well known as a teacher of superior order, was sedulously concerned for the welfare of youth. He considered, that there was, perhaps, nothing that tended so powerfully to counteract every effort for their improvement, as the indulgence of a taste for reading of works of amusement, especially such as excite the imagination, and stimulate the passions, but which, at the same time, effectually divert the mind from the pursuit of those studies that enlighten the understanding, correct the judgment, and amend the heart. In tracing some of the causes of that lightness and frivolity of character, and that disinclination for the exercise of the reflective powers, so lamentably common in the present day, he says:—

“One cause I do find, which is certainly capable of producing such a result; a cause undoubtedly in existence now, and as certainly not in existence a few years back; nor can I trace any other beside this, which appears likely to have produced the same effect. This cause consists in the number, and character, and cheapness, and peculiar mode of publication, of the works of amusement of the present day. In all these respects the change is great, and extremely recent. The works of amusement published only a few years since, were comparatively few in number; they were less exciting, and therefore less attrac-

tive; they were dearer, and therefore less accessible; and not being published periodically, they did not occupy the mind for so long a time, nor keep alive so constant an expectation; nor by thus dwelling upon the mind, and distilling themselves into it, as it were drop by drop, did they possess it so largely, colouring even, in many instances, its very language, and affording frequent matter for conversation.

“The evil of all these circumstances is actually enormous. The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise; but they have some which, by careful treatment, may be strengthened and increased. But here, to this weak and delicate appetite, is presented an abundance of the most stimulating and least nourishing food. It snatches it greedily, and is not only satisfied, but actually conceives a distaste for any thing more simple and more wholesome. That curiosity, which is wisely given us to lead us on to knowledge, finds its full gratification in the details of an exciting and protracted story; and then lies down, as it were gorged, and goes to sleep. Other faculties claim their turn and have it. We know that in youth, the healthy body and lively spirits require exercise; and in this they may and ought to be indulged; but the time and interest which remain over, when the body has had its enjoyment, and the mind desires its share, this has been already wasted and exhausted upon things utterly unprofitable; so that the mind goes to its work hurried and languidly, and feels it to be no more than a burden. The merc lessons may be learnt from a sense of duty; but that freshness of power which, in young persons of ability, would fasten eagerly upon some one portion or other of the wide field of knowledge, and there expatiate, drinking in health and strength to the mind, as surely as the natural exercise of the body gives to it bodily vigour; that is tired prematurely, perverted and corrupted; and all the knowledge which else it might so covet, it now seems a wearying effort to attain.

“Great and grievous as is the evil, it is peculiarly hard to find the remedy for it. If the books to which I have been alluding were, books of downright wickedness, we might destroy them whenever we found them; we might forbid their open circulation; we might conjure you to shun them as you would any other clear sin, whether of word or deed.

“But they are not wicked books for the most part; they are of that class which cannot be actually prohibited; nor can it be pretended that there is a sin in reading them. They are not the more wicked for being published so cheap, and at regular intervals; but yet these two circumstances make them peculiarly injurious. All that can be done is to point out the evil; that it is real and serious. I am very sure, and add its effects are most deplorable on minds of the fairest promise but the remedy of it rests with yourselves, or rather with each of you individually, so far as he himself is concerned. That an unnatural and constant excitement of the mind is most injurious there is no doubt; that excitement involves a consequent weakness, is a law o

our nature, than which none is surer; that the debility of mind thus produced is, and must be, adverse to quiet study and thought—to that reflection which alone is wisdom, is also clear in itself, and proved too largely by experience. And that, without reflection, there can be no spiritual understanding; and therefore childishness and unthoughtfulness cannot be light evils.

“Whatever is to us an hindrance in the way of our intellectual, and moral, and spiritual improvement, that is in our case a positive sin.”

— For “The Friend.” —
A VOICE FROM THE PATRIARCHAL AGE.

G. W. Doane, of New Jersey, commonly known as Bishop Doane, has recently communicated to the Newark Daily Advertiser, the following interesting particulars, contained in an extract from a letter to him by Charles Forster, the author of several learned works, and who has just completed and published a work denominated “The Historical Geography of Arabia.” G. W. Doane remarks,—“It is not too much to speak of it as one of the most wonderful discoveries of an age fruitful in strange results.”

“As your copy of ‘The Historical Geography of Arabia,’ will, I trust, soon float across the Atlantic, I should leave it to tell its own story, was it not for one result so beyond all human calculation, and therefore so likely to get abroad on the wings of rumour, that I do not like it should first reach you in a newspaper advertisement, or from any but my own pen. The result alluded to is the recovery of the long lost, and once famous Hamyaritic tongue; and in it of inscriptions, (perhaps the oldest monuments in the world), containing a full confession of the Patriarchal faith, and an anticipated Gospel. These wonderful remains of Arabian antiquity belong to a period of the world, to reach which all the internal evidences oblige us to ascend 3500 years, or within 500 years of the Flood. For they are records of the lost tribes of Ad, the immediate descendants of Shem and Noah; a people of Arabia who perished utterly, not only long prior to all profane history, but before the books of Moses were written. The unknown inscriptions were published in Wellsted’s Travels in Arabia, who discovered them on the coast of Hadramant, in 1834. Copies were forthwith transmitted to Germany, to Professors Gesenius and Rodiger, who, it appears, have been at work on them for years; as it turns out, without decyphering a single word.

“Their existence first became known to me last summer, when my publisher sent down Wellsted’s book, on the chance of its containing materials for my work. After examining the unknown characters closely, I had laid the inscription aside, as altogether undecypherable, at least to me; when it pleased Providence in a way the most unlooked for, to put the key into my hands. I found it, without a dream of looking for it, in the ‘Monumenta Vetustia Arabiae’ of A. A. H. Schultens. At the first glance, I thought

I detected, in one of these monuments, an Arabic version of the longest of Wellsted’s inscriptions; and of this good guess I relinquished not my grasp, until conjecture had been converted into demonstrative proof. The results are the recovery of the Hamyaritic alphabet and language; and, with these, of such a testimony to revealed religion as Job desired, xix. 23–27. How wonderful the ways of Providence! but for Schultens’s incidental publication of two short Arabic poems, these evidences of revealed truth, contemporary with Jacob and Joseph, might have remained a mystery to the end of time. Knowing whence alone it comes, I feel honoured, at once, and humbled, by my own success, to have thus completely succeeded where the first orientalist in Europe have entirely failed, it brings to mind, in a lower sense, the saying of St. Paul, I Corinthians, i. 26. For details and vouchers you will await the arrival of your copy on the Delaware.”

—
ATTACHMENT OF BIRDS TO MAN.

A traveller in Catalonia has furnished the following relation of the attachment of the feathered race to a member of a hermitage, formed on the picturesque mountain of Montserrat. This hermitage bears the name of St. Catharine, and is situated in a deep and solitary recess, but commanding, nevertheless, a most extensive, and pleasing prospect at noon-day, stretching wide to the east and west. The buildings, gardens, &c., are confined within small limits, being fixed in a most picturesque and secure locality, under the foot of one of the high pines. Though this hermit’s habitation is the most retired and solitary abode of the many which are established on the mountain, and far removed from the din of men, yet the courtly, affable, and sprightly inhabitant seems not to feel the loss of human society. Although not much accustomed to hear the voice of men, he is somewhat recompensed by the notes of birds, for it is their sanctuary as well as his; since no part of the mountain is so well inhabited by the feathered race as this delightful spot. Perhaps, indeed, they have sagacity enough to know that there is no other so perfectly secure. Here the nightingale, the black-bird, the linnet, and an infinite variety of little songsters, dwell in perfect security, and live in the most friendly intimacy with their protector, and obey his call. He has but to speak the wish, and instantly the birds quit their sprays, and surround his person, some settling on his head, others entangling their feet in his beard, and, in the true sense of the word, taking his bread even from his mouth. Indeed their confidence is so great, that the stranger too partakes of their familiarity and caresses. If the hermit’s meals be scanty, his dessert is served up with a song; and his repose is hushed by the voice of the nightingale.

—
They have a right to censure that have an heart to help; the rest is cruelty, not justice.
Wm. Penn.

Pride is a tree which eats up its own fruit.

—
THE BLACKBIRD.

The blackbird is one of the species against which the efforts not only of idle boys, but of our farmers, are directed on account of its habit of attacking the Indian corn at the time of its sprouting from the ground. It is somewhat vexatious to be sure, to have this injury done to our corn crops; but before the farmer engages in the warfare against these birds, he should take into consideration the fact that they save ten times the amount of corn they destroy. They pick up thousands of insects that would do far greater damage.

There are only two short periods while the blackbirds remain with us, that they eat vegetable food, in the spring when the corn is sprouting from the ground, and in autumn when it is mature. The remainder of their summer’s sojourn is spent in rendering us the most essential aid. On opening the stomachs of these and many others, worms, bugs, small reptiles, sometimes as many as fifty or sixty of these, may be discovered in the stomach of one individual.

—
INSTINCT OF PIGS.

A gentleman residing at Faversham, bought two pigs at Reading market, which were conveyed to his house in a sack, and turned into his yard, which lies on the banks of the river Thames. The next morning the pigs were missing; a hue and cry was immediately raised, and towards the afternoon a person gave information that two pigs had been seen swimming across the river, at nearly its broadest part. They were afterwards seen trotting along the Panagborne road; and in one place where the road branches off, putting their noses together, as if in deep consultation. The result was, their safe return to the place from which they had been conveyed to the Reading market, a distance of nine miles, and by cross-roads. The farmer from whom they had been purchased, brought them back to their owner, but they took the very first opportunity to escape again, re-crossed the water—thus removing the stigma upon their race, that they are unable to swim without cutting their own throats—and never stopped until they found themselves at their first home.—*Late paper.*

—
Calumny.—The aspersions of calumny will not adhere permanently to your character, unless they find in this some ground of adhesion. When, therefore, you are assailed by slander and obloquy, suffer that which will not stick, to fall to the ground of its own accord; and, as to the rest, mend your character.

—
To preserve steel pens.—Take a small sized tumbler, about half full of emery, which should be kept covered with water. The water in the emery should be changed, occasionally, as it may appear necessary. Until tried, no one can imagine its vast superiority over any other mode of cleaning steel or metallic pens.

For "The Friend."

Relics of the Past.—No. 16.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Continued from page 254.)

"It has been infused into the minds of the people by the spirit of seduction, that I have persuaded the blacks to run from their masters; that I give them passes without discriminating between those who are free and others, whenever they apply; and that I keep a large number of absconded slaves in clearing my swamps. This was recently thrown before the members of a legislative body, to counteract any influence I might possibly have there; together with an insinuation that I had offered a bribe to a connection of one then present, on a negro affair. All which assertions I deny as originating from the father of lies; and made I believe to lay waste any possible influence I might have against slavery.

"Added to these are the curses, threats and hard speeches, that have been thrown out against me, for acting only consonant with the principles of the late revolution, in peaceably vindicating the natural rights of men, on the grounds of humanity and obligations of the Christian religion. And I think I may assert, that I never violated the laws of men in this business, unless feeding the hungry can be termed a violation. To some of those poor, distressed people, when absconding as they have represented, on account of very rigorous treatment, I have indeed pitied and given food, in which I considered myself warranted by the law of God, and principle of human sympathy, by relieving for a little space a suffering fellow creature, who called for assistance, hungry and weary. But it is the reverse of my judgment of propriety, in preserving the peace of society, to persuade these people from their claimer's service, and beneath the uprightness of my profession to recommend any as free people who are not such. I believe a cause that is sanctioned by Omnipotence, needs no such effort to make it successful, and that the more pure and upright are its espousers, the more will it be advanced.

I am of the faith, the voice of the spiritual Moses has been as intelligibly sounded in the ears of Americans, as ever the voice of Moses formerly was heard by the Egyptians, even the Lord from heaven, who is a quickening spirit, and 'If they escaped not who refused him that spoke on earth, how much more shall not we escape, if we turn away from him who speaketh from heaven? who I believe is advancing to lay waste all opposition in this business; which he will effect in his own time. And it appears by a large part of the wills lately made, that many who retain their senses, are unwilling to risk a passage into an awful eternity and leave fellow beings as slaves. I marvel there are not many more.

"I am troubled at seeing any run from their masters, and generally counsel such, that it is my judgment they had better remain at home in quiet resignation as much as possible

to their allotment, and that, if through good conduct they should obtain favour from their Maker, he could change the hearts of these their possessors and induce them to liberate. On this ground of inward conviction it is, I wish to see the work carried forward. Some have taken my counsel and returned, others have judged best to pursue their own prospects be the event as it would; and to some others, who by accounts met with hard treatment at home, I could say but little on the subject, only that as they were slaves, it would not do for them to tarry at my house, as I could not by that means do them any good, and it would only give offence to their claimers.*

"Is there a white man among thousands, who if captured among the Algerines, would not embrace his liberty should opportunity present? If I were a humane Algerine, residing in their land, and an American in escaping from his master ventured to call at my house, informing me he had not eaten any thing for several days, would my countrymen judge it criminal in me to feed him? What then should be the conduct of the higher professors of Christianity, in a similar case, towards a people, who differ from us by a few darker shades in their skin? Is there any part of our religion that would authorize us to seize such and drag them again into chains? Or would it not be as great a violation of the righteous law of God, who the Scripture testifies is no respecter of persons, but who hath created of one blood all nations of men, to seize on one of a dark complexion as one of a fairer hue? Is it not through the principles of tyranny and despotism yet too prevalent in America, in cherishing ideas of too much distinction among men on this subject, that they are not only yet retained in slavery, but even, when from a sense of religion and justice their masters have dispensed to them the blessing of liberty, they have not an equitable chance to vindicate their right, when it is encroached upon by kidnapping. Even where these acts are known in many neighbourhoods, what a

* Warner Mifflin's principle and practice, may be suitably set forth in the following anecdote recently told of him by a slave-holder. Warner had been pleading with an individual in Virginia for the freedom of a slave which he himself had had some interest in. The master who had found this servant entirely faithful and trust-worthy, refused to liberate him, or to sell him, on any reasonable terms. After Warner had exhausted his powers of reasoning and persuasion, he begged as a favour that he might have a private opportunity with the negro before he left the house. The slave-holder was willing to give consent, expecting that Warner would embrace the opportunity to urge the slave to escape. At last he appeared to yield,—but when the individual was introduced, took care to secrete himself in a position which enabled him to overhear all that passed.

Warner informed the black man that he had done all that he could do to obtain his freedom, but had not been able to effect it; and now he desired that he would resign to his situation, and faithfully and diligently serve his master; concluding with stating that he did believe that by so doing he would shorten the time of his bondage. The slave-holder was much struck with the Christian spirit of the advice of Warner, so different from what he had expected to hear. It so affected him, that he could not but feel easy so long as the man was in bondage to him;—and after a time he was constrained to liberate him.

dastardly spirit pervades the minds of the people, lest they should offend some neighbour. They are afraid to step forward in a prosecution; and if any are impelled to undertake it from sympathy with the sufferer, they are oft put to great difficulties for want of suitable evidence, as those whites who may have due knowledge of the matter, oft evade giving their testimony through fear of making enemies. Thus in seeing the thief, yet by silence consenting, according to Scripture, they become equally guilty. If there were thousands of blacks who could give clear evidence, the law will not admit it as valid. Is not this arbitrary and very unjust?

"I dread the consequence of a continuance of wrong things in our land; have we not seen evident tokens of Divine displeasure? Hath not the sword, the famine, and pestilence made their appearance in various parts? As a gentle rod shaking over us, they are calling loudly to greater degrees of humility, repentance and amendment of life; lest offended Omnipotence should pour forth upon us more abundantly the vials of his wrath, and tribulation, anguish and woe, be the complicated portion of the inhabitants of America. Let us then by a strict attention to the discharge of our duty towards God and man so act as to invite the Lord's blessings upon us. He is ever ready to shower down his favours on the obedient workmanship of his hands. That this may be our happy experience, is the desire and prayer of a lover of this country, a peaceable subject to its laws, and an universal friend to mankind.

"WARNER MIFFLIN.

"Kent, on Delaware, Eleventh mo, 1796."

(To be continued.)

TEXAS.

For "The Friend."

The following memorial was presented to the Senate of the United States, and referred to the committee on foreign relations.

To the Senate and House of Representatives of the United States:

The memorial of the Representatives of the Religious Society of Friends in Pennsylvania, New Jersey, Delaware, &c., respectfully represents:

That we have understood a treaty has been negotiated with the Texan Government, for the annexation of the extensive territory within its jurisdiction, as a slave-holding district, to the dominions of the United States, and that this treaty is likely to come before the Senate, at an early day, for consideration and ratification. Conscientiously believing that the practice of holding our fellow men in bondage is totally irreconcilable with the precept of our Lord and Saviour Jesus Christ, "All things whatsoever ye would that men should do to you do ye even so unto them," as well as with the whole tenor and spirit of the Christian religion, we contemplate with deep feelings of disapprobation and sorrow, a measure which if carried into effect, must we apprehend, greatly increase and extend the evils of slavery within the government of the

United States, and make a fearful addition to the heavy load of guilt already resting upon our land.

We regard the internal traffic in the persons of men which now prevails to a lamentable extent in our country, as partaking in many of its characteristics, of the cruelties and the abominations of the African slave-trade, which has been denounced as piratical; and we apprehend that the opening of a new and unlimited demand for slaves within the United States, by this contemplated extension of our boundaries, must give a fresh and incalculable impetus to this shameful and inhuman traffic.

When this government was established, it was understood and believed that the principles which the people of these United States proclaimed, and on which they assumed their station among the nations of the earth, must, in a few years extinguish slavery, which had grown up under other auspices and during a comparatively barbarous age; but we are sorrowfully convinced that the addition of a new and extensive slave-holding district to our territory will tend to perpetuate or indefinitely prolong this iniquitous system.

We firmly believe the truth of the Scripture declaration that "righteousness exalteth a nation but sin is a reproach to any people;" that "He who hath made of one blood all nations of men to dwell on all the face of the earth," is no respecter of persons, but regards with equal compassion all the souls he has made; that it is his blessing only which can preserve a nation and render it truly prosperous and happy; and that the wickedness and cruelty inseparable from the slavery of our fellow men, must, sooner or later, bring upon the country where it is tolerated, the just judgments of a righteous and offended God. As Christians, and as citizens deeply interested in the welfare, the prosperity and peace of our beloved country, we feel ourselves religiously bound, respectfully but earnestly to remonstrate against the ratification of any treaty, or the enactment of any law, the necessary or probable effect of which will be the perpetuation or extension of slavery, or the increase of the traffic in the persons of our fellow creatures.

We feel fervent desires that in deliberating on this serious and important subject, it may please the Lord to influence your hearts by his wisdom and fear, and enable you to come to a decision which will promote the present and future welfare of our country.

Signed by direction and on behalf of a meeting of the Representatives of the Religious Society of Friends commonly called Quakers, for Pennsylvania, New Jersey, Delaware, &c., held in Philadelphia, the 20th of the Fourth mo., 1844.

WILLIAM EVANS, *CLK.*

Self-knowledge.—He that would see his face in a glass, must be fixed, not in motion; and he that would see it in the water, must make no commotion in the latter. He who is always in a state of activity, knows but little of himself.

Selected for "The Friend."

THE BEAUTIFUL WORLD.

"This is a beautiful world, and demands the song of thanksgiving from every heart that can appreciate its beauties, and love its beautiful Creator."—*The Friend*, p. 236.

This world of ours if free from sin,

Oh! would it were fair!

Sunshine above, and flowers beneath,
And beauties everywhere!

The air, the earth, the waters teem
With living things at play;
Glad nature from an hundred throats
Pours her rejoicing lay!

Each balmy breeze that wanders by,
Whispers some angel tone;
And the clear fountains have a voice
Of music of their own.

Even the leaves of forest trees,
Moved by the zephyr's wing,
Make a low murmuring of content
To little birds that sing.

There's beauty in the summer sky,
When from his ocean bed,
Like a strong man refresh'd by sleep,
The sun uplifts his head;

And when behind the western rocks
At even tide he goes,
How beautiful are the crimson clouds
That curtain his repose!

Are not the grassy vallies fair,
Deck'd in their spring array?
And the high hills with forests clad,
How beautiful are they!

Look on the sea, that girdle vast
Wherewith the earth is bound!
Even in Fancy's wildest dreams
Can aught more glad be found?

Oh! 'twere indeed a radiant world,
A Paradise complete—
So redolent of lovely things,
So fill'd with voices sweet—

If sin had not in evil hour
Enter'd this pleasant clime,
Yielding them over unto Death—
Sad consequence of crime!

Hence is it that the choicest flowers
Fall by a swift decay,
And hopes to which we fondly cling
Pass suddenly away;

Yet 'mid all trials of our life
This blessed thought is given,
Earth is not our abiding place—
Man's native clime is Heaven!

For "The Friend."

REFLECTIONS.

"Whoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted."—*Luke* xiii. 12.

This saying of our blessed Lord is abundantly fulfilled and illustrated on the one hand in the character of the haughty and presumptuous Nebuchadnezzar, the proud and cruel Hanan, and the jealous and murderous Herod, and on the other hand, by meek and humble Moses, the amiable and forgiving Joseph, and the persecuted yet exalted David. While the former became abased to an awful extent, the latter after being remarkably humbled, were as wonderfully exalted. These cases in a striking manner illustrate the ruinous consequences of a haughty spirit, and the happy and blessed effects of a meek and humble one.

"Pride goeth before destruction, and a haughty spirit before a fall."

Pride is one of the besetting sins of poor

man. Therefore, kind Providence permits or causes our humiliation for our benefit and his glory. How incumbent and how wise it is for us to guard strictly against all things that have a tendency to promote or strengthen our deadly foe.

How gracious was Israel's God in instituting laws and ordinances for the observance of his chosen people. This had two important influences on that nation. It preserved them from mingling with and acquiring the habits of idolatrous nations; and by strictly and sincerely observing those numerous commands of the Lord, they had a great effect in keeping them in a humble and obedient state of mind. They also had instructive reference to the coming and duties of gospel days. The efficacy of their peculiar institutions are illustrated by the prosperity and happiness which they enjoyed as long as they continued obedient, or by the calamities which accompanied and followed their disobedience.

After the sufferings and resurrection of Christ, when those typical ceremonies were abrogated and an inward and spiritual law was written in every heart, the teachings of which were in unison with the precepts and example of the blessed Jesus, those who obeyed were preserved and enjoyed the higher privilege of an inward and ever-present Teacher, which produced a greater degree of perfection and enjoyment to the humble followers of the Lamb than the dispensation of Moses had afforded.

In a few centuries the pure doctrines of the gospel were adulterated by selfish men, and lost much of their happy influence. At length by the active persevering zeal of Luther, Calvin and other reformers, a great and important work of reformation was commenced, and many of the most glaring inconsistencies were through immense labour and suffering, purged out; yet many sentiments and practices inconsistent with and at variance with the New Testament, and with the nature and spirit of the gospel, were not rectified. As it would be a great and laborious work to purge these corruptions from the church, it pleased the Lord to humble many sincere believers, and plunge them into deep spiritual baptisms, by which he prepared them to restore primitive Christianity, and to correct in their practice even what some have considered minor corruptions, and which excited the ridicule of the world, but tend to preserve the young from mingling with corrupt society and learning their sinful ways. It would also have the effect of counteracting pride, and to increase humility, producing a state of mind essential for obedience to the teachings of the Holy Spirit in the heart. It is his humble only that the Lord teaches of his way; 'He beholdeth the proud afar off.' If we do not perceive this spiritual teaching and guidance, we should consider that the heart is above all things deceitful, and we should narrowly search and sweep to find the 'piece of silver.'

Have we ever known a gifted minister or other spiritual labourer among Friends, who did not for conscience sake use the Scripture language of *thee* and *thou* to a single person, avoid heathenish names of the days of the

week and of the months, and the vain fashions of a corrupt world in dress and manners, and all flattery which tend to promote pride and to injure those with whom we mingle! These observations are an indispensable part of our testimony and Christian doctrines. One evidence of this is, that those members who do not comply with these duties, always remain in a dwarfish state, and do little or nothing to promote the spiritual interest of the Society, but often to counteract it.

The humble labours and sufferings of the Society of Friends in spreading light and promoting liberty of conscience and ameliorating the condition of mankind, have been greatly blessed. But a vast deal remains to be done to put an end to war, oppression, onths and intemperance, and to introduce universally a free Gospel ministry, and to remove the antichristian prejudice against the preaching of women, who are gited and called to the ministry by the great Head of the church.

A peculiarity in the Society of Friends of great interest, is the privilege of church membership by birth. The reason given for this is the advantages they are supposed to enjoy of a guarded education, and the wholesome results of a salutary discipline. These operate so favourably as that the minds of many of the youth become like the well cultivated field, in a fit state to receive the good seed, which in more than a few instances, springs up and brings forth fruit, some thirty, some sixty, and some one hundred fold. This very much depends upon the consistency of the example and training of parents, and the sympathetic attention of affectionate spiritual friends in such ways as to attach them to the society. There is, however, a season when youth are apt to call in question their obligations to submit to the restraints of our discipline. Such young persons would do well to recollect the command of God, "Honour thy father and thy mother," and the corresponding command of an apostle, "Children, obey your parents in the Lord, for this is right." Obedience to parents, and compliance with their pious desires and prayers is not only honouring parents, but agreeable in the sight of the Lord, who has eminently blessed many of these, and caused them at more mature age to be joyful and thankful in consideration of the watchful care of their parents in the slippery and giddy paths of childhood and youth, while many of the stubborn and disobedient have gone to ruin.

As the seed of this killing sin is in every heart, how wise it is in every parent to watch himself and his precious children, so as to avoid whatever would promote the growth of it; for nothing is more certain than that pride excludes the teachings of the Comforter, and nothing more sure than that pride will say to fall. It was to the Jews cause of abundant thankfulness that the Lord instituted so many operative checks on their pride as to cause them to rise far superior to every other nation. Has not the Society of Friends as much cause to be grateful that he has called them into many unpopular proprieties which tend to keep them humble, and at the same time elevate them more in accordance with

the example and doctrines of Christ and his apostles, in relation to many important subjects, than any other sect, as war, slavery, intemperance, oaths, flattery, parade, superstition and heathenism, free Gospel ministry, and the preaching of females. J.

For "The Friend."

GOSPEL MINISTRY.

In the "Memoirs of the Life of Catharine Phillips," under date of 1783, is an account of a religious visit performed by her to some meetings of Friends in different parts of Great Britain; at the conclusion of which she makes the following observations:—

"In this journey I sustained much labour both in body and spirit, which was the more painful from my increased and increasing weakness; which rendered it probable, as indeed it proved, that this would be the last visit I should pay to Friends of those parts; as it was also the first I had paid to many of the meetings which we attended. I was however thankful that the Good Shepherd influenced our minds to visit so shep of his sheep in those countries, unto whom our spirits were united in gospel sympathy; and we had also to bear the burden of the spirits of formal professors, unto whom the alarm was sounded, to awake out of sleep. I had some public meetings in this journey to my satisfaction, and I hope to the edification of many people attending them. One of them was held at Cambridge; which I hope was serviceable, although I was not favoured to rise in the exercise of the Divine Gift bestowed upon me, to that height I did when in that town many years ago.

"That was indeed a singular time, and answered a singular end, viz. to convince a man who had condemned women's ministry in Christ's church, of its weight, efficacy, and consistency with the gospel dispensation. The same man, who did not live in the town, was invited to attend this meeting, and he therein heard gospel truths published, and treated upon in a more argumentative way, than it was common for me to be engaged in. The All-wise employer of true gospel ministers knows how to direct his servants, both as to the matter, and the manner wherein he intends it should be communicated to the people. And I have admired his wisdom and condescension therein, when without forethought my speech has been accommodated to the capacities of those unto whom it was directed. To such as were illiterate and ignorant, I have spoken in very low terms; and to those of more understanding, in such as answered its level; while to the learned, and those of superior natural abilities, I might say with the prophet, 'The Lord God hath given me the tongue of the learned; and although I had it not by education. I have not wanted eloquence of speech, or strength of argument, wherein to convey and enforce the doctrines given me to preach; of which I could say, as my Lord and Master did, 'My doctrines are not mine, but his who sent me;' and his love, life, and power, hath accompanied them, to the stopping of the mouths of

gainsayers, and convincing of the understandings of many, of the rectitude and efficacy of the truth as it is in Christ Jesus."

"O, the depth and excellency of true gospel ministry! The Lord's prophet in the prospect of it might well exclaim, "How beautiful upon the mountains are the feet of those who bring good tidings, who publish peace, who publish salvation, who say unto Zion, 'Thy God reigneth!' These are not made so by human or literary acquirements; but 'the Spirit from on high being poured upon them,' under its holy humbling influence they are enabled to minister, and 'compare spiritual things with spiritual,' or elucidate them by natural things, as occasion may require, without forecast or premeditation; for they speak extempore, as the Spirit giveth utterance. When the ministry in the general thus returns to its original dignity and simplicity, an education at colleges will not be sought to qualify for it. No, those who are accounted for the service of him 'who spoke as never man spake,' must be educated in his school, and disciplined by his wisdom; whereby they are made able ministers of the New Testament, 'not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life.'

"Thus have I, with many of my fellow-labourers, been assisted to minister in the gospel of Christ; and now in the close of a laborious day's work, I may commemorate the mercy, power, and wisdom of Him who chooseth whom he pleaseth for the various offices in his church. He appoints of both male and female, 'some apostles, some prophets, some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;' until his members come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ; and may grow up into him in all things who is the Head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to its effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. Then there is the highest rejoicing in him the heavenly Teacher, who fulfils his gracious promise, both to those who minister under him, and to those who are not called to this awful service, 'Lo, I am with you always, even to the end of the world!'

"Unto him all true gospel ministers direct the people, and endeavour to settle them under the teaching of his pure Spirit. These disclaim the least degree of ability to labour availably in his service, except what flows from him, the fountain of Divine power, love, and life; and, after they have done and suffered what he assigns them, sit down in the acknowledgment, that 'what they are, they are through his grace.' And thanking him that they have not received his grace in vain, humbly confess they have done but their duty. Thus from early youth, have I travelled and laboured, that the saving knowledge of God may increase, through experience of the prevalence of the power of his Son; whereby the true believers in him become crucified to the

world and the world unto them; and being thus dead, are raised by him in newness of life, to the praise and glory of God. Freely I have received the knowledge of salvation through the sanctifying operation of the Spirit of Christ; and freely I have testified thereof, and of God's universal love through his Son to mankind: for he would have none to perish, but that all should be saved, and attain to the knowledge of his truth.

"My views, with those of others, my fellow-labourers in the ministry, have, in regard to ourselves, been simply to obtain peace with God though an honest discharge of our duty; and in respect to those unto whom we have freely ministered, that they might be turned from darkness to light, and from the power of Satan unto God; and be favoured with the experience of the remission of sins, and obtaining a fixed inheritance amongst all those who are sanctified. And we are not afraid to say, that the love of Christ hath constrained us to minister, unmixed with any temporal interested motive, or view of reward. Through that love, we have been made willing to spend our temporal substance, as well as our strength of body and of faculties, and to suffer many hardships; yea, to leave what was dearest to us in nature, and be accounted fools by the wise and prudent of this world; some of whom have poured upon us contempt, but who professing themselves to be wise, have manifested their foolishness; and by speaking evil of what they knew not, have evidently been wise in their own conceits.

"As to us, however we may have been favoured by the Lord, who has accounted us worthy to have part in this ministry, and has at seasons clothed us with a royal robe, to the astonishment of even those who have had us in derision; all boasting is excluded, by the pure humbling law of faith in Christ, 'the wisdom and power of God,' and we confess with his primitive ministers, that we have nothing of our own to boast of but infirmities, nor have we ought to glory in but his grace to help us; through which we have been rendered equal to the arduous tasks assigned us; and willing to turn from prospects the most pleasing to the natural mind, and to endure crosses, tribulations, and the contempt of men, for his sake, who so loved us as to die for us; and hath mercifully called us by his grace, to become heirs with him in the kingdom of his Father; and having done all, we have nothing to trust in but the mercy of God, manifested in and through him; and, under a sense that all we can do to promote his honour is but little, and that little communicated by his strength, this is ultimately the language of our spirits, 'Not unto us, O, Lord! not unto us, but unto thy ever worthy name, or power, be glory for ever! Amen!'"

Indelible Ink.—The milk which exudes from sumac, is the best indelible ink that can be used. Break off one of the stems that supports the leaves, and write what may be wanted with it. In a short time it becomes a beautiful jet black, and can never be washed out.—*Lowell Herald.*

Singular and Important Facts relative to Ireland.—There are in Ireland 8,175,124 persons, inhabiting 1,328,838 houses; of these persons, 2,385,000 are absolute paupers, and of their dwellings, 1,024,275 are mud cabins. Out of this population 625,356 families, numbering 3,470,752 persons, live in 491,278 mud cabins or hovels, consisting of one room only, where the door serves also for chimney and window, affording an outlet to the smoke and to the families, and an entrance to light, pigs, and children.

Out of the eight millions of inhabitants, seven millions belong to the agricultural population, and the wages of the labouring portion of this vast majority vary from fourpence to tenpence per day, in the west and south, and from eightpence to a shilling per day in the north. According to the third report of the commissioners' inquiry into the condition of the poor, the average wages of an agricultural labourer in Ireland are from 2s. to 2s. 6d. per week, and in England from 8s. to 10s. per week. Out of the total resident population, after deducting children under five years of age, the commissioners return 3,766,066 as unable to read or write.

There are about twenty millions of acres in Ireland, of which fourteen millions are planted or cultivated, and the rest left waste, and five out of these six are reclaimable. The entire rental of Ireland is estimated at twenty-one millions annually, to which may be added half a million for the annual dividends on the capital of joint stock companies. The aggregate value of Irish exports to England has been estimated by the railway commissioners at rather more than sixteen millions annually, almost exclusively raw produce; there are not accurate data for determining the imports.

In the census of creeds made under the authority of government in 1834, the following was a report of the number of persons belonging to each religious denomination, which—Smith places in contrast with the amount of public provision made for the religious instruction of each denomination:

Creed.	Number of persons belonging to.	Public provision for the religious instruction of.
Roman Catholics,	6,127,712	£ 8,925
Protestant Episcopalians,	725,064	506,764
Presbyterians,	643,356	35,630
Other Dissenters,	121,803	nothing.

In December, 1843, the number of military in Ireland was 21,210, the naval force 2,350, and the constabulary 9,043. The cost of the military force is estimated at 802,441*l.*, of the naval armament 180,500*l.*, and of the police 512,505*l.*; the charge of the civil establishments 2,137,253*l.*; and as the revenue of Ireland averages about 4,500,000*l.*, the surplus is not sufficient to pay the interest of that portion of the national debt for which Ireland was made responsible by the act of union. We have compressed these facts into the smallest possible compass, and we leave them to suggest their own reflections.—*Athenaeum.*

He is a fool who cannot be angry, but he is a wise man who will not.

Benevolence.—If the certainty of future fame bore Milton rejoicingly through his blindness, or cheered Galileo in his dungeon, what stronger and bolier support shall not be given him who has loved mankind as his brothers, and devoted his labours to their cause? who has not sought, but relinquished his own renown? who has braved the present censures of men for their future benefit, and trampled upon glory in the energy of benevolence!

Precept and Practice.—A humorous comment on systems of artificial memory was made by a waiter at a hotel where Feingale dined, after having given one of his lectures. A few minutes after the professor left the table, the waiter entered with uplifted hands and eyes, exclaiming: "Well, I protest, the memory-man has forgotten his umbrella!"

We cannot too much "take thought for the morrow" in matters relating to "the kingdom of God and his righteousness;" nor children are emphatically the morrow of society; and in all that relates to religious and moral training, they are far the more important part of it; for we know that "if we train up a child in the way that he should go, when he is old he will not depart from it;" while on the other hand it is too often a vain attempt to remedy by instruction to adults, the want of this early training. If we would but duly take care of children, grown people would generally take care of themselves.—*Whately.*

The Indians.—Accounts from several of the Indian tribes represent that they are making rapid strides in improvement. The Jackson Reformer, speaking of the Choctaws, says:—The Indian academy, to which we sometime ago alluded, has gone into operation, and now numbers fifty pupils; fifty more are expected by May. There is a strong spirit of rivalry among the youth. Commissioners are busy in taking the census of the territory. It is anticipated that, exclusive of whites and negroes, the Indian population will exceed two thousand souls. Great preparations are making for cropping. A larger quantity of cotton will be raised the ensuing season than in any previous year. Doaktown is one of the principal towns of the Choctaw nation. It contains a church, two taverns, eight stores with heavy stocks of goods, tailors, bakeries, saddlers, carpenters, wheelwrights, and blacksmith shops, &c., ranged in order upon the streets.

The Van Buren (Arkansas) Intelligencer learns by a gentleman from the Creek nation, that O-path-le-ho-lo's towns are making rapid strides in improvement. They have commenced spinning and weaving, and many of the families are entirely clad in home-made cloths. They have expended a portion of their annuities in establishing two additional blacksmith shops, and for the purchase of iron and steel. The Creek agent has been instructed by the Government to establish four additional school-houses.

We learn from the Boston Post, that the "Statistics of Lowell Manufactures," for January 1st, 1844, make the total capital employed 10,650,000 dollars, including the Middlesex at 950,000 dollars, which is its present capital, with added profits, and dividend of surplus. The number of yards of cloth made at Lowell, is now stated at 74,141,600, and the consumption of cotton 22,850,000 pounds or 57,240 bales. A pound makes 3 1-5 average yards. The consumption of wool by the Middlesex Company is a million pounds.—Average wages of males seventy cents per day besides board, and females 81 75 clear of board, per week. The number of hands employed is 6295 females and 2345 males.—*Philadelphia Gazette.*

THE ARSENAL AT SPRINGFIELD.

By Henry W. Longfellow.

Certainly, if all who know that to be men stands not in the shape of bodies, but in the power of reason, would listen awhile unto Christ's wholesome and peaceable decrees, and not, puffed up with arrogance and conceit, rather believe their own opinions than his admonitions; if the whole world long ago (turning the use of iron into murder works) should have lived in most quiet tranquillity, and have met together in a firm and indissoluble league of most safe concord.—*Arctobius.*

This is the Arsenal! From floor to ceiling,

Like a huge organ, rise the burnished arms;
But from the silent pipes, no anthem pealing,
Startles the villager with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the Death-Angel touches those swift keys!
What loud lament and dismal misereere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan—
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Sixum hammer,
Through Cimbric forest roars the Norseman's song,
And loud amid the universal clamour,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle bell with dreadful din,
And Aztec priests upon their teocallis,
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage,
The wail of famine in beleaguered towns!

The horning shell, the gateway rent asunder,
The rattling mastery, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, oh, man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation that should lift it again
Its hand against its brother, on its forehead
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of Love arise.

The London Periodicals.—There are four hundred and twenty periodicals, (from the two-and-sixpennies to the pennies,) published each month in London. On the average, five die each month, and about the same number are born.

THE FRIEND.

FIFTH MONTH, 11, 1844.

We have inserted to-day the memorial, to which we have before alluded, addressed to the Congress of the United States, on the proposed annexation of Texas. There is obviously a propriety in so doing, both as a proper matter of record, and that it will be in accordance with the wishes of our more distant subscribers.

We have seen a letter from a Friend in Ireland, written in the Second month, advertising to an account of Sarah J. Grubb, published in our last volume. The errors noticed in this letter as contained in that account, were promptly corrected on our part, as far as we knew how, as soon as we were made acquainted with them,—as will be seen under our editorial head on page 8 of the current volume. Taught by what has come to our knowledge, very highly to appreciate the character and services of the Friend to whom Sarah Lyles was in early life committed, we regret that any thing should have appeared in our columns to have given any of her Friends or descendants uneasiness; and we should long since have prepared an article on the occasion, had we not been fearful of falling into error, thus far removed from correct sources of information. We should be glad to receive from some of our Irish Friends a suitable and authentic communication on the subject.

BIBLE REPORTS.

The 15th Annual Report of the "Bible Association of Friends in America," is now published in pamphlet form. Those members of the Association in and near Philadelphia, who wish a copy, can obtain one by sending to the Depository. The earliest opportunity will be embraced, to furnish the auxiliaries at a distance with their respective proportions. The officers of those associations would do well when they know of opportunities to obtain them, to send for them. It is intended to send the parcels for the auxiliaries in New York, Vermont and Canada, to care of Mahlon Day & Co., 374 Pearl street, N. York, before the Yearly Meeting; and those for New England to Job Sherman, Newport, R. I., unless earlier opportunities present. The auxiliaries in Ohio, Indiana, and North Carolina, will please designate the channels through which they may be sent.

Geo. W. Taylor, Agent.

DYMOND'S ESSAYS.

In order still further to facilitate the extensive diffusion of this valuable work, the undersigned has concluded to put the price down to 50 cents per copy, for 25 or more copies; or 62 1/2 cents retail. It is hoped that benevolent individuals will avail themselves of the present opportunity to procure the essays, and present them to their friends; and, when occasions offer, to members of legislatures.

Geo. W. Taylor,
No. 50 North Fourth street.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine street.

Visiting Managers for the Month.—Mordecai L. Dawson, Spruce above Broad; James R. Greeves, Schuykill Eighth, below George; Isaac Davis, No. 255 Arch street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

The stated annual meeting of the Haverford School Association will be held at the Committee-room, Arch Street Meeting-house, Fifth mo. 13th, 1844, at 4 o'clock, p. m.

CHARLES ELLIS, Sec'y.

A stated meeting of the White Lick Auxiliary Bible Association of Friends, (Indiana,) will be held at the usual place on Sixth-day, the 17th inst., at 8 o'clock, p. m.

JEREMIAH HADLEY, Jr., Sec'y.

TO LET,

The South Store, and the Cellar under it, in the Bible Depository, No. 50 North Fourth street, above Arch. Inquire on the premises, or
Geo. W. Taylor.

Died, in Cranston, R. I. the 27th of First month last, after a short, but distressing illness, endured with Christian patience and resignation, HANNAH S., wife of Benjamin Greene, in the 42nd year of her age; leaving her family, in which are included three young children, to mourn their irreparable bereavement; but the comfortable assurance is felt, that their loss is her eternal gain.

—, suddenly, at his residence near Martinsville, Clinton county, Ohio, on the ninth day of Fourth month, 1844, JACOB HUNT, in the seventieth year of his age; leaving an affectionate companion, and a large circle of relations, to mourn his loss; but not without the consoling evidence, that his end was peace. His corpse was interred in Friends' burying-ground at Newberry, on the following day, attended by a large concourse of friends and relations; after which a solemn meeting was held.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 258.)

SCOTTISH SCHOOLS.

"No adequate idea of these exciting scenes can be given, without introducing something of the technical phraseology used in the school.

"If a pupil is not prompt at the moment, and if the teacher means to insist upon an answer from him, (for it will not do to pass by a scholar always, however dull,) he exclaims, in no very moderate or gentle voice, 'come away,' or 'come away now;' and if the first does not answer and the next does, he directs the latter to pass above the former by the conventional phrase 'Take him down.' If a whole section stands at fault, for a moment, and then one leaps up and shouts out the reply, he teacher exclaims, 'Dux boy,' which means that the one who answered shall take the head of the class.

"Suppose the teacher to be hearing his class in a reading-lesson, and that the word *impediment* occurs, something very like the following scene may take place—

"Teacher. '*Impediment*,' from what Latin words?"

"Pupil. *In* and *pes*."

"T. What does it mean?"

"P. To oppose something against the feet, —to keep them back.

"T. How is the word *pes* used in statuary?"

"P. In pedestal,—the block on which a statue is raised.

"T. In architecture?"

"P. Pediment.

"T. In music?"

"P. Pedal, a part of an organ moved by the feet.

"T. In botany?"

"P. Pedicle, or footstalk of a flower.

"T. Give me a verb.

"P. Impede.

"T. A noun.

"P. Impediment.

"T. An adjective which imports despatch in the absence of obstacles.

"P. Expeditious.

"T. An adjective meaning desirable or conducive.

"P. (Hesitates.) T. Come away. (To the next.) Come away.

(He now points to half a dozen in succession, giving to each not more than a twinkling of time.

"Ninth Pupil. Expedient.

"T. Take 'em down. (This pupil then goes above eight.)

"All this does not occupy half the time in the class that it takes to read an account of it.

"In a school where a recitation in Latin was going on, I witnessed a scene of this kind;—the room, unlike the rooms where the children of the common people are taught, was large. Seventy or eighty boys sat on desks, backless benches, arranged on three sides of a square or parallelogram. A boy is now called upon to recite,—to parse a Latin noun, for instance. But he does not respond quite so quickly as the report of a gun follows the flash. The teacher cries out, 'Come away.' The boy errs, giving perhaps a wrong gender, or saying that it is derived from a Greek verb, when, in fact, it is derived from a Greek noun of the same family. Twenty boys leap forward into the area, and shout out the true answer in a voice that could be heard forty rods. And so the recitation proceeds for an hour.

"To an unaccustomed spectator, on entering one of these rooms all seems uproar, turbulence and the contention of angry voices,—the teacher traversing the space before his class, in a state of high excitement, the pupils springing from their seats, darting to the middle of the floor, and sometimes with extended arms, forming a circle around him, two, three, or four deep,—every finger quivering from the intensity of their emotions,—until some more sagacious mind, outstripping its rivals, solves the difficulty,—when all are in their seats again, as though by magic, and ready for another encounter of wits.

"I have seen a school kept for two hours in succession, in this state of intense mental activity, with nothing more than an alternation of subjects during the time, or perhaps the relaxation of singing. At the end of the recitation, both teacher and pupils would glow with heat, and be covered with perspiration, as though they had been contending in the race or the ring. It would be utterly impossible for the children to bear such fiery excitement, if the physical exercise were not as violent as the mental is intense. But children who actually leap into the air from the energy of their impulses, and repeat this as often as once in two minutes, on an average, will not suffer from suppressed activity of the muscular system.

"The mental labour performed in these schools, by children under the age of twelve or fourteen years, is certainly many times greater than I have ever seen in any schools of our own, composed of children as young. With us, the lower classes do not ordinarily work more than half the time while they are in the school-room. Even many members of the reciting classes are drowsy, and listless, and evidently following some train of thought,—if they are thinking at all,—whose scene lies beyond the walls of the school-house, rather than applying their minds to the lesson, or listening to those who are reciting, or feigning to recite it. But in the mode above described, there is no sleepiness, no drowsing, no inattention. The moment an eye wanders, or a countenance becomes listless, it is roused by a special appeal; and the contagion of the excitement is so great as to operate upon every mind and frame that is not an absolute non-conductor to life.

"One sees at a glance, how familiar the teacher, who teaches in this way, must be with the whole subject, in order to command the attention of a class at all.

"I was told by the Queen's Inspector of the schools in Scotland, that the first test of a teacher's qualification is, his power to excite and sustain the attention of his class. If a teacher cannot do this, he is pronounced, without further inquiry, incompetent to teach.

"There are some good schools in England, such as the Normal school at Battersea, and those of the Home and Colonial Infant School Society, and the Borough Road School, in London, and some others; but, as I saw nothing in these superior to what may be seen in good schools at home, I omit all remarks upon them.

"The famous school at Norwood,—eight or ten miles from London,—where more than a thousand of the pauper children of London are collected, is an extraordinary sight, without being an extraordinary school.

PRUSSIAN AND SAXON SCHOOLS.

"In regard to the general organization and maintenance of the Prussian and other German schools, we already have extensive means of knowledge. My purpose, therefore, is to confine myself to those points respecting which we have not as yet adequate means of information; and to refer to what has been sufficiently detailed by other inquirers, only when necessary for the sake of giving unity and intelligibility to my own remarks. I ought to premise that I have visited but a small number of the thirty-eight German states, and seen comparatively but a few of the schools in that great confederation. My tour was made through Prussia, Saxony, the Grand Duchy of

Nassau, of Hesse Darmstadt, Baden, and a few of the smaller States, together with Hamburg and Frankfurt, the largest of the free cities belonging to the confederation. This cautionary statement is necessary, because travellers are apt to generalize their facts, making particular instances represent whole countries; and perhaps readers are quite as prone to this generalization as writers. Prussia contains a population of 14 or 15,000,000; Saxony about 2,000,000; and in the schools of these and other German States I spent from six weeks to two months, using all practicable diligence in going from place to place, visiting schools and conversing with teachers, and school officers by day, and examining educational pamphlets, reports, &c., at night. But, of course, I could visit only a small part of the schools which represent a population of 18 or 20,000,000.

"The authority and control assumed by the above-mentioned governments over the youth of the State, are very extensive. The impartial observer, however, is bound to admit, that this assumption is not wholly for the aggrandizement of the rulers;—that this authority is not claimed in the mere spirit of arbitrary power, but, to a great extent, for the welfare of the subject. A gentleman who formerly resided in one of the smaller German States, and who there exercised the office of judge,—a part of whose functions was the appointment of guardians to minors and others, (in this respect analogous to one of the duties of our Judges of Probate,) told me that it was the common custom of himself and his brethren in office, when a guardian appeared to render his annual account, to require him to produce the ward, as well as the account, for the inspection of the court; and no final account of a guardian was ever settled without a personal inspection of the ward, as to the fidelity with which the guardian had attended to the health, habits and education of his charge.

"Another fact which will strike the visitor to these countries with mingled sorrow and joy, is the number and populousness of their orphan establishments. In the great cities, almost without exception, one or more of these is to be found. The wars of Europe have torn away the fathers from the protection of their families; and for long periods, almost all that many thousands of children knew of the parent, who should have been their guide and counsellor until mature age, was, that he died in the camp, or added another nit to the slaughtered hosts of the battle-field. But it must be allowed that the governments have done something, however inadequate, to atone for their enormous guilt.

"In the Royal Orphan House, at Potsdam, for instance, there are a thousand boys,—all the children of soldiers. They seem collected there as a monument of the havoc which war makes of men. Connected with this, though in another place, is an establishment for the orphan daughters of soldiers. The institution for boys differs from most others of the same class which I saw, in paying great attention to physical training. As the boys are destined for the army, it is thought important to give them agility and vigour; and

at the age of fourteen, the institution discards those who are unhealthy. It is not yet discovered that activity and energy are necessary in any occupation save that of killing our fellow-men. The boys practice gymnastic exercises,—such as climbing poles, ascending ropes, dinging their bodies round and round over a bar, while they hold on only by the bend of the legs at the knee-joints, vaulting upon the wooden horse, &c. &c.,—until their physical feats reach a point of perfection which I have never seen surpassed except by rope-dancers. It is of the pupils that Dr. Bache says, 'I have never seen a body of young men all so well physically developed,—a result produced by constant attention to their education on this point.'

Another class of institutions should challenge the admiration of all civilized people, and be imitated in every nation. I refer to schools established in connection with prisons. When a Prussian parent has forfeited his liberty by the commission of a crime, and is therefore sequestered from society and from his family, his children are not left to abide the scorn of the community, nor abandoned to the tender mercies of chance. The mortification of having a disgraced parent seems enough, without the life-long calamity of a neglected youth. Hence such children are taken and placed under the care of a wise and humane teacher, who supplies to them that parental guidance which it has been their affliction to lose. Indeed, such care is taken in selecting the teachers of these schools, that the transfer into their hands generally proves a blessing to the children."

(To be continued.)

Culture of the Cucumber.—I will state a fact relative to the planting of cucumbers which came under my observation, and which is worthy of being known. I shall at least give a further trial myself of its reality; though I cannot conceive there is a doubt remaining on the subject. Last spring, a friend of mine and myself were planting cucumbers at the same time. I was planting mine, as is usual in gardens, by mixing a small portion of stable manure with the earth, and raising the hill an inch or two above the surface of the ground. Observing it, he jocosely remarked, "Let me show you how to raise cucumbers!" Never having much luck in raising them, I cheerfully agreed to his proposition. He commenced by making holes in the earth, at the distance intended for the hills, that would hold about a peck,—he then filled them with dry leached ashes, covering the ashes with a very small quantity of earth. The seed were then planted on a level with the surface of the ground. I was willing to see the experiment tried, but had no expectation of any thing but a loss of seed, labour, and soil. But imagine my astonishment, (notwithstanding a drier season never was known, and almost a universal failure of garden vegetables,) when I beheld vines remarkably thrifty, and as fine a crop of cucumbers as any one need wish to raise, and continuing to bear for a very long time; unusually so, in fact. I will not philo-

sophize or moralize on this subject, but say to all, try it— and instead of throwing your ashes in a useless heap to stumble over, near your door, put it to its proper use, and reap your "rich reward."—*Ohio Farmer.*

Antediluvian Remains in France.—The construction of railroads promises to afford an inexhaustible source of valuable geological discoveries. Wherever the engineers have opened trenches, numerous remains of antediluvian animals have been found. Their number is often so great in different parts that it vies with that of the round pebbles among which they are lying. At Perigny near Dijon, it was deemed necessary to cut the road across a small hill, where bones of bears, elephants, rhinoceroses, jackals, wolves, horses, &c., were so multiplied that it is doubtful that our burying grounds can contain so large a quantity of human remains. Among them were fragments and stumps of elephant's teeth of so enormous a size that the imagination is actually terrified at the idea of the stature of the animals to which those frightful arms belonged.—*Moniteur.*

To Clean Paint that is not Varnished.—Put upon a plate some of the best whiting, have ready some clean warm water and a piece of flannel, which dip into the water and squeeze nearly dry; then take as much whiting as will adhere to it; apply it to the paint, when a little rubbing will instantly remove any dirt or grease; wash well off with water and rub it dry with a soft cloth. Paint thus cleansed looks equal to new, and without doing the least injury to the most delicate colour; it will preserve the paint much longer than if cleaned with soap, and it does not require more than half the time usually occupied in cleaning.

Antique Surgical Instruments.—Several surgical instruments have been lately dug up at Pompeii, which bear a strong resemblance to those used for lithotomy in the present day. It is singular enough, that among the vast number of relics brought from Egypt there is no trace of a surgical instrument, whilst so many have been found at Pompeii.—*Polytechnic Review.*

Natural Lamps.—The queen beetle is about one inch and a half in length, and carries by her side, just above her waist, two brilliant lamps, which she lights up at pleasure, with the solar phosphorus furnished her by nature. These little lamps do not flash like those of the fire-fly, but give as steady a light as that produced by a gas burner, exhibiting two perfect spheres, as large as minute pearls. They are so powerful that they will afford a person light enough to read print by them. On carrying this insect into a dark closet in the day time, no light is emitted at first, but she quickly illuminates her lamps, and immediately extinguishes them on being brought again into the light. But language

cannot express the beauty of these lucid orbs in miniature, with which nature has endowed the queen of the insect kingdom.

From the Christian Observer.

Improved Treatment of Mental Disease.

It may afford information to some persons who have not had the means of considering the subject, to state that the great modern secret of management in insanity is gentle treatment—occupation and amusement—and last, though not least, religious and moral instruction for all who are sufficiently convalescent to bear it. If the boasted advance of our age in knowledge had stopped short of the poor fanatic, who was least able to take care of himself, we should have less ground for mutual congratulation; but thanks to the philanthropist and the Christian, the sorrowful sighing of the most pitiable of prisoners has at length come before us, and much has been done by the scientific and the pious to increase his comfort, and to accelerate his cure. The writer of this is no divine, but he means to divide his text into three heads.

1st. As to *mild treatment*. The mind, whether in a sound or unsound state, naturally revolts at oppression and injustice; and the reason as well as experience of the sane should have taught them earlier, that all coercion or correction, beyond what is obviously essential, should be studiously avoided.

And it is seen that kind and courteous language, a compliance with pardonable eccentricities, an endurance of provoking language, the suggestion of hope—whether of amendment or discharge—an attention to little wants and even weaknesses, and an affectionate sympathy with the character and case of each individual, are charms too potent to be resisted. Hence a really good temper is indispensable in superintendents and servants of the insane, and the control of their own passions becomes the first of duties. When patients see, however imperfectly, that real kindness alone dictates the necessary regimen, and feel that some interest is taken in their comfort, one half the work is done.

2nd. Occupation and amusement are of great importance, though their value has only been properly recognized of late. Out of confinement as well as in it, idleness is the greatest evil of our nature. It makes the man who is at liberty his own tormentor; while employment will sweeten the dreariest hour of solitude in a prison, and greatly increase the pleasure of society under confinement. It was once the declaration of a poor convict, who was long immured in a dungeon, that he was for months supplied with the means of fixing his attention and engaging his thoughts by watching the movements of a spider, the only tenant of his cell. We now find the females in every well-conducted lunatic asylum, working, knitting, mending, getting up the linen, and reading suitable books; while the men are also engaged with similar books, garden work, tennis ball, pumping water, battel-door and shuttlecock, or other healthful and harmless occupations. It is hardly necessary in such a publication as

you, to supply a caution against the use of dice, cards, or similar games of moral evil or mental excitement. The bodily exercise, so necessary to the health, is thus provided for, by promoting proper circulation, and assisting due secretion; while the mind is no longer suffered to prey upon itself, for want of some external object. In this way, both present comfort and future cure are found to be eminently, and often speedily promoted.

As to the 3rd head—many will no doubt exclaim at once, what, teach religion to madmen! Why religion was always supposed to make people mad! Softly, gentlemen objectors; the experience of all the asylums which have tried it is, that, under the exercise of a wise discretion in the selection of cases, and of proper caution in their management, religion and morals are actual auxiliaries in the cure of insanity, as well as no small alleviations where a cure may never be effected. This is not an experiment of yesterday, for the judicious religious instruction of the convalescent has been in use for a great number of years at Bethlehem Hospital, under two successive chaplains; nor did that hospital adopt the plan till such accumulated evidence poured in from all England and Scotland as could not be resisted. The last weekly return at Bethlehem gave a proportion of 181 under religious instruction, out of 388 patients then in the hospital. The same system is pursued at Hanwell; and indeed spectators have often observed, that the deportment of the insane, during public worship, is such as need not fear a comparison with that of the most sane congregation wherever assembled. The writer of these remarks has known cases in which the highest possible comfort has been administered by the chaplain, both in health and sickness, to the poor patient, whose gratitude has been expressed down to the latest opportunity; and indeed, when we consider how frequently it happens that such aberration will sometimes appear on any given subject, while on all others the mind preserves its tone, it would be no more philosophical than Christian to withhold a remedy of God's own providing in those cases where no particular reason for doing so is indicated.

If space would allow, it could easily be shown that (so far from the common notion being true) the *want of religion* is more frequently the source of derangement. What ever constantly excites the passions strongly, is not only injurious to the exercise of reason, but often suspends its operation for a season, and assists in its final overthrow. All the stronger passions of our fallen nature peculiarly call for the control of religion, as their only sufficient corrective. The indulgence of bodily appetite has the same tendency. Many persons under the influence of inebriating liquor are in a state of temporary madness; nor can any fact be stronger than that the friends of man (perhaps a majority) of those who are brought to our public hospitals invariably assign the drinking of spirits as the only known cause of the malady. And nothing is more common than for patients, who while in the hospitals, have no means of indulging their unhappy propensities, to be again and again

discharged, cured, and as repeatedly brought back, in consequence of their again yielding to the temptation of liquor.

In conclusion—for I suppose my discourse should have an application—let all be grateful that the treatment of a malady, which has not spared the sceptred monarch, and may be permitted, in the righteous providence of God, to visit any one of us, should be better understood than ever; and let all who are yet blessed with the unspeakable mercy of a sound intellect, be anxious, above all things, to “walk with God,” in the constant use of that Divine revelation which he has been pleased to make of himself, and in humble prayer for the influence of his Holy Spirit, that they may be enabled to receive his doctrines and obey his precepts; and let “all who call themselves Christians” remember, that in proof of the Almighty having indissolubly conjoined sin with suffering, and holiness with happiness, an illustrious layman (Edmund Burke) has said, that “whatever disunites man from God, separates man from man.” If then all suffering and sorrow be a consequence of the fall, who can doubt that mental alienation is so; and where then, in addition to human means, may we more properly look for aid than to Him who, in the days of his flesh, especially remembered such outcasts, and now declares of all that “whosoever will, may come?” The power of using that will, and the success which may attend its exercise, cannot be defined or limited by man, and can only be fully known by Him who knoweth all things.

ZENAS.

Indian Appetite.—No people so soon get tired of any particular diet as the Indians; and their longings for change, even amidst the best cheer, are often truly ridiculous. The flexibility of their stomachs is no less surprising. At one time they will gorge themselves with food, and are then prepared to go without for several days, if necessary. Enter their tents; sit there, if you can, for a single day, and not for an instant will you find the fire unoccupied by persons of all ages cooking. When not hunting or travelling, they are, in fact, always eating. Now it is a little roast, a partridge or a rabbit, perhaps; now, a tit-bit broiled; anon, a portly kettle, well filled with venison, swings over the fire; then comes a choice dish of curdled blood, followed by the sinews and marrow bones of deer's legs singed on the embers. And so the grand business of life goes unceasingly round, interrupted only by sleep. Another physical singularity of the northern tribes is, that though capable of resisting with great fortitude the most intense cold, they are wonderfully fond of fire. At an establishment, even when the weather is mild and pleasant out of doors, they are to be seen heaping on fuel in the house, and actually sitting cross-legged on the hearth where a white man would speedily be almost roasted.—*Late paper.*

He can never speak well, who knows not when to hold his peace.

For "The Friend."

MILITIA BILL.

In the account of the Yearly Meeting on page 248, of "The Friend," reference was made to a memorial presented to the Legislature of Pennsylvania, on a bill then pending relating to a more rigorous militia system.—A copy of the memorial follows:—

To the Senate and House of Representatives of the State of Pennsylvania, in General Assembly met—

The Memorial of the Representatives of the Religious Society of Friends in Pennsylvania, &c. respectfully represents,

That we have learned with regret, that a bill is now pending before the Legislature, one object of which avowedly is, to provide a more rigid mode for the collection of militia fines; which bill, if enacted into a law, and carried into effect, is likely to subject many of the peaceable citizens of this state to oppression and suffering for conscience sake.

The Religious Society of Friends have always openly professed their belief, that the Christian Dispensation, ushered in as it was by the angelic anthem of "Glory to God in the highest, and on earth Peace, good will to men," must, wherever its precepts are observed, and its spirit is permitted to prevail, put an end to wars and fightings; for these originate in the lusts and passions of man. Believing as we do, that the precepts of our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;—and "All things whatsoever ye would that men should do to you, do ye even so to them;" are of primary and indispensable obligation; we find ourselves religiously restrained from learning or attempting to learn the art of war, or paying an equivalent for military services. Feeling ourselves bound for conscience sake, to maintain our testimony to the peaceful reign of the Messiah, whatever sufferings may await us on that account; we cannot but regard any law, which is designed to compel us to join in military trainings, or to impose a penalty for non-compliance, as a direct encroachment on our conscientious rights.

It is well known, that Pennsylvania was settled under the auspices of William Penn, a distinguished member of the Society of Friends; whose design was to establish a government, founded on those Christian principles for which he had himself deeply suffered; and which should not only furnish an asylum for the persecuted of all denominations, but serve as an example for others to follow. In his own forcible language, previous to leaving his own country, "there may be room there, though not here, for such an holy experiment."

In his Charter of 1701, which confirmed and consolidated his previous concessions, it is solemnly declared, that "no person inhabiting this province, who shall acknowledge One Almighty God, the Creator, Upholder, and Ruler of the world, and profess himself obliged to live quietly under the civil government, shall be in any case molested or prejudiced in his person or estate, because of his

conscientious persuasion; or be compelled to do or suffer any act or thing, contrary to his religious persuasion." And this stipulation respecting liberty of conscience, it was "declared and agreed should be kept and remain inviolable forever." Under this guaranty, great part of the province was settled; and we regard a revocation of this grant, even supposing it revocable in its nature, as a breach of public faith, not less palpable than a revocation of the title to our lands.

In the Declaration of Rights, incorporated into the Constitution of 1790, the rights of conscience are recognised in broad and unambiguous terms. It is there declared, "that no human authority can, in any case whatever, control or interfere with the rights of conscience." It is also declared, "that no person who acknowledges the being of a God and a future state of rewards and punishments, shall on account of his religious sentiments, be disqualified to hold any office, or place of trust or profit under this Commonwealth." Here are definite boundaries, which none of the authorities of the Commonwealth are to pass; for every thing contained in this declaration, is excepted out of the general powers of government, and to remain forever inviolate. Any constitutional provision or legislative enactment, therefore, which is incompatible with this declaration, must be virtually repealed by it. These declarations, we may observe, were retained without alteration in the revision of 1837.

In the sixth article, which provides that the freemen of the Commonwealth shall be armed and disciplined for its defence, it is expressly declared that those who conscientiously scruple to bear arms, shall not be compelled to do so. Consequently a law which is designed to operate compulsively, in relation to training, upon those who conscientiously scruple to bear arms, directly violates the very article of the Constitution, which is added in defence of militia trainings. The additional provision, that they shall pay an equivalent for personal service, when applied to the Society of Friends, is plainly incompatible with the declaration of rights; but it has no application whatever in time of peace, for no personal service is then demanded.

We do not consider it requisite to enter into a minute analysis of the bill; because its general features sufficiently prove its adaptation to its ostensible object—that of providing a more rigid mode for the collection of militia fines; and we are fully persuaded, that it would be more consistent with the character of a Pennsylvania legislature, to soften the rugged features of the existing militia laws, conformably to the principles announced in the Charter of 1701 and the Declaration of Rights, than to devise the means of increasing the rigour of laws, which act oppressively on the consciences of many valuable citizens, and of which the Christian principles and political expediency are more than doubtful.

A few, however, of its provisions will be noticed. By the 7th and 21st sections, both the County Commissioners and the Collectors of County and State taxes, are liable to heavy penalties for refusing to enforce the provi-

sions of this act in regard to absent militia men: so that all persons conscientiously scrupulous against bearing arms, are thereby excluded from holding those civil offices; which is a manifest violation of the 4th section of the Bill of Rights already cited.

By the 13th section, the list of persons exempted from military requisitions and of cases which form allowable excuses, is more limited than in former acts, so as greatly to increase the number of those upon whom its penalties must fall.

By the 20th section, the citizens liable to enrolment, are virtually subjected to a penalty for neglecting to attend a military election. Such a provision extended to the election of civil officers would be deemed an anomaly in legislation.

Believing as we do, that the religion of our Lord and Saviour Jesus Christ, is utterly at variance with the spirit and practice of war;—that, as a Christian people we are required to maintain in life and conduct, the principles of peace and good will to men, whatever our testimony may cost;—that the Charter under which the country was settled, irrevocably guaranteed freedom of conscience to all who should live peaceably under the government; and that this freedom is proclaimed by the highest authority of the Commonwealth, to be an indefeasible and inherent right—we earnestly but respectfully remonstrate against the enactment of the bill in question into a law.

Signed by direction and on behalf of a meeting of the Representatives of the Religious Society of Friends commonly called Quakers, for Pennsylvania, &c., held at Philadelphia, the 15th of the Fourth mo., 1844.

WILLIAM EVANS, Clerk.

For "The Friend."

Relics of the Past.—No. 17.

No action will conduce to our everlasting happiness, that is not the offspring of a beneficent conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer Heaven.

WARNER HIFFLIN.

(Continued from page 260.)

Warner Hifflin continued to labour indefatigably in the cause of suffering humanity, devoting his time, his talents, and his money, to the promotion of the good of mankind. His house was still the asylum of the coloured people in their varied distresses, and though he could not always relieve, he had an ear to hear, and a heart to feel for them.

Although a man of good judgment, yet Warner was sometimes imposed upon, through his desire to benefit others. In 1797 an individual who possessed a strong imagination, with little stability of character, having persuaded himself that some new discovery he had made was likely to produce vast profits, endeavoured to lead Warner to furnish the means to enable him to try the experiment. Doubtful, and fearful as to the result, yet influenced by a respect for the man, and a wish to oblige, he engaged in the enterprise, where-

by he lost a considerable sum of money. The history of this enterprise is a deeply instructive one, and might furnish a salutary lesson to all such as are trusting an inflated imagination to calculate for them the profits of their speculations, or to predict for them the future.

In the year 1797, a large portion of the people called Nicholites, residing in the State of Delaware, and the Eastern shore of Maryland, made application to be received as members of the Society of Friends. These people had been principally gathered as a distinct society through the instrumentality of Joseph Nichols. A short account of them, drawn from such sources of information as are accessible, may be of some interest to the general reader.

Joseph Nichols appears to have been a man of strong powers of mind, and in his youth to have possessed a very pleasant and vivacious spirit, which made him a general favourite with his acquaintances, particularly the irreligious portion of them. He was forward in all merry-makings, and was wont to spend the First-day of the week with his youthful associates in dancing, or singing, and other vain amusements. Although he no doubt often felt the reproofs of the Holy Spirit for the way he was mispending his time, yet, for a season, these secret convictions had little permanent effect upon him.

At last, during the time of a frolic, an intimate friend of his was taken sick, and died suddenly amidst the festivities and mirth. This, through the merciful visitations of the Lord's Holy Spirit, effectually aroused him to a sense of his wickedness;—and he was made to appreciate the awful consequence which would result if he did not amend his ways. A change was soon wrought in him, and by the effectual baptisms of the Holy Ghost and of fire, he appears to have been in a good measure redeemed from evil. The company who on First-days were still drawn about him by his pleasant conversational powers, he now endeavoured to benefit. By his influence he persuaded them to sit down in silence and to listen to a portion of the Holy Scriptures. This practice was continued until he believed it right to appear as a minister among them. The good effect of his ministry was observable in a change wrought as to the general character of the community in which he lived. Many attended his meetings, and in life and conversation bore evidence of having been brought under the cross of Christ.

The doctrines which Joseph Nichols preached, were very much the same with those held by the Society of Friends. He had a testimony against war, against all oaths, against slavery, against a hiring ministry, extravagance in the manner of living, and in clothing;—and against every thing which he thought would minister to the pride and vanity of the creature.

John Woolman, who visited the Nicholites in 1766, thus describes them:—"From Mortherkill, we crossed the country about thirty-five miles to Friends at Tuckahoe, in Maryland, and had a meeting there, and at Narshy Creek. At these our last three meetings, was a considerable number of people, follow-

ers of one Joseph Nichols, a preacher; who, I understand, is not in outward fellowship with any religious society of people, but professeth nearly the same principles as our Society doth, and often travels up and down, appointing meetings, to which many people come. I heard Friends speaking of some of their neighbours, who had been irreligious people, that were now his followers, and were become sober, well-behaved men and women. Some irregularities, I hear, have been amongst the people, at several of his meetings; but from the whole of what I have perceived, I believe the man and some of his followers, are honestly disposed, but that skilful fathers are wanting amongst them."

About the commencement of the American Revolution Joseph Nichols died, leaving a great many followers, but no organized society among them. In the year 1780 they first adopted church government; and banded themselves together as a distinct religious community. There were then several who stood as preachers amongst them. They seem to have taken the rules and regulations of the Society of Friends, as models, and made their own nearly conform to them. Children were accounted members whose parents were so, when they were born; marriages were accomplished in their Monthly Meetings; they had select meetings, and ministers were approved and recommended in the same manner as Friends. They had Queries to answer in their Monthly Meetings, resembling ours, but more precise on the subjects of dress, furniture and amusements.

As to plainness they carried it so far, that they raised no merely ornamental flowers in their gardens, and admitted none in their houses. They did not approve of mixed colours or materials in their garments, and striped or flower stuffs, black hats and blacked shoes, were not known among them.

Such was this community in 1780;—a people of excellent moral character, of stern integrity, strict and rigid as respected themselves, charitable and kind to others. It was not many years before a large number of the members thought it would be right, and profitable for them to be incorporated in the Society of Friends. The subject was opened in their Monthly Meetings, from time to time, until at last one hundred and six united in signing the following minute:—

"To the members of Third-Haven Monthly Meeting, to be held 25th of Tenth month, 1797:

"We, the people called Nicholites, herein present to your view and serious consideration, the names of those that incline to unite with you in membership."

When this was read in Third Haven Monthly Meeting, after consideration, a committee was appointed "to take an opportunity with them, in a collective capacity, and treat the matter with them, as way may open, as to the grounds of their request; and report of their situation, and state of unity in regard thereof, to our next meeting." After a time the Monthly Meeting's committee, and a committee of the Quarterly Meeting being united in judgment that it would be proper,

about 400 individuals were acknowledged as members. It is probable that Warner Mifflin was a member of the Quarterly Meeting's committee,—his wife we know was, and he accompanied her in some of her services amongst this newly received people.

Many of those who did not at first join the Society of Friends were afterwards united to it. From the following letter it appears that Anne Mifflin visited the families thus suddenly brought in amongst Friends.

"Kent, Fifth month, 4th, 1798.

"Dear Friend:—After leaving the city, my wife and self proceeded with our Friend Mary Berry to finish the visit to the families belonging to Chester Particular Meeting,—I hope to a good degree of satisfaction. As to myself, I have not whereof to boast, hardly knowing whether I was of any use to myself or others, further than as a coachman to drive the women about. As I did not know where or how I could have disposed of my time better, the thought tended rather to a settlement of mind, and a good degree of quiet. Whilst in Philadelphia, I received a letter from a Friend at Third Haven, in Maryland, which renewed the exercise of my mind on a subject of uneasiness in that meeting which I had been engaged in. We reached home about dark, and that night this subject had such an effect on my mind, that I told my wife in the morning I believed I must go for that Monthly Meeting. I proposed that she should accompany me; she consented; and about noon we started. I believe our being there was right, and of use in several respects.

"The day after our return my wife proceeded with Mary Berry to the meetings, and some families, in Sussex county. They returned on Sixth-day; and on First-day following I accompanied them to meet with the Quarterly and Monthly Meeting's committee respecting the Nicholites. The next day I parted with my wife, she having a prospect of visiting the families of that people with a minute of our Monthly Meeting. The Quarterly Meeting's committee have concluded to unite with the Monthly Meeting's committee in visiting the remaining applicants among them. The Fifth-day after my return home I went about thirty-five miles to a meeting at North West Fork, proposed for a conference with such of these people who had not applied, and who claimed their meeting-house and records. It so turned out, that there was not many present. They were told we could not indulge our members in holding their meetings in houses, which they were not at liberty to keep in order, and could not have under their direction. Some of them expressed that it would be sorrowful to them for Friends to meet separately. Their Monthly Meeting will be held to-morrow about twenty-five miles from my residence, and then I expect that this subject will be concluded. I feel a concern to attend it, with my brother Daniel, and hope to meet my wife there. * * * I conclude with love to thee and thine, and I hope, and trust, in degree to the cause and testimony of Truth, thy Friend,

"WARNER MIFFLIN."

A singular circumstance respecting the

property took place; those who had joined Friends, said, and justly, that having left them they had no right to occupy their houses. The others insisted that they should continue to hold meetings therein. Thus circumstanced they remained for a few years, when all the members of the Nicholite Society having joined Friends, the property was, by the old trustees, conveyed to trustees to hold it on behalf of the Monthly Meeting of Friends of North West Fork.

(To be concluded.)

Coming to the Father by Christ.

"I am the way, the truth, and the life; no man cometh to the Father but by me." Man in the corrupt, degenerate state, is fallen from God, and hath lost his image, the holy, heavenly image of the Father of spirits. He is driven out from his presence, dwells in the land of darkness and confusion, under the government of the prince of the power of the air, who rules in and hath power over all the children of disobedience. Now this should be man's work, even to return to the Father; to come back out of the prodigal lost state, to the Father's house, where there is fulness of the true bread and water of life to satisfy every hungry and thirsty soul. The way by which a man must come, the truth wherein he must be renewed, the life wherein he must be quickened, is Christ, the Son of the living God. He must know him as the Son of the living God, feel him revealed in him, and received by him, and walk in him the way, the truth and the life, if ever he comes to the Father. He must not rest in the description of things. To receive all the descriptions of him that were formerly, or are now given forth, will not do. The soul that will live by Him, must feel the ingrafting into him the holy root, the living Word of God's eternal power, and must feel this Word ingrafted into his heart, so that there be a real becoming one in nature and spirit with Him. Then he is truly in the Vine, in the olive-tree, and partakes of the virtue and sap thereof, he abiding in the spirit, life and power thereof.

"Now here a man cannot walk in the oldness of the letter, but in the newness of the Spirit. Notwithstanding all his knowledge of the Scriptures, Paul walked in the oldness of the letter, before Christ was revealed in him. Those in the Apostle's days who had got the form of godliness, but turned from and denied the power, walked but in the oldness of the letter. The church of Sardis (for the most part) and the church of Laodicea, who had received the right order and ordinances, the true descriptions of things, and thought they were full and rich, and wanted nothing, they walked but according to the oldness of the letter, and not in the newness and power of the spirit of life. But alas! how far are many, who pretend to Christ in this day, from this state, who never came so far as to walk in the oldness of the letter, from a true understanding thereof; but have only learned to walk in their own conceivings upon the letter.

"Can these, in this state, possibly understand truth, or know the inward, spiritual, precious

appearances thereof, either in their own hearts, or others? Surely no. Why so? Because they measure the appearances of Truth, either in themselves or others, by their own apprehensions upon Scriptures concerning truth; which are not the proper measure of it. Now all such are in darkness, let them pretend what they will, and grow ever so high in knowledge and experiences after this manner. The best and most zealous in this state, are blind leaders of the blind. Oh, that men could feel that which makes rightly sensible and would lay it to heart. For no man can confess Christ (how then can he receive him and walk in him) but by the Holy Spirit. He that knoweth not the Spirit rightly, knoweth not Christ rightly; and none can know Him rightly but by the revelation of the Father inwardly. The mystery must be opened within, or there is no true knowing. The mystery of deceit is discovered within, and the mystery of life is discovered within also. And though the heart of man, in the unregenerate state, is deceitful above all things and desperately wicked, and no man of himself can search or know it; yet this is not the state of the true Israelites whom God hath cleansed and taught to deny themselves daily. But they have boldness before that God who hath searched them, and removed from them the iniquities which he found therein. Yea, whoever witnesses Christ revealed within, shall find him revealed within for this very end—to destroy the works of the devil there; and he is a powerful Saviour of the soul from sin, and a powerful destroyer of the works of the devil within."—*Extract.*

Natural History of the Spider.—It is generally known that the state of the atmosphere has a visible effect upon certain animals, and that, for instance, cats, dogs, frogs, hogs, &c., have a very strong presentiment of every change which is preparing in it. It has been discovered that the spider possesses this quality in a more eminent degree than all other animals, and is peculiarly fit to serve as an unerring barometer.

"These insects have two different ways of weaving their webs, by which we can know what weather we are to have. When the weather inclines to turn rainy or windy, they make the principal threads, which are the foundation, as it were, of their whole web, very short, and rather thick; whereas they spin them much longer when fine and warm weather is to be expected. Thence it appears clearly, that the spiders have not only a near, but also a distant presentiment of the changes which are preparing in the air. The barometer foretells the state of the weather with certainty only for about twenty-four hours, whereas we may be sure that the weather will be fine twelve or fourteen days, when the spider makes the principal threads of its web long. It is obvious how important the consequences of this infallible indication of the state of the weather must be in many instances, particularly with regard to the operations of agriculture: for which reason it has been frequently lamented, that the best barometers,

and hydrometers, and eudiometers are principally in the hands of consumers, and very rarely in those of the planters of the harvest. How fortunate it is therefore, that provident nature, among other gifts, also bestowed upon the cultivator of the country such a cheap instrument, upon the sensibility and infallibility of which, with regard to the impending changes in the atmosphere, he can rely! The barometers are frequently very fallible guides, particularly when they point to settled fair, whereas the work of the spider never fails to give the most certain information. This insect which is one of the most economical animals, does not go to work, nor expend such a great length of threads, which it draws out of its body, before the most perfect equilibrium of all the constituent parts of the air indicates with certainty that this great expenditure will not be made in vain. Let the weather be ever so bad, we may conclude with certainty that it will not last long, and soon change for settled fair, when we see the spider repair the damages which his web has received. Those who will take the trouble to watch the operations of this useful insect, will in future show more indulgence to this object of almost general abhorrence than they have done hitherto.

—*Late paper.*

A Good Orchard.—Every farmer who is not in possession of a good orchard, should now set about planting one. The profit and convenience of an orchard, are almost invaluable to the farmer—good fruit will always sell if he happens to have a surplus, and a plenty of fruit takes away the appetite for intoxicating drink—this is a fact which cannot be too often repeated.

To him who has a great plenty of land, and great variety of surface, I would advise for an orchard, a valley between hills if possible, so that the wash from the land surrounding may always tend to the orchard—and the winds may be impeded, by the hills, from visiting the orchard too roughly.

There has been great diversity of opinion upon the distance of planting trees from each other—some have contended that the distance should be four rods, that the sun and air may have full influence on every tree, and every part of it—others have contended that a distance much less is better. My own experience and observation are in favour of close planting, so that by the time the trees have got to their usual size, the limbs of them shall mingle, and interlock each other, and the ground underneath will be perfectly shaded. Trees thus growing, will produce larger and finer fruit, and ground thus shaded, will not be likely to be sapped with the growth of grass or weeds, nor parched or dried by the sun.

A young orchard should always be kept under cultivation—it will make an excellent potato field for many years, provided it is well manured, and when it has become so shady that potatoes will not grow, then keep it for a summer retreat for your hogs. The hogs will keep in good health on the poor apples that fall from the trees, and the worm that

calculated on a resurrection in the form of curculio, finds nought but annihilation in the jaws of the swine. Therefore, the result is, after a few years, fine fruit without wormy apples.

Although the last season was a very good one for fruit, yet there was not enough raised in our State to supply the demand, and 15,000 barrels were brought down on the Western railroad to supply the demand at Boston. We can raise as good fruit, and can afford it as low as the farmers in New York. If our lands are not so good naturally, we can make them so artificially—and we too have railroads to trundle them off to our heart's content.

We never need fear of raising too much fine fruit—for when such a contingency happens, by the aid of steam, we can seek a market in the islands of the ocean, or across the Atlantic, where Yankee fruit is always cheerfully and well received.—*Taunton Whig.*

Extraordinary kinds of Grain.—Mr. Ellsworth makes mention of a hardy kind of rice, which flourishes on the edge of the Himalaya mountains, and states that he has ordered some of the seed, which he hopes to receive before long for distribution. The opinion is now entertained, both in Europe and in this country, that upland rice may be raised wherever Indian corn will ripen. A very interesting account is given of an extraordinary grain, called the multicolore rye, raised in the west of France, the prolific qualities of which almost exceed belief. A few bushels of it, imported by Mr. E., have been distributed.—*Late paper.*

Preparation of Clover Seed.—We have received two communications from Joseph Warbasse, of Newton, N. J., on his mode of preparing clover seed for sowing, by which the writer calculates he makes a saving of one-half the seed required. Joseph Warbasse's process seems to be predicated on the assumed fact, that ordinarily more than one-half of the seed sown does not germinate, either from the want of moisture to swell it, or of gypsum, the presence of which he considers essential to stimulate the germinating principle. Joseph Warbasse is probably right in saying that one-half the clover seed sown does not come up; and he is strengthened in his supposition that much of it remains dormant in the soil, by the fact he states, and which is of common notoriety, that plaster sown upon light lands, will bring in clover, where no seed is sown at the time. Joseph Warbasse's remedy for the evil is, to saturate and swell the seed thoroughly in soft water, to which a small quantity of salt is added, and after it has become well saturated, to coat it with gypsum, &c., the effects of which seem to be to prevent the escape of moisture which the seed has imbibed, and thus insure its germination and growth. A further advantage may be, that the salts impart fertility to the soil which comes in immediate contact with the seeds, and causes a more vigorous growth.

Such seems to be the philosophy upon which Joseph Warbasse's practice is founded. We give the process of preparing the seed in his own words:

"The seed is to be made thoroughly wet with a strong pickle from your pork cask; let it remain in a heap one day; then spread it about one or two inches thick on a dry floor; and in a few days a crust of salt will be formed on each grain. When you wish to sow it, moisten it again with pickle, spread it over a floor, and put on about three quarts or more of plaster to a half bushel of seed; mix it well, and keep it moist in a cellar until you sow it."—*Yankee Farmer.*

For "The Friend."

A RELIGIOUS LIFE.

"Their seed shall be known among the Gentiles and their dispersing among the people. All that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. lxi. 9.

The advantages of a religious life are peculiarly felt in the hour of danger, and of death. We may glide along with self-complacency and apparent safety in the sunshine of prosperity, but when the clouds gather blackness, and fear and terror are overtaking the worldling and the negligent, then the blessed effects of having loved and served God above all, and thereby experienced a firm settlement on the Rock of ages which no storm nor tempest can possibly move, is peculiarly felt to be of unspeakable value and comfort. These know the Lord's covenant of life and peace to be with them, for the fear with which they feared to offend him, and were afraid before his holy and reverend Name. Not only do they reap the heavenly fruits of the pure and practical religion of the Son of God in themselves, but they are way marks and preachers of righteousness; and their consistent and solid deportment is a stay and support to others, in whom the Spirit of Truth raises the testimony concerning these faithful ones that they are children of God, owned and protected by Him. Even the irreligious often distinguish with great sensibility the difference between the righteous and the wicked, and when fear is on every hand, wish themselves in such a condition. What a weight of responsibility attaches to the professor of religion whatever his name may be! Of what vast importance to himself and to the community at large, that his life should conform to the high character he has assumed—that of a Christian or follower of Christ. Were Christian nations, but nations of Christians, there would be no need of standing armies to preserve peace and order among them. Ten righteous would have saved a city once from the just judgments of an offended God, and the greater proportion of the inhabitants of a city or country who reverence and fear, and serve Him, the less will be the danger of tumults, and outbreaks, and destruction of life and property. In principle and in life the true followers of the Lamb breathe the angelic anthem, "Glory to God in the highest, on earth, peace and good will to men."³ They are brought into that state, of which the evangelical prophet

had a true vision, "they shall not hurt nor destroy in all my holy mountain."—"I will make thy officers peace and thine exactors righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls, salvation, and thy gates, praise." It is righteousness that will do this, more than all the physical force that can be brought together. Such a condition may not be attained at once, or in a very short time, but every one is bound by the most solemn considerations, to do his part towards bringing about the happy reformation—and every individual taken from the ranks of Satan's legion, lessens his force and adds to the Lamb's army.

The following forcible exhortation may be appropriately revived at this day of commotion, and is worthy of our serious observation:

"Friends, while all these things are working and bringing to pass, repose ye yourselves in the munitions of that Rock, that all these shakings shall not move, even in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will. Feel it daily to kill and mortify that in any of you which is of the world; for the worldly part in any, is the changeable part; and that is up and down, full and empty, joyful or sorrowful as things go well or ill in the world. For as the Truth is but one, and many are made partakers of its spirit, so the world is one, and many are partakers of the spirit of it. And so many as do partake of it, so many will be straitened and perplexed with it; but they who are single to the Truth, waiting daily to feel the life and virtue of it in their hearts, these will rejoice in the midst of adversity. These shall not have their hearts moved with fear, nor tossed with anguish because of evil tidings; because that which fixeth them remains with them.

"And when you see divisions and parties, and readings in the bowels of nations, and rumours and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the Truth of God, in which neither war, rent, nor division is. And take heed of that part in any of you, which trusts or relies in any sort upon the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with him in peace and in righteousness. And you feeling this, it gathers out of all bustlings and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness in an innocent conversation, to see who will flow into it. And this shall be a refuge for many of the weary, tossed and afflicted ones in those days; and a shelter for many whose day is not yet over."

Act right; leave the result.

THE FRIEND.

FIFTH MONTH, 18, 1844.

Hitherto we have said nothing in relation to the disgraceful tumults, and their awful consequences, in the waste of property, and above all the destruction of human life, with which this city and adjoining districts have been afflicted within the last fortnight. Even now, we do not deem it needful to attempt more than a brief paragraph or two, seeing that the daily papers have published diffuse and ample accounts, which, through the medium of other papers, have been spread far and wide. Its origin it would be difficult with precision to explain. It seems however to have been of a mixed character, in which both religious and political antipathies have borne a conspicuous part. But its real source must be sought for in the corrupt affections of poor unsanctified human nature, as signified by the apostle in the emphatic words, "From whence come wars and fightings among you? Come they not hence, even from your lusts, that war in your members?"

On the afternoon of Second-day, the 6th instant, what is termed a mass meeting took place, of the Native American party, on the School-house lot, at the corner of Second and Master streets, Kensington. This meeting was held in consequence of a previous gathering of the same party in Kensington having been, it is said, attacked and dispersed by a large collection of Irish citizens of that district on Sixth-day previous.

About five o'clock, upwards of five hundred persons had assembled on the lot. Soon after the proceedings commenced, a violent gust compelled the meeting to adjourn to the Washington street market. Here the proceedings were resumed, but it was not long ere "a scene of riot and bloodshed followed, which exceeded any thing of this sort that has ever occurred in Philadelphia—a scene baffling description, and fraught with tragical and fatal consequences." Fire arms, clubs, bricksbats, and other missiles were freely used, many were seriously wounded, and several killed. Houses were attacked, windows and doors broken in, furniture destroyed. On the afternoon and evening of the 7th a renewal of the outrages took place, if possible with increased violence and animosity. The conflict commenced about five o'clock, and continued with great fury. A continued succession of volleys of musketry were fired by the contending parties, many were wounded and a number killed. At about six o'clock some individuals set fire to the house at the corner of Cadwalader and Master streets. The fire spread with great rapidity, and in a short time the whole row of buildings was in flames. At ten o'clock the fire still continued raging, and extended to the Washington Market House, the whole of which was demolished, except the bare pillars. On Fourth-day afternoon, after various manifestations of evil intentions, the mob at last succeeded in setting fire to the Roman Catholic house of worship, a large and costly edifice, which with the pastor's residence and several other houses adja-

cent, were entirely laid in ruins. Subsequently the Nunnery or School-house belonging to the same denomination, was set on fire and consumed. Thus far these acts of wild misrule and wickedness, were confined to a district remote from the city bounds. But in the evening of the next day, another large place of worship belonging to the Roman Catholics, situated on Fourth street between Race and Vine streets, together with the parsonage house adjoining, fell a sacrifice to the flames by the instrumentality of the infuriate mob. Since then the interposition of the authorities have kept in subjection the disorderly spirits, and the city and districts have remained tranquil.

APPRENTICES WANTED.

Two Friends in Bucks County, farmers, each will take apprentices for 10 to 14 years of age, to learn that business.

A Friend in Philadelphia, a Bricklayer, wants one from 15 to 16 years of age.

A Friend in a neighbouring village, one from 14 to 18 years of age, to attend in a Dry Goods and Grocery Store.

One in another neighbouring village, a Turner, will take two lads from 13 to 16 years of age, as apprentices to that business.

A Friend in Philadelphia wants an apprentice from 15 to 17 years of age, to the Drug and Paint business.

SITUATION WANTED.

A young man wishes a situation as Clerk or Salesman in a wholesale or retail Dry Goods Store. He has had two years experience in the business.

For further information, apply at No. 84 Mulberry Street.

FRIENDS' LIBRARY.

This Institution, having been removed to the New Building No. 84 Mulberry street, will in future be opened on Fourth-day afternoons, at a quarter past five o'clock, and on Seventh-days at three o'clock, and be closed at eight o'clock p. m.

Fifth month, 1844.

TO LET,

The South Store, and the Cellar under it, in the Bible Depository, No. 50 North Fourth street, above Arch. Inquire on the premises, up stairs, of
GEO. W. TAYLOR.

MARRIED, at Friends' meeting-house in Wilmington, Delaware, on the 9th instant, JESSE T. BOSSALL, of Kennet Square, to MARY ANN, daughter of Thomas England, of the former place.

DIED, at Uxbridge, Mass., on the 2nd of Sixth month, last, after a lingering illness, which she bore with patience, PEARL, relict of Royal Southwick, aged 73 years; a member of Uxbridge Monthly Meeting.

—, at her residence, near Massillon, Stark county, Ohio, on the 10th of Eleventh mo. last, after a few hours illness, of apoplexy, SARAH, wife of Richard Williams, in the 60th year of her age. She was an elder and member of Kendall particular, and Marlborough Monthly Meeting; and we believe endeavoured faithfully to perform the important duties of her station. She was a tender nursing mother to the young and inexperienced in the ministry, administering to such the word of counsel in due season, as well as of encouragement.—

Through all the defection in principle and practice which has of late years troubled our Society, she kept her allegiance to our Holy Head and High Priest, was preserved upon that foundation which cannot be shaken, and stood an upright pillar in the church. She was conformed to bear testimony against Friends joining the popular associations of the day, even in their efforts to promote objects in themselves laudable, fearing that by so doing we might make a compromise in regard to some of our peculiar Christian testimonies; and thus insensibly slide into the error of the world, chosen people formerly, when it was testified of them, "Ephraim hath mixed himself with the people; strangers have devoted his strength, and he knew it not."—She often spoke of the uncertainty of life, and the great necessity of being constantly prepared for death; and several times expressed to her family her belief that her death would be sudden; and was evidently endeavouring to be prepared for such an event.

—, on the 19th of Fourth month, at his residence in Clinton, Dutchess county, New York, ASA URROV in the 68th year of his age, a much beloved member and elder of Creek Monthly Meeting of Friends.—The removal of this dear friend is no common bereavement. He was endowed with a good understanding, a sound discriminating judgment, and a love of all who were laborers, and a sympathizing affectionate heart. These characteristics being sanctified by divine Grace, rendered him, not only an instructive and edifying companion and friend, but qualified him for extensive usefulness both in religious and civil society. During a protracted illness, he was frequently favoured with the precious promise, "I will give you an overflow of that precious feeling towards his fellow-creatures; say 'I grieve at one time.'" It is a peculiar satisfaction to me in thinking of leaving this world, that I die in peace with all men. It has been the chief aim of my life 'to seek peace and pursue it,' and I hope that my end may be peace." He then requested that when his race was run, his relations might be given to his absent relatives and friends; adding "As dear Henry Hall said to me when I laid him farewell the last time I ever saw him, 'I feel that love for thee, which I should wish to feel towards all in a dying hour,—so I feel now.'" Often, during his long and suffering illness, his fervent prayers were poured forth, that the work might be cut short in righteousness, but he hoped to be preserved in patience to the end.

—, in a letter to a Friend, in righteousness, I say the Lord's will be done." He would frequently say, that perhaps his sufferings were prolonged in mercy, to fit him more for a better inheritance. At another time, "O ah, that I could fee away and be at rest! It is an awful thing to put off mortality, but I long for the time to come; though I hope to be patient till my Heavenly Father shall see meet to release me." To some relatives he remarked, "You never seemed nearer to me than you do now; and I believe, when the summons comes, I can willingly bid you all farewell. I long to flee away; yet not my will, but the Lord's be done."—As he drew near the termination of his earthly pilgrimage, he expressed his unflinching confidence in the doctrines and principles of our religious Society, and thus once said, "It is a great comfort to me, that my faith in the principles of the Christian religion has never been shaken." Several hours previous to his death, being in great agony, he desired to know how soon the physician thought he might be released from his sufferings. The doctor replied, that it would not probably be more than two or four hours; perhaps a much shorter time.

He then said emphatically, "Come life, come death, come what will, come the Lord be praised." Soon after, he sunk into a quiet sleep, and with very little apparent suffering was favoured to pass quietly away. Truly his oft-repeated prayer was answered, and "his end was peace."

—, on the 28th of last month, of pulmonary consumption, AMY, wife of Peter Yarnall, in the 54th year of her age; a member of Willistow particular meeting. It is amusing to her bereaved family to feel that her end was peace. Among many other similar expressions she remarked, "I believe my transgressions, which have been many, are blotted out, and my robes are washed and made white in the blood of the Lamb."

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 256.)

REDEMPTION INSTITUTES.

[These institutions, in Prussia and Saxony, appear very similar in intention to our Houses of Refuge, but] "some of the facts connected with that at Hamburg, are so extraordinary, and illustrate so forcibly the combined power of wisdom and love, in the reformation of vicious children, that I cannot forbear detailing them.

"The school of Wichern is called the 'Raue Haus,' and it is situated four or five miles out of the city of Hamburg. It was opened for the reception of abandoned children of the very lowest class,—children brought up in the abodes of infamy, and taught, not only by example but by precept, the vices of sensuality, thieving, and vagabondy,—children who had never known the family tie, or who had known it only to see it violated. Hamburg, having been for many years a commercial and free city, and, of course, open to adventurers and renegades from all parts of the world, has many more of this class of population than its own institutions and manners would have bred. The thoughts of Wichern were strongly turned towards this subject while yet a student at the university; and by means deferred him from engaging in it, until a legacy left by Gercken, enabled him to make a beginning in 1833. He has since devoted his life and all his worldly goods to the work. It is his first aim that the abandoned children whom he seeks out on the highway, and in the haunts of vice, shall know and feel the blessings of *Domestic* life,—that they shall be introduced into the bosom of a family;—for this he regards as a divine institution, and therefore the birthright of every human being, and the only atmosphere in which the human affections can be adequately cultivated. His house, then, must not be a prison, or a place of punishment or confinement. The site he had chosen for his experiment was one enclosed within high, strong walls and fences. His first act was to break

down these barriers, and to take all bolts and bars from the doors and windows. He began with three boys of the worst description; and within three months, the number increased to twelve. They were taken into the bosom of Wichern's family;—his mother was their mother, and his sister their sister. They were not punished for any past offences, but were told that all should be forgiven them, if they tried to do well in future. The defenceless condition of the premises was referred to, and they were assured that no walls or bolts were to detain them; that one cord only should bind them, and that the cord of Love.

"The effect attested the all but omnipotent power of generosity and affection. Children, from seven or eight to fifteen or sixteen years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within their sphere of acquaintance. The education given by Wichern has not been an æsthetic or literary one. The children were told at the beginning that labour was the price of living, and that they must earn their own bread, if they would secure a comfortable home. He did not point them to ease and affluence, but to an honourable poverty, which, they were taught, was not in itself an evil. Here were means and materials for learning to support themselves; but there was no rich fund or other resources for their maintenance. Charity had supplied the home to which they were invited; their own industry must supply the rest. Wichern placed great reliance upon religious training; but this did not consist in giving them dry and unintelligible dogmas. He spoke to them of Christ, as the benefactor of mankind, who proved, by deeds of love, his interest in the race,—who sought out the worst and most benighted of men to give them instruction and relief, and who left it in charge to those who came after him, and wished to be called his disciples, to do likewise. Is it strange, that enforced by such a practicable example of Christian love as their fatherly benefactor gave them in his every-day life, the relation of the words and deeds of Christ should have sunk deeply into their hearts and melted them with tenderness and docility? Such was the effect. The most rapid improvement ensued in the great majority of the children; and even those whom long habits of idleness and vagabondy made it difficult to keep in the straight path, had long seasons of obedience and gratitude, to which any aberration from duty was only an exception.

"As the number of pupils increased, Wichern saw that the size of the family would seriously impair its domestic character. To

obviate this, he divided his company into families of twelve, and he has erected nine separate buildings, situated in a semicircle around his own, and near to it, in each of which dwells a family of twelve boys or of twelve girls, under the care of a house-father or house-mother, as the assistants are respectively called. Each of these families is, to some extent, an independent community, having an individuality of its own. They eat and sleep in their own dwelling, and the children belonging to each, look up to their own particular father or mother, as home-bred children to a parent. The general meeting every morning, at first in the chamber of Wichern's mother, but afterwards when the numbers increased, in the little chapel,—and their frequent meetings at work, or in the play-ground, form a sufficient, and, in fact, a very close bond of union for the whole community. Much was done by the children themselves in the erection of their little colony of buildings;—and in doing this, they were animated by a feeling of hope and a principle of independence in providing a dwelling for themselves, while they experienced the pleasures of benevolence in rendering assistance to each other. Wichern mentions with great satisfaction, the good spirit of the architect who came upon the premises to direct in putting up the first house. This man would not retain a journeyman for a day or an hour, who did not conduct with the utmost decorum and propriety before the children who were assisting in the work.

"One peculiar feature of this institution is, that the children are not stimulated by the worldly motives of fame, wealth, or personal aggrandizement. The superintendent does not inflame them with the ambition, that if they surpass each other at recitation, and make splendid displays at public examinations, they shall, in the end, become high military officers, or Congress-men, or excite the envy of all by their wealth or fame. On the other hand, so far as this world's goods are concerned, he commends and habituates them to the idea of an honourable poverty,—and the only riches with which he dazzles their imagination are the riches of good works. He looks to them as his hope for redeeming others from the sphere whence they themselves were taken; and there have been many touching instances of the reformation of parents and families, for whom the natural affection first sprang up in these children's hearts, after they had learned the blessings of home and what the ties of nature really are.

"One of the most interesting effects of this charity is the charity which it reproduces in its objects; and thus it is shown that, in the order of Providence, the actions of good men,

—*provided they are also wise*,—not less than good seed, will produce thirty, or sixty, or a hundred fold of beneficent fruit. On certain occasions the friends of the children send them presents and small sums of money to provide a little festival. This money has often been voluntarily appropriated by the children, to charitable purposes. They frequently give away their pennies, and instances have happened where they have literally emptied their little purses into the hands of poverty and distress, and taken off their own cloths to cover the naked.

“But among numerous less conspicuous instances of the change wrought by wise and appropriate moral means, in the character of those so lately abandoned children, the most remarkable occurred at the time of the great Hamburg fire in 1842. The second day of the fire, when people were driven from the city in crowds, and houseless and half frantic sufferers came to the *Rauhe House* for shelter, the children,—some of whom had friends and relatives in the city,—became intensely excited, and besought *Wichern* for leave to go in and make themselves useful to the sufferers. Not without great anxiety as to the force of the temptations for escape or for plunder, that might assail them in such an exposed and tumultuous scene, he gave permission to a band of twenty-two to accompany him, on condition that they would keep together as much as possible, and return with him at an appointed time. This they readily promised; nor did they disappoint him. Their conduct was physically as well as morally heroic. They rushed into the greatest dangers to save life and property, and though sometimes pressed to receive rewards, they steadily refused them. At stated intervals they returned to the appointed place to reassure the confidence of their superior. One occasion, a lad remained absent long beyond the time agreed upon, but at last he appeared, quite exhausted by the labour of saving some valuable property. *Wichern* afterwards learned from the owner,—not from the lad,—that he had steadily refused the compensation offered to, and even urged upon him. When the company returned home at the appointed time, he sent forth another band under the care of a house-father, and these exerted themselves in the same faithful and efficient manner. This was done as long as the necessity of the case required. From this time the *Rauhe House* was the resort of the poor and homeless,—and not for days only, but for weeks. The pupils shared with them their food, and even slept upon the ground to give their beds to the destitute, sick and injured. I can hardly refrain from narrating many other facts of a similar character connected with this institution; for if the angels rejoice over a rescued sinner, why should not we partake of that joy when it is our brother who is ransomed?

“What is most remarkable in reference to the class of institutions now under consideration, is the high character of the men,—for capacity, for attainments, for social rank,—who preside over them. At the head of a private Orphan House in Potsdam, is the venerable *Von Türk*. According to the laws

of his country, *Von Türk* is a nobleman. His talents and acquisitions were such that at a very early age he was elevated to the bench. This was, probably, an office for life, and was attended with honours and emoluments. He officiated as judge for fourteen years; but in the course of this time, so many criminal cases were brought before him for adjudication, whose ostensible cause and origin seemed to be early neglect in the culprit's education, that the noble heart of the judge could no longer bear to pronounce sentence of condemnation against the prisoners. While holding the office of judge he was appointed school inspector. The paramount importance of the latter office grew upon his mind as he executed its duties, until, at last, he came to the full conception of the grand and sacred truth,—how much more intrinsically good is the vocation of the teacher, who saves from crime and from wrong, than the magistrate who waits till they are committed, and then avenges them. He immediately resigned his office of judge, with its life-tenure and its salary; travelled to Switzerland, where he placed himself under the care of *Pestalozzi*; and after availing himself for three years of the instructions of that celebrated teacher, he returned to take charge of an orphan asylum. Since that time he has devoted his whole life to the care of the neglected and destitute. He lives in as plain and inexpensive a style as our well-off farmers and mechanics, and devotes his income to the welfare of the needy. I was told by his personal friends that he not only deprived himself of the luxuries of life, but submitted to many privations in order to appropriate his small income to others whom he considered more needy:—and that his wife and family cordially and cheerfully shared such privations with him for the same object. Even now when the once active and vigorous frame of this patriarchal man is bending beneath the weight of years, he employs himself in teaching agriculture, together with the branches commonly taught in the Prussian schools, to a class of orphan boys. What warrior, who rests at last from the labours of the tented field, after a life of victories; what statesman, whose name is familiar in all the courts of the civilized world; what orator, who attracts towards himself tides of men wherever he may move in his splendid course;—what one of all these would not, at the sunset of life, exchange his fame and his clustering honours, for that precious and abounding treasury of holy and beneficent deeds! Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth; and teach them that no height of official station, nor splendor of professional renown, can equal in the eye of heaven, and of all good men, the true glory of a life consecrated to the welfare of mankind.”

(To be continued.)

The memory is a treasurer to whom we must give a fund, if we will draw the assistance we need.—*Rotce*.

Artisan Allotments.—We learn from an article in the *Penny Magazine*, that a piece of ground which was formerly used by *Goths* of Leeds as a tetter-field, has been converted into a common garden for the workmen employed in their establishment. This field, where the woollen cloth, at various stages of its manufacture, was hung on rails to dry, has, by the improved mode of drying in the heated galleries, been rendered unnecessary for the purposes of the factory, and has thus been set aside for the exemplary object above-mentioned. The total extent is about eight acres, divided into 142 allotments of nearly equal size. Such of the workmen as take an interest in gardening are allowed to cultivate these little plots, paying a trifling sum in the form of rent, not as a source of profit to the proprietors, but to give the men an undisputed right to the produce which they may have reared. Nearly all the allotments are in a flourishing and healthy condition, each denoting by its produce the taste of its cultivator. Some contain flowers chiefly, while others (and these more general) contain such culinary vegetables as potatoes, cabbages, lettuces, onions, &c. The family of one of the workmen resides in a lodge near the entrance, and to this family the care of the garden is intrusted. Opposite the lodge is a tool-house, where, on hooks and nails properly numbered, hang all the gardening tools, such as spades, hoes, rakes, and so forth, each renter having his own tools. In this tool-house is a board inscribed with the “rules and regulations” which the proprietors have established for the good management of the garden; such as the hours during which the workmen and their families may have access to the garden, the admission of the friends of the workmen, and other arrangements of a similar character. In a busy town like Leeds, where houses and factories are necessarily congregated very thickly, the existence of a plot of garden-ground is important in respect to the health of those who live near, independent of the good effects likely to result from the maintenance of these kindly relations between masters and workmen.

Musketoes.—To get rid of these tormentors, take a few hot coals on a shovel or a chafing dish, and burn upon them some brown sugar in your bed-rooms and parlors, and you effectually banish or destroy every musketo for the night.—*Parley's Magazine*.

Use of Charcoal as a Manure for Wheat.—*Doctor Lee*, in his admirable address before the Agricultural Society of Erie county, New York, states it as a fact, that the liberal application of charcoal to the wheat fields of France, has added, within the last ten years, one hundred millions of bushels to the annual crop of wheat grown in that kingdom.—*Late paper*.

The actions of a man are like the index of a book, they point out what is most remarkable in them.

Singular Instance of Canine Sagacity.—I witnessed recently a curious instance of wolfish generalship that interested me much, and which goes far to prove that animals have means of communicating their ideas to each other.

I was, as usual, scanning the horizon with my telescope at day-break, to see if any game was in sight. I had discovered a small herd of antelope feeding on a field from whence the crop had been lately removed, and was about to take the glass from my eye for the purpose of reconnoitering the ground, when, in a remote corner of the field, concealed from the antelope by a few intervening bushes, I faintly discerned in the gray twilight, a pack of six wolves, seated on their hind quarters like dogs, and apparently in deep consultation. It appeared evident that, like myself, they wanted venison, and had some design upon the antelope; and, being curious to witness the mode of proceeding adopted by these four-legged poachers, I determined to watch their motions. I accordingly dismounted, leaving my horse in charge of the sewer; and creeping as near the scene of action as I could without being discovered, concealed myself behind a bush. Having apparently decided on their plan of attack, the wolves separated; one remaining stationary, and the other five creeping cautiously round the edge of the field, like setters drawing on a shy covey of birds. In this manner they surrounded the unsuspecting herd, one wolf lying down at each corner of the field, and the fifth creeping silently towards the centre of it, where he concealed himself in a deep furrow. The sixth wolf, which had not yet moved, now started from his hiding-place, and made a dash at the antelope. The graceful creatures, confident in matchless speed, tossed their heads, as if in disdain, and started off in a succession of flying bounds that soon left their pursuer far behind. But no sooner did they approach the edge of the field than one of the crouching wolves started up, turned them, and chased them in a contrary direction, while his panting accomplice lay down in his place to recover wind for a fresh burst. Again the bounding herd dashed across the plain, hoping to escape on the opposite side; but here they were once more headed by one of the crafty savages, who, in his turn, took up the chase, and coursed them till relieved by a fresh hand from an opposite quarter. In this manner, the persecuted animals were driven from side to side, and from corner to corner, a fresh assailant heading them at every turn, till they appeared perfectly stupefied with fear, and crowding together like frightened sheep, began to wheel round in diminishing circles. All this time the wolf, which lay concealed in the furrow, near the centre of the field, had never moved, although the antelope had passed and repassed within a few feet of him, and had, perhaps, even jumped over him; his time for action had not yet arrived. It now became evident that the unfortunate antelope must soon be tired out, when it appeared probable that the surrounding wolves would have made a combined attack and driven the terrified herd toward the centre of the field, where

the wolf who had hitherto been lying in reserve, would have sprung up in the midst of them, and secured at least one victim. I, however, did not allow matters to proceed so far.—I was satisfied with what I had seen, and resolved to turn the tables on my friends the wolves, by making a slight change in the last act of the tragedy, which was now fast approaching. Accordingly, just as the antelope appeared to be driven to a stand-still, I put a stop to further proceedings on the part of their ravenous assailants, by sending a rifle bullet through the body of the nearest skulker, who incontinently gave up the ghost; and his sagacious companions seeing that their game was up, now that "the man with the gun" had taken a hand, made a precipitate retreat, leaving me undisputed master of the field. I might easily have brought down an antelope with my second barrel—for the poor things appeared stupefied with fear—but after having so far espoused their cause, I felt it would be treachery on my part to avail myself of this advantage, and accordingly allowed them to depart in peace.

And now, let me ask the philosophic reader, was it mere instinct, or was it a certain power of combining ideas, and drawing inferences, that enabled a pack of wolves to plan the combined and well-arranged attack I have attempted to describe?

We know that the natural instinct of the wolf prompts these animals to assemble in packs, and hunt down their prey, either by scent or by speed of foot, and, as long as this succeeds, no other expedient is resorted to. I have no doubt that, in the first instance, the very wolves I saw this morning, had attempted to hunt down antelopes in the usual manner. But failed, however, in the chase, instinct was at fault, and the wolf, if left solely to its blind guidance, must, in the absence of other game, have perished.

But hunger, that proverbial sharpener of the human wits, appears also to call forth certain dormant faculties in the animal, which, under ordinary circumstances, might never have been developed. The wolf, finding that instinct has deceived him, refuses to be longer guided by a blind impulse, and begins for the first time to think. He abandons the natural habits of his race, and, in concert with his fellow wolves, plans and executes an ingenious stratagem, worthy of the reasoning powers of man himself; a complicated manoeuvre, not only arguing considerable sagacity on the part of individuals, but implying that a mutual understanding exists among the performers, which it appears to me can only be accounted for on the supposition that animals possess some power unknown to us, of communicating their ideas to each other. See to it, ye naturalists.—*Indian Diary of an Old Forest Ranger.*

Silk Manufactory of M. Stofella.—This establishment—at Roveredo, the seat of the silk trade in Austrian Lombardy—has gained a high reputation, not only for the quality of the goods manufactured, but for the philanthropic system upon which it is conducted. We glean the following account of its manage-

ment from a sketch in the January number of the London Polytechnic Magazine:—Four hundred females are constantly employed, who are not only provided with their living, but every care is taken of their education. A young girl from eleven to fourteen years of age, in poverty, who can produce a certificate of good conduct and health, is apprenticed from four years and a half to six years and a half under an indenture, stipulating that she shall, during her apprenticeship, be provided with board, lodging, clothing, and instruction in religion, as well as reading, writing, arithmetic, needle-work, and all the branches of the manufacture of silk. After the first six months each apprentice receives an annual salary of 15 florins (about £1 11s.), which sum is placed in the savings' bank of Roveredo. These parents who are in very needy circumstances, are permitted, after their daughter has been two years apprenticed, to draw an annual allowance. The proprietor himself deposits five hundred florins in the bank every year, for the purpose of being distributed in different awards to those whose industry and skill are found the most deserving at a public examination. In case of death, the parents have a right to claim whatever funds the child may have in the bank. Upon the termination of the apprenticeship the girl is at liberty to return home, or stipulate for employment by the year (that being the shortest period for which any of them can be engaged), and receives an increase of payment according to her abilities. Those who during their apprenticeship have behaved well, and distinguished themselves, are provided at the end of their term with tools and furniture to commence business. Their occupation consists in the manufacture of all sorts of silks, and every week twenty-five of the number are alternately instructed in domestic affairs.—Certain leisure hours are allowed for meals, lessons, and recreation; and when they walk out, some of the teachers are appointed to accompany them. The whole establishment is conducted by M. Stofella, and consists of 20 superintendents—namely, one director, one vice-director, six teachers, and twelve overseers.

Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—*Wm. Penn.*

A just observance and reflection upon men and things, gives wisdom; those are the great books of wisdom seldom read.

Unhappy the man who cannot willingly and frequently converse with himself; but miserable in the highest degree is the man who dares not.

A prudent woman is in the same class of honour as a wise man.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

For "The Friend."

RECOLLECTIONS OF CEYLON.

This is the title of a volume published in London within a few months, the author James Selkirk, who resided in the island nearly thirteen years. "This beautiful island is situated at the entrance of the Bay of Bengal. It lies between 6° and 10° of N. latitude, and between 80° and 82½° E. longitude. Its extreme length is about two hundred and forty miles, and the breadth varies from forty to one hundred and seventy miles."

The larger portion of the book is occupied with matter not affording much of interest to readers of "The Friend." A few extracts, however, respecting the productions, particularly vegetable, of a country and climate so different from that in which we live, will probably be acceptable.

Ceylon abounds with minerals and precious stones, iron ore, mica, plumbago, nitre, mercury, salt, the ruby, cat's-eye, hyacinth, sapphire, topaz, the adamantite spar, Matara diamond, the tourmaline, and the amethyst.

There is a great variety of quadrupeds in Ceylon. The jungles and mountains are literally filled with elephants. Tamed ones are used in common. Buffaloes are as common as cows in England. In some parts they are wild. The breed of native cattle is small.

Among reptiles and insects may be mentioned the tortoise, large and small guana, rock snake, cobra capella, prolunga, rat snake, alligator, lizard, chameleon, tarantula, beetles of various kinds, scorpion, grasshopper, musquito, wasp, fire-fly, glow-worm, water fly, black, white, and red ant, land and water leech, and centipede.

The plumage of the feathered tribes is very brilliant. Among the birds may be enumerated the wild peacock, kite, vulture, various kinds of owls, heron, wild red or jungle cock, snipe, kingfisher, crane, a species of the bird of paradise, (called in Singalese, redi-hora, cloth-stealer,) woodpecker, water-hen, green parrot, teal, minor or minah, myriads of sparrows, and millions of crows.

Trees.—The Cocoa-nut tree (*pol-gaha*) abounds in the west, south, and east parts of the island. There are comparatively few in the interior, and in the north. It begins to bear when eight or nine years of age. The nuts that are intended for planting are allowed to remain on the tree longer than others. They are taken off when thoroughly ripe, and after having been put into a shed or outhouse, till all the moisture of the thick outside husk or bark is dried up, they are hung in pairs over the branches of some tree near the house, where they remain till the young plants shoot up with a firm leaf through the eyes of the nut. Instead of hanging them up in trees, some persons put them into their gardens, three or four hundred together, and half cover them with earth. In this way the young plants soon make their appearance. When the leaf is about three feet high, at which time also there are long straggling roots hanging to them, holes are dug in the ground about two feet deep, and one foot and a-half in diameter, into which the plants are

put, about two yards apart from each other. A little earth is thrown in upon them, but not so as to cover the nut. While in this state, it is necessary to have a good fence round the plantation, or to put a strong paling round each tree, as they are liable to be destroyed by cattle. They appear for several years to advance but little in height. During this time, however, their trunk is increasing in bulk, and from the fifth to the seventh year, or thereabouts, they grow to a considerable height. Soon after, a sheath containing the blossom appears shooting out from the inner side of the thick butt-end of the leaf; and when about a foot high, and two inches in diameter, the sheath, if not previously cut for the purpose of drawing *toddy*, bursts, and in a few days, the different portions of the flower, which consists of innumerable small seeds, rather bigger than a grain of wheat, and triangular in shape, attached to a long stalk, bend down very gracefully on all sides. After a while, a great number of these seeds fall off, and small nuts, to the number of from twenty to fifty on an average, remain on one stalk. It often happens that many of them fall off before reaching maturity. From the time that the flower bursts to the time when the nuts are ready to be gathered, there elapse about six months. I have counted the number of bunches of nuts of different sizes on some trees about twelve years old in my own garden at Cotta, and have found on some eleven bunches, and on others twelve, and so on. On one tree I counted one hundred and forty-two nuts of sizes varying from the size of a plum to the size of a man's head. I have been told that on some trees there are between two and three hundred nuts at one time. I have measured the leaves of some trees, and found them to be twenty-five feet long, and the small leaflets that hang down from each side of the thick middle fibre, four feet long. As the leaves are of this length, and very heavy, it is necessary that some provision should be made for attaching them firmly to the trunk. This provision is made, and consists of a very strong net-like substance, extending about a foot along the base of the leaf, and as the inner part of the butt of the leaf is *scooped out* in order to grasp and enclose the trunk more firmly, this netting holds it tight round the tree, and binds it fast till it has performed its office of acting as a support to the cluster of nuts that rest upon it. Young leaves are always shooting out from the top of the tree, and the old ones having done their duty of supporting the nuts, are continually dropping off, so that, in this way there are always between twenty and thirty leaves on each tree. The usual height to which they grow is from sixty to eighty feet. They are generally very straight. Sometimes, by the violence of the winds, they are driven from their perpendicular. There is one in the village of Cotta which, about twenty feet from the ground, has taken two or three turns like a corkscrew.

Nearly all the domestic wants of the Singalese can be supplied by the cocoa-nut tree. He can build his house entirely of it. The walls and doors are made of cajans, the leaves

platted, the roof is covered with the same, the beams, rafters, &c., are made of the trunk. He needs no nails, as he can use the coir rope made from the outside husk. If he wants a spout, he hollows the trunk split in two. It also supplies him with many of his household articles. He makes his oil from the kernel; the hard shell supplies him with spoons, and cups, and drinking vessels, and lamps, and water-buckets; the refuse of the kernel, after the oil is expressed, (called *punak*,) serves for food for fowls and pigs; the milk from the kernel is used in his food. In short, if a man has a few cocoa-nut trees in his garden, he will never starve. Arrack, a strong spirit resembling whiskey, is made from toddy, the juice of the flower, and brooms are made from the ribs (*rita*) of the leaflets.

The Jack tree (*kos-gaha*) is nearly as useful and as common as the cocoa-nut tree. It grows to a large size, and sends out large branches. Its leaves are oblong, about three inches long and an inch and a-half broad, thick, bright, and smooth. The wood, which is of the colour of mahogany, is everywhere used for making household furniture. It is close-grained, and takes a beautiful polish. The fruit, which in shape and size is not unlike a horse's head, grows immediately out of the body of the tree. It has an exceedingly rough green outside, thickly covered with short blunt prickles. When cut open it is full of kernels, or seeds, about the size of a small plum, each of which is imbedded in yellow pulp, which, though disagreeable in smell, is by no means so in taste, being full of saccharine matter. It is much eaten by the natives in this state, as well as used in curries. When the fruit is cut from the tree, a thick milky gum in large quantities drops from it. The kernels are often boiled and used as table as vegetables; the taste is like that of beans. The general size of the jack fruit is about one foot nine inches long, and two feet six inches round. Some are much larger; it is often the case that one is as much as a person can carry. I have seen and measured some that were two feet and a half long and three and a-half in girth, as they were being taken by the women, who carry them on their heads, to the bazars.

Another tree of the same species is the Bread-fruit tree (*del-gaha*). It grows as high as the jack tree, and has very large branches, which, twice a year, in March and June, are hung with round rough fruit, about the size of an infant's head. The fruit is everywhere used, both by natives and Europeans, as an article of food. When boiled, it resembles a potato, but is more watery. It is often cut into slices and fried, in which state it is very crisp. The wood, which is white and rather coarse, is not much used. The tree is not so abundant as the jack tree, and is not so highly valued by the natives. Its leaves are large, and of a dark green. I have measured some, and found them to be two feet six inches long, and one foot and a half broad; they have generally six large gashes on each side. The fruit grows from the ends of small branches, and does not rest immediately from the trunk, as the jack-fruit.

There is another tree of the same species, called the Foreign Bread-fruit tree (rata-del-gaha). Its leaves are not so large as those of the common bread-fruit, and are not gashed. The fruit is a thick pod, about six inches long, and when split contains a number of white seeds, as big as pens; these are eaten by the natives, when boiled. This tree is much used for making canoes, its trunk being frequently long, straight, and thick, and the wood light and durable.

A Plea for the Birds.—As the season is at hand when the birds begin their labours in our fields and gardens, it becomes their friends to interpose for their protection from the wanton persecution which pursues them as regularly as they make their appearance. No fact in natural history is more certain than their really useful services—though we are not prepared to admit this to be their only or their highest claim to our regard. It has been ascertained by various and careful experiments that they protect our choicest fruits from the ravages of the insect tribes. That they are sometimes mischievous in the autumn is not denied, but the little harm they do in the fullness of the year is more than compensated by the destructive havoc they make among the insects and vermin of the spring. The quantity of grubs destroyed by crows, and of caterpillars, and their grubs, by the various small birds, is immense. Other tribes of birds, which feed on the wing, as swallows, martins, &c., destroy millions of winged insects, which would otherwise infest the air, and become insupportably troublesome. Even the titmouse and bulfinch, usually supposed to be so mischievous in gardens, have actually been proved only to destroy buds which contain a destructive insect. Ornithologists have of late determined these facts.

An English paper tells us that some of the large farmers in Devonshire, under a strong prejudice, determined a few summers ago, to try the result of offering a great reward for the heads of crows; but the issue proved destructive to the farms, for nearly the whole of the crops failed for three succeeding years, and they have since been forced to import birds to re-stock their farms. We add a few other facts collected from experience:—

“Every crow requires at least one pound of food a week, and nine-tenths of their food consists of worms and insects; one hundred crows, then, in one season, destroy four thousand seven hundred and eighty pounds of worms, insects, and larvae; from this fact, some slight idea may be formed of the benefit of this much-persecuted bird to the farmer.”—*Magazine of Natural History.*

The Blackbird destroys a great number of Grubs, &c.—“Last August, I observed eight or ten blackbirds busily engaged in the grass plot in front of my house, and the grass where they were seemed dying, as was hinted, from their mischievous operations—and the gun was suggested as a remedy. Suspecting the object of the birds’ search, I turned up a piece of turf with the spade, and found it literally

swarming with grubs of various sizes. I need not say that they were allowed to pursue their game undisturbed, and that the grass plot soon regained its verdure. This is another instance of the utility of preserving birds on farms, and in orchards and gardens.”—*Ibid.*

* * “At the season, to repay the gardener for the tithe of his crop, their natural due, they fail not to assist in ridding his trees of more deadly enemies which infest them, and the small caterpillars, beetles, and various insects, now constitute their only food; and for hours at a time they may be seen feeding on the all-despoiling canker worm which infests our apple trees and elms.”—*Nuttall’s Ornithology.*

The bobolink is perhaps next to the cedar bird or Canada robin, the greatest destroyer of the canker worm. Building her nest and rearing her young under the apple trees, as this bird often does, she requires an immense number of worms for their subsistence just at the time that they are most destructive. ‘I have observed one of these birds,’ says a neighbour, ‘go round the limb of an apple tree in a spiral direction, and destroy in this way every worm on the tree, in an incredible short time. No man,’ added he, ‘can calculate the value of birds on a farm. I have no doubt but that they save me equal to the labour of one man for the season, beside preserving my trees from destruction.’

Birds, then, not excepting the hawks and owls, are vastly more useful than injurious to man. None of them should, under any pretence, be destroyed.—*Newark Advertiser.*

Pelargonium or Geranium Leaves a Cure for Wounds.—The leaves of the pelargonium are, as every body knows, strongly scented: some smell of rose, others of lemons, apples, &c.; there are also other sorts, which, when bruised, have a disagreeable odour. All the varieties of this genus contain a large quantity of essential oil, which is usually fatty; there are several sorts which are cultivated in the open air in the south of France, and particularly at Nice, for the purpose of extracting the oil, which is sold to the perfumers. The leaves of all pelargoniums have also the property of quickly healing cuts, places where the skin has been rubbed off, and other sores of that kind. You take one leaf or more of the pelargonium, which you bruise upon a piece of linen; you then apply it to the sore place, and it often happens that one leaf is sufficient to heal the wound. It sticks closely to the surrounding skin, and helps to close the flesh, and heals the wound in a short time.—*Latic paper.*

Frankincense-tree.—The frankincense assumes the most singular aspect, from the fact of its invariably growing from the bare and smooth sides of the white marble rocks of which these hills are composed, without any soil whatever to nourish it. Many of the trees have even attached themselves to the huge masses that have rolled down into the valley, and now lie scattered over the stony

surface. From the base of the trunk, and about treble its diameter, a very round thick substance is protruded, of a nature between bark and wood. This adheres most firmly to the stone, and at a distance resembles a mixture of mortar and lime. From the centre of the mass the stem, having first taken a bend or curve outward of several inches, rises straight up to a height of forty feet. It throws from the top short branches covered with a very bright green foliage, the leaves being narrow and rounded at the end, five or six inches in length by one broad, crimped like the frill of a shirt; or rather bearing a stronger resemblance to that beautiful species of sea-weed found along the coast of England, and styled by archbishops “the old gentleman’s ruffles.”

From a foot to eighteen inches is the usual girth of the stem, and it tapers gradually away to the summit. The bark is perfectly smooth, and consists of four distinct layers. The outermost of all is very thin, and similar to that of the beech. The two next are of a singularly fine texture, resembling oiled letter-paper, perfectly transparent, and of a beautiful amber colour. It is used by the Somalis to write upon. The inner bark of all is about an inch thick, of a dull-reddish hue, tough, and not unlike leather, but yielding a strong aromatic perfume. The wood is white and soft, and might be applied to many useful purposes. By making a deep incision into the inner rind, the gum exudes profusely, of the colour and consistency of milk, but hardening into a mass by exposure to the atmosphere.

The whole mountain range from Bunder Maryah to Cape Guardoufi is composed of limestone and marble, and near the latter place especially, the marble is so white and pure that it approaches to alabaster. Pink and grayish black are also common colours, and in parts it might be mistaken for sandstone, until chipped off with the hammer. On the plain visited the frankincense is nowhere to be found resting upon the ground, or upon any sort of soil, and the purer the marble to which it adheres the finer the growth of the tree. It would seem that this singular production of the vegetable world derives its sole nourishment from carbonate of lime. The young trees produce the best and most valuable gum, the older merely yielding a clear glutinous fluid resembling copal varnish, and exhaling a strong resinous odour.

During the southwest monsoon the pastoral tribes in the neighbourhood of Ras Feeluk collect large quantities of frankincense, which they barter to the Banians, of whom a few reside at the villages along the Abyssinian coast. Boats from Macaula, and from other ports on the opposite Arabian shore, also come across during the fine season and carry away the gums that have been accumulated, and which are exchanged for a coarse kind of cotton cloth worn by the Somalis.—*Harris’s Highlands of Ethiopia.*

When a man owns himself in error, he does but tell you in other words, that he is wiser than he was.

For "The Friend."

Beliefs of the Past.—No. 18.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Here outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

WARNER MIFFLIN.

(Concluded from page 270.)

Before closing these notices it may be proper to introduce a letter which was mislaid, and therefore could not be introduced into its proper chronological place.

During the time that Warner Mifflin was in Newport in 1781, many of the officers of the French army being there, attended Friends' meeting; and their light and irreverent behaviour was unsettling to the company assembled, and very trying to his mind. On his return home, he felt concerned to address a letter to them, which it appears his friend Anthony Benezet translated into French. I have a copy of this document in Anthony's hand-writing.

"Dear Friends:—Over and above the universal love that flows in my heart towards all men of every nation as my brethren, children of the same almighty Parent, I felt a particular draft thereof towards many Frenchmen whilst at Newport. Feeling at this time a renewal thereof, with desires for your lasting happiness, and a concern that the dignity of our meetings for the worship of Almighty God may be maintained, and they held in a manner acceptable to him, I am willing to throw before your view some hints that may be profitable for you to consider. Feeling love for you I was pleased to see you come to our meeting, but sorry to notice so much whispering amongst you.

"I desire you may consider that the great object of worship is a God, not only omnipotent, but omnipresent; who beholds the actions of men, and even the thoughts of their hearts, and will finally recompense unto all, according as their deeds or works have been. As we have no expectation of a purgation after death, but believe that as the tree falls so it lies, and in the state that death leaves, judgment certainly finds us, there being no device, knowledge or understanding in the grave, we think it incumbent to improve our time here, in order to be prepared for that most sure and awful period. In order thereto, we are concerned to meet together to wait upon and worship the Lord in spirit and in truth. We believe in the promise of Christ, 'Where two or three are met together in my name there am I in the midst of them.' We deem it necessary on such occasions to attend to the order enjoined in Scripture, viz. 'Be still and know that I am God.' This is the end of our sitting in silence:—to keep the mind still, to wait upon Him to learn his mind and will concerning us. As any transgression rises up to view, we ought to confess the same to him, beg his forgiveness for the past, and pray for preservation for the time to come. When any talk in our meetings, it has a tendency to disturb this silence, and we believe to offend that Great Being whom we are concerned to know, and serve, agreeable to apos-

tolitic doctrine, it is life eternal to know him the only true God, and Jesus Christ whom he has sent. Knowing him binds us to promote peace on earth, good will to men, and to do unto others as we would wish to be done by. With desire for your eternal welfare, I conclude. Your real friend,

"WARNER MIFFLIN."

Towards the close of Fifth month, 1798, Warner was taken seriously unwell, and even then, we learn from one of his letters written shortly after, he passed through almost daily conflicts of mind on account of the poor blacks. On the 26th of Sixth month, he wrote to H. D. thus:—

"Dear friend:—The day before yesterday I received time of the 20th instant, by which I am reminded of thy kind sympathy and concern for me, which tends to strengthen the brotherly regard that for years I have had impressed on my mind for thee. I hope there may never be a diminution thereof.

"I have great bodily weakness.—A cough continues, and my breast is disordered. I am getting about, but gain strength very slowly, and have as great a debility of mind as of body. I have no ability scarcely to labour for a crumb, and feel evidently, that nothing I have heretofore done will do to feed upon now. It is great cause for humiliation and bowedness of soul, when I feel as I do, and reflect that there are those who are dignified, strengthened and supported to travel over sea and land, for the promotion of the glorious cause. It is cause of thankfulness that there are those thus favoured continued amongst us, and that the Master of our assemblies has not forsaken us altogether, even in this degenerate and depraved age. * * * Thy friend,

"WARNER MIFFLIN."

When the time of the Yearly Meeting, of 1798, drew nigh, although well aware that the yellow fever was raging with great violence in Philadelphia, Warner Mifflin believed it to be his duty to attend it. He came up, attended the sittings of the Select Meeting held Ninth month 22nd, and those of the general meeting on Second-day following. The Yearly Meeting then adjourned until the Twelfth month, and Warner returned home. After reaching his place of abode, he wrote to a friend, expressing that he felt solid satisfaction in having attended to this duty. He says in the letter, "As I came along homeward, I remembered how careful and watchful a helmsman ought to be, in time of a storm! How quick the attention should be to the helm, lest the vessel receive damage! I have thought much of a sentiment of worthy Isaac Pennington, since I came home, that Israel of old was not to know the deliverance before hand, but to trust in the Lord."

The time of his rest drew near. The seeds of the distemper which was prevalent in the city, had taken root in his system, and after a short time he became ill. In great quietness and calmness, he bore the severe pains of his distemper, for six days, and then was sweetly released from suffering. He deceased the 16th day of the Tenth month, 1798, in his 53d year.

For "The Friend."

Short Biographical Sketches and Anecdotes.

NO. 1.

JOSEPH LUKENS.

Joseph Lukens was born in Horsham, near Philadelphia, in the Ninth month, 1729. He possessed good natural abilities, and was of a sober life and conversation. In the 22nd year of his age he married Elizabeth Spencer, and in the increasing duties of the domestic circle, was a loving husband, and a tender parent. In the 26th year of his age he believed himself called to the ministry of the Gospel, and his appearances in that line were acceptable to Friends. Careful to keep within his gift, for several years his public ministrations were not frequent. Yet through dedication of heart, he witnessed an increase in love to the cause of Truth, and a growth in knowledge and experience. With the unity of his Friends he travelled on this continent, proving himself an able minister of the Gospel of our Lord Jesus Christ, both at home and abroad, dividing the word aright in the assemblies of the people and in the families of Friends. He was often employed in visiting the sick, and being ever ready to assist and comfort his neighbours, he was much beloved.

On the 16th of Ninth mo., 1784, he came to Philadelphia to attend the Meeting for Sufferings, and it being the Fifth-day of the week, was at the High street meeting. Here he appeared in a lively and acceptable testimony. Towards the close of the meeting Sarah Harrison stood up, and said, "That there was one present who would not have the opportunity of again thus meeting with friends. This made it necessary for such to improve the present, and prepare for a final change." She concluded by affectionately bidding the individual, "Farewell in the Lord." This communication was delivered with great solemnity, and Joseph felt in himself that he was the individual referred to. He attended the sitting of the Meeting for Sufferings, and that evening went out of the city on his way towards home. The next day, before he reached his residence, he was taken unwell. Fully satisfied of the truth of the intimation given him, he endeavoured to prepare for his close. His sickness increasing, in a weighty solemn manner he took a last farewell of his wife and children, and passed away from this scene of conflict on the 27th of Ninth month, 1784, aged 55 years.

For "The Friend."

Hudson, Walworth County, Wisconsin Territory.

Esteemed Friend, Robert Smith.—The undersigned, being part of a settlement of Friends in this place, and being aware that many persons have their attention turned west, among whom may be some of our Society, have taken this method to address them briefly, (with thy approbation however,) through the columns of "The Friend." On this subject we would say, that it should be the first consideration with Friends in locat-

ing themselves in the western country, to have regard to setting up meetings, or settling near others for the same purpose. In relation to this important matter, we are willing to inform such emigrants of our situation; there is one other settlement of Friends about twenty miles north of us, near Eagle Prairie, in the south-western part of Milwaukee county, perhaps twenty miles from Milwaukee village; a very good location, we believe, for farmers or mechanics. A good water power in that place is owned by one of our Friends, where perhaps a Friend wishing to start the cloth dressing and carding business, might find plenty of employment to good advantage.

There are perhaps twenty members, included in six or seven families, at Eagle Prairie and vicinity. Members of our Society wishing to remove to the place under consideration, will do well to stop at Milwaukee, and make inquiry for Scholfield's Mills, or for Eagle Prairie, if they remove by way of the lakes.

The settlement where we reside, together with Friends scattered about in this vicinity, will amount perhaps to about forty in number. Friends in this place and also at Eagle Prairie, are in the practice of meeting together on First-days, although not attached to any particular Monthly Meeting, from which we find ourselves far removed. We, however, are of opinion, that certificates had better be addressed to Vermillion Monthly Meeting in Indiana Yearly Meeting, and some of our Friends have already lodged their's in that meeting. But owing to distance, and want of means, consequent with those who find it convenient to repair their outward circumstances by becoming new settlers in this far western land, we have none of us as yet attended that Monthly Meeting. The location of Vermillion Monthly Meeting with reference to ourselves, may be better understood by referring to the Common School Atlas, where it will appear that there are two counties of Vermillion, one in Indiana, and the other in Illinois, in both of which the members of the Monthly Meeting, composing its different branches, reside; then trace the line dividing the two States to Lake Michigan; thence on the shore of said Lake to Chicago; thence to the place where the Fox River crosses the line between Illinois and Wisconsin Territories; thence about fifteen miles in a north-westerly direction. Allow for incidental curvatures in roads made by circumstances always attendant in new settlements, and some idea may be formed with respect to the distance.

Our particular location presents many advantages to the farmer, and many conveniences to the mechanic, which to an eastern man would a few years past have been considered as not in existence in an unsettled country, the particulars of which it would be too voluminous to swell this article with. Suffice it to say, that a new and thriving village is in progress of erection, where is an excellent water power with a saw-mill, cloth-dressing and carding machine, and other machinery in successful operation, and a commencement made towards a flouring mill. This village is in the central part of the town of Hudson, where probably the central point of our settle-

ment will be. We do not wish to persuade any to remove who are well settled; but we are saying these things to those who are already determined to remove at all events.

To such, whether farmer, mechanic, merchant, manufacturer, or any other operator, we believe it may be proper to say, that our place or vicinity holds out as many inducements, perhaps, as any other newly settled place. However, we would not be understood to say that no privations are to be endured in this favoured part of the world. We would, on the reverse, advise all such not to flatter themselves in this way at all; on our part, notwithstanding, we have nothing of the kind to complain of.

Those Friends wishing to remove to our settlement, and who may make use of Lake navigation, had better stop at South Port, inquire for Burlington village, from that place inquire for the village of Lyons.

We remain thy Friends,

DAVID LYON,

ISAAC LYON,

RICHARD HALLOCK,

SHADRACH SHEARMAN.

Third month, 25th, 1844.

For "The Friend."

THE HIGHLANDS OF ABYSSINIA.

In the southern part of Abyssinia, is the independent kingdom of Shoa, governed by princes, who are professors of the Christian religion. The British India government, thinking it of importance to their interests, to have a commercial treaty with Sâlela Sclâsie, the king of this country, in 1841 sent an embassy to his court with costly presents. To conduct the mission, Cornwallis Harris, an officer in the army, was selected, whose courage, political sagacity, and acquaintance with British commercial interests, eminently qualified him for the task. He brought his embassy to a successful termination after an eighteen months' residence in Shoa, and has recently published a narrative of the events of interest that occurred during that period, with such observations on the manners and customs of the country, and its natural and artificial productions, as he was enabled to make.

An abstract of these might be very interesting to the readers of 'The Friend,' few of whom, perhaps, have ever heard of this kingdom, or know aught of its past history. My present object, however, is only to give a few anecdotes from the book which set forth the humanizing influence exerted by the embassy during its brief sojourn.

Were it not that our daily experience teaches us the absurdities which characterize human nature, we might be tempted to smile, that an embassy which had presented the king with "three hundred muskets with bayonets fixed," with cannon, and "warlike munitions" to enable the king to slay and destroy by wholesale, should feel shocked by an individual murder, or by solitary acts of rapine and oppression. Accompanying the king on one of his annual forays to punish his rebellious subjects, Cornwallis Harris and his suite, had an opportunity of beholding, the

desolation and misery which marked his course.

The incursion was to punish some Galla tribes, who the preceding year had attacked and slain a detachment of the king's troops. No notice of war had been given, and the devoted country was smiling in the verdant promise of harvest, and the inhabitants thought of nothing but security and peace. From a mountain height, before the destroying army had burst forth, the English officers looked down delighted into verdant valleys, on whose swelling slopes the white-roofed houses of Galla hanlets peeped forth among dark green groves of juniper and accacia. The host swept down, the beauty of the scene departed; the inhabitants who crossed the path of these destroyers were slain; the harvests were trampled to the earth, and onward with rapid pace they hurried, driving the herds, late tenants of those lovely valleys, before them. They now gained the highest pinnacle of the green mountain range, the view from which Harris thus describes. "A succession of richly cultivated plains, dotted over with clusters of conical white houses, in parts surrounded by clumps of towering junipers, stretched away from the foot, the very picture of peace and plenty. Embosomed between the isolated peaks of Yerrar, Sequala, and the far-famed Entotta, lay the wide plains of Germâna, thickly peopled by the Ekka and Fininni Galla, upon whose doomed heads the thunderbolt was next to fall; and full in its centre two placid silver lakes, like great mirrors, reflected back the rays of the morning sun across sheets of luxuriant cultivation, extending for miles, nearly ready for the sickle." Rushing down, they trampled under foot the fields of ripened corn; burnt all the dwellings; slew old men and young indiscriminately, and carried off the women and girls into slavery. After describing the work of death, the following picture closes that part of the scene:—

"The hoarse scream of the vulture, as she wheeled in funeral circles over this appalling scene of carnage and devastation, mingled with the crackling of falling roofs and rafters from the consuming houses, alone disturbed the grave-like silence of the dreary and devoted spot, so lately resounding to the fendish shouts and war-whoops of the excited warriors, and to the unpitied groans of their helpless captives. And as the exulting barbarians, followed by the curses of the homeless fugitives in Entotta, crossed the last range, gloomy columns of smoke rising black and dense to the darkened heavens, for miles in every direction, proclaimed that this recently so flourishing and beautiful location had in a few brief hours been utterly ruined, pillaged, and despoiled, as far as the means of ruthless and savage man could effect its destruction."

A district of country of more than fifty miles in length was in one day desolated; four thousand six hundred of the Galla men were slain, many thousand females were taken prisoners, and more than thirty-seven thousand head of cattle driven away. The English embassy, aided by the missionary, Dr. Krapf, made strong appeals to the king on behalf of

the prisoners, and succeeded in obtaining their release.

Again, some months afterwards, after the close of a similar foray, they made the like application, with equal success, and thus effected the liberation of seven thousand slaves.

On another occasion they interferred successfully in the cause of humanity. In a moment of passion Sâhela Salaissie had issued a decree by which all persons who, in obedience to custom, had intermarried with royal slaves, were reduced to servitude, together with their offspring. This despotic ordinance had carried terror and dismay through the whole city and surrounding villages. Upwards of four thousand seven hundred persons were stricken by it from the lists of freemen and their families and relations mourned over them as lost, for they had already, in fact, been drafted off into the corps of servile labourers. Major Harris, invested with all the authority of a representative of Great Britain, now ventured to interfere with the king on behalf of these unhappy people. He depicted to him the misery which such a proceeding must occasion, he pointed out its injustice, he expatiated on its cruelty; but only succeeded in making an impression on the royal mind when he inquired in what language he should clothe the transaction when he came to give an account of it, as he must, to his government at home. The whole turpitude of his conduct now struck the king. "I have been rash," said he, "I did it in a moment of passion; but say nothing of the matter in Europe, and I will release them all." And released they were, and the blessings of tens of thousands were poured forth on the British embassy.

(To be concluded.)

Extract from a Poem by Willis.

"Take of my violets, I found them where
The liquid south stole o'er them, on a bank
That leant to running water. There's to me
A daintiness about these early flowers
That touches me like poetry. They blow
With such a simple loveliness, among
The common herbs of pasture, and breathe
Out their lives so unobtrusively, like hearts
Whose beatings are too gentle for the world.
I love to go in the capricious days
Of April, and hunt violets, when the rain
Is in the blue caps trembling, and they nod
So gracefully to the kisses of the wind.
It may be deemed too true, but the young
Read nature like the manuscript of Heaven,
And call the flowers its poetry."

Stream of Death.—Distilleries.—The Salem Observer has compiled from the latest authorities, the number of distilleries and the quantity of spirits annually produced in them, in the United States. The whole number of distilleries is 10,306, and the quantity of spirits 41,602,697 gallons.

New York is the most extensively engaged in distilling. Ohio next, Pennsylvania third, and Massachusetts holds the fourth rank. The whole quantity of distilled spirits, if sold at twenty cents a gallon, would produce \$8,320,501.10

New York with 212 distilleries produced 11,973,815 gallons; Ohio with 390 distilleries

9,329,467 gallons; Pennsylvania with 1010 distilleries 6,240,193; Massachusetts with 37 distilleries, 5,177,910 gallons.

The prodigal robs his heir; the miser robs himself.—*La Bruyere.*

THE FRIEND.

FIFTH MONTH, 25, 1841.

In collating from the various published accounts the brief summary we last week gave of the late fearful riots, an error inadvertently occurred, which it is proper to correct. On the last page, second column, seventh line from the top, for the words, *the next*, substitute the word *that*. The passage will then read thus:—"But in the evening of that day, another large batch of worship," &c.

There being reason to believe that exaggerated statements have been spread abroad respecting those scenes, at the best sufficiently humiliating to Philadelphians, it may be well, for the information of our distant readers, to add, that the number of deaths by gun-shots and otherwise, did not, it is believed, exceed eight or ten, and those seriously wounded may be stated as about thirty.

It is a cause of reverent thankfulness, to an all-merciful superintending Providence, that since Fourth-day, the 5th instant, the raging tempest of wicked and vengeful passions has been stayed, and our city and surrounding districts have resumed their wonted quiet and orderly appearance.

Since writing the above, the following in the Inquirer met our notice:—

"We are requested to state that the families of the individuals who were killed or wounded during the recent riots, are in some cases in a state of utter destitution. The benevolent and kind-hearted of our citizens who are disposed to contribute any thing towards their relief, are requested to do so as soon as possible. Committees have been appointed in several of the wards and districts, and the following named gentlemen—the Committee of Relief—will, with pleasure, appropriate in a proper manner, any sum, large or small, that may be confided to their care. Assistance to be duly efficient, should be prompt.

"John Perry, John Fox, J. S. Germon."

The communication from our Friends of Wisconsin Territory, a country which but as yesterday was a wilderness, peopled by Indians and wild beasts, will, in its unsophisticated statements, furnish information interesting to others beside those bent on emigration. The latter class will do well, before they resolve, seriously to ponder the intimation implied in the words—"We do not wish to persuade any to remove who are well settled;" and to those who have determined to remove the remarks respecting proximity to meeting-houses, or the settling near to each other in reference to the establishment of meetings, are worthy of their most deliberate and weighty consideration.

FRIENDS' LIBRARY.

This Institution, having been removed to the New Building No. 84 Mulberry street, will in future be opened on Fourth-day afternoons, at a quarter past five o'clock, and on Seventh-days at three o'clock, and be closed at eight o'clock p. m.

Fifth month, 1841.

MARRIED, at Friends' Meeting-house, Gwynedd, Montgomery county, Penn., on the 16th instant, JAMES C. JACKSON, of Hockessin, Delaware, to AMELIA, daughter of Jesse Spencer, (deceased,) of the former place.

DIED, at Bellefonte, Centre county, Pa., on the 22nd of last month, LYDIA, wife of Bond Valentine, aged forty-two years, of the prevailing fever which has been so fatal to the families of that neighbourhood. She had been sedulously engaged in ministering to the comfort of a sick friend, for whom she assisted in performing the last friendly office "when the spirit had returned to God who gave it;" the next day the disease was developed in her; and in a week, she too had closed her eyes upon terrestrial objects.—Not only by her immediate friends, but her neighbourhood will her loss be deeply felt, but that expanded benevolence which was co-extensive with the wants of her neighbourhood, will be greatly missed. In the sudden removal of this dear Friend, the admonition is again impressively uttered, "Be ye also ready."

—, on the 28th ult., in the 51st year of his age, RICHARD PARKER; a member of Philadelphia Monthly Meeting. His disease was one which occasioned the most intense bodily suffering, during the progress of which he was preserved in a state of entire patience and resignation, earnestly supplicating that he might be enabled to endure it patiently to the end. His relatives mourn not at those without hope, believing that through mercy his robes were "washed, and made white in the blood of the Lamb." He was enabled near his close feelingly to exclaim, "O death where is thy sting? O grave where is thy victory? But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

—, of a lingering illness, on the second instant, at his residence in Fort Chester, CHARLES FIELD, a member and elder of Purchase Monthly Meeting of Friends, New York, aged fifty-six years.—By the decease of this dear Friend, it may be truly said, that a great bereavement has been sustained, not only by his own family and neighbourhood, but by the Society of which he had long been an active and efficient member. Comparatively speaking, few men have arrived at the meridian of a life so marked by unblemished character; just and honourable in his dealings, liberal and benevolent to the needy and afflicted; frank and affable in his deportment, he was respected and beloved in no ordinary degree.—His firm and unwavering attachment to the doctrines of Christianity as held by our religious Society, was evinced by his diligent attendance of meetings, his active and faithful services in the cause of Truth, and when confined with sickness, by the solicitude he manifested for its growth and prosperity. In speaking of the recent removal by death of so many of the members of the same meeting of Purchase, he remarked, that if this dispensation of Providence had the effect to make living members of those that remained, it would prove a blessing. He was fully aware of his approaching dissolution, and his affectionate solicitude for his family, drew from him much pertinent counsel and admonition. Although his spirit was deeply assailed and humbled under a sense of his own unworthiness, yet he was mercifully favoured to cling to that "hope, which is as an anchor to the soul both sure and stedfast;" and thus, as we reverently trust, "fell asleep in his Saviour and Redeemer."

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 274.)

CLASSIFICATION.

"The first element of superiority in a Prussian school, and one whose influence extends throughout the whole subsequent course of instruction, consists in the proper classification of the scholars. In all places where the numbers are sufficiently large to allow it, the children are divided according to ages and attainments; and a single teacher has the charge only of a single class, or of as small a number of classes as is practicable. I have before adverted to the construction of the school-houses, by which, as far as possible, a room is assigned to each class. Let us suppose a teacher to have the charge of but one class, and to have the talent and resources sufficient properly to engage and occupy its attention, and we suppose a perfect school. But how greatly are the teacher's duties increased, and his difficulties multiplied, if he have four, five, or half a dozen classes under his personal inspection. While attending to the recitation of one, his mind is constantly called off, to attend to the studies and conduct of all the others. For this, very few teachers amongst us have the requisite capacity; and hence the idleness and the disorder that reign in so many of our schools,—excepting in cases where the debasing motive of fear puts the children in irons. All these difficulties are at once avoided by a suitable classification,—by such a classification as enables the teacher to address his instructions at the same time to all the children who are before him, and to accompany them to the play-ground, at recess or intermission, without leaving any behind who might be disposed to take advantage of his absence. All this will become more and more obvious as I proceed with a description of exercises.

Method of teaching Young Children on their first entering School.

"In regard to this, as well as other modes of teaching, I shall endeavour to describe some

particular lessons that I heard. The Prussian and Saxon schools are conducted substantially upon the same plan, and taught in the same manner. Of course, there must be those differences to which difference of talent and experience gives rise.

"In Professor Stowe's excellent report, he says, 'Before the child is even permitted to learn his letters, he is under conversational instruction, frequently for six months or a year; and then a single week is sufficient to introduce him into intelligent and accurate plain reading.' I confess that in the numerous schools I visited, I did not find this preparatory instruction carried on for any considerable length of time, before lessons in which all the children took part were commenced. Perhaps, since his visit, the practice has been changed.

"About twenty years ago, teachers in Prussia made the important discovery that children have five senses,—together with various muscles and mental faculties,—all which, almost by a necessity of their nature, must be kept in a state of activity, and which, if not usefully, are liable to be mischievously employed. Subsequent improvements in the art of teaching have consisted in supplying interesting and useful, instead of mischievous occupation, for these senses, muscles and faculties. Experience has now proved, that it is much easier to furnish profitable and delightful employment for these powers, than it is to stand over them with a rod, and stifle their workings, or to assume a thousand shapes of fear to guard the thousand avenues through which the salient spirits of the young play outward. Nay it is much easier to keep the eye and hand and mind at work together, than it is to employ any one of them separately from the others. A child is bound to the teacher by so many more cords, the more of his natural capacities the teacher can interest or employ.

"In the case I am now to describe, I entered a class-room of sixty children, of about six years of age. The children were just taking their seats, all smiles and expectation. They had been at school but a few weeks, but long enough to have contracted a love for it. The teacher took his station before them, and after making a playful remark, which excited a light titter round the room, and effectually arrested attention, he gave a signal for silence. After waiting a moment, during which every countenance was composed, and every noise hushed, he made a prayer consisting of a single sentence, asking that as they had come together to learn, they might be good and diligent. He then spoke to them of the beautiful day, asked what they knew about the seasons, referred to the different kinds of fruit-trees then in bearing, and questioned them upon the

uses of trees in constructing houses, furniture, &c. Frequently he threw in sportive remarks which enlivened the whole school, but without ever producing the slightest symptom of disorder. During this familiar conversation, which lasted about twenty minutes, there was nothing frivolous or trifling in the manner of the teacher; that manner was dignified, though playful, and the little jets of laughter which he caused the children occasionally to throw out, were much more favourable to a receptive state of mind than jets of tears.

"Here I must make a preliminary remark, in regard to the equipments of the scholars, and the furniture of the school-room. Every child had a slate and pencil, and a little reading book of letters, words, and short sentences. Indeed I never saw a Prussian or Saxon school,—above an infant-school,—in which any child was unprovided with a slate and pencil. By the teacher's desk, and in front of the school, hung a blackboard. The teacher first drew a house upon the blackboard. By the side of the drawing, and under it, he wrote the word *house* in the German script hand, and printed it in the German letter. With a long pointing rod,—the end being painted white to make it more visible,—he ran over the form of the letters,—the children, with their slates before them, and their pencils in their hands, looking at the pointing rod, and tracing the forms of the letters in the air. In all our good schools, children are first taught to imitate the forms of letters on the slate before they write them on paper; here they were first imitated on the air, then on slates, and, subsequently, in older classes, on paper. The next process was to copy the word *house*, both in script and in print, on their slates. Then followed the formation of the *sounds* of the letters of which the word was composed, and the spelling of the word. Here the *names* of the letters were not given as with us, but only their powers, or the sounds which those letters have in combination. The letter *h* was first selected, and the children, instead of articulating our alphabetic *h*, (aitch,) merely gave a hard breathing,—such a sound as the letter really has in the word 'house.' Then the diphthong, *au*, (the German word for 'house,' is spelled 'haus,') was taken and sounded by itself, in the same way." [The two were then combined, and, lastly, *s* was sounded, and the whole combined. The order was sometimes reversed.]

"After the word 'house' was completely impressed upon the minds of the children, the teacher drew his pointing rod over the lines which formed the house; and the children imitated him, first in the air, while they were looking at his motions, then on their slates. In their drawings, there was of course a great

variety as to taste and accuracy; but each seemed pleased with his own, for their first attempts had never been so criticized as to produce discouragement. Several children were then called to the blackboard to draw a house with chalk. After this, the teacher entered into a conversation about houses. The first question was, what kind of a house was that on the blackboard. Then the names of other kinds of houses were given. The materials of which houses are built were mentioned,—stone, brick, wood; the different kinds of wood; nails, and where they were made; lime, and whence it came, &c., &c. When the teacher touched upon points with which the children were supposed to be acquainted, he asked questions; when he passed to subjects beyond their sphere, he gave information, intermingling the whole with lively remarks and pleasant anecdotes.

“And here one important particular should not be omitted. In this, as well as all other schools, a complete answer was always required. For instance, if a teacher asks, ‘What are houses made of?’ he does not accept the answer, ‘of wood,’ or ‘of stone;’ but he requires a full, complete, answer; as, ‘a house may be made of wood.’ The answer must always contain an intelligible proposition, without reference to the words of the question to complete it. And here also the greatest care is taken that the answer shall always be grammatically correct, have the right terminations of all articles, adjectives, and nouns, and the right grammatical transpositions, according to the idioms and structure of the language. This secures for the beginning, precision in the expression of ideas; and if, as many philosophers suppose, the intellect could never carry forward its processes of argument or investigation to any great extent, without using language as its instrument, then these children, in their primary lessons, are not only led to exercise the intellect, but the instrument is put into their hands by which its operations are facilitated.

“When the hour had expired, I do not believe there was a child in the room who knew or thought that his play-time had come. No observing person can be at a loss to understand how such a teacher can arrest and retain the attention of his scholars. It must have happened to almost every one, at some time in his life, to be present as a member of a large assembly, when some speaker, in the midst of great uproar and confusion, has arisen to address it. If, in the very commencement of his exordium, he makes what is called a happy hit, which is answered by a response of laughter or applause from those who are near enough to hear it, the attention of the next circle will be aroused. If, then, the speaker makes another felicitous sally of wit or imagination, this circle too becomes the willing subject of his power, until, by a succession of flashes, whether of genius or of wit, he soon brings the whole audience under his command, and sways it as the sun and moon sway the tide. This is the result of talent, of attainment, and of the successful study both of men and of things; and whoever has a sufficiency of these requisites, will be able to command

the attention of children, just as a powerful orator commands the attention of men. But the one no more than the other is the unthought gift of nature. They are the rewards of application and toil superadded to talent.

“Now it is obvious that in the single exercise, above described, there were the elements of reading, spelling, writing, grammar, and drawing, interspersed with anecdotes, and not a little general information; and yet there was no excessive variety, nor were any incongruous subjects forcibly brought together. There was nothing to violate the rule of ‘one thing at a time.’

“Compare the above method with that of calling up a class of abecedarians,—or what is more common, a single child, and, while the teacher holds a book or a card before him, ad, with a pointer in his hand, says *a*, he echoes *a*; then *b*, and he echoes *b*; and so on, until the vertical row of lifeless and ill-favoured characters is completed, and then of remaining him to his seat, to sit still and look at vacancy. If the child is bright, the time which passes during this lesson is the only part of the day when he does not think. Not a single faculty of the mind is occupied, except that of imitating sounds; and even the number of these imitations amounts only to twenty-six. A parrot or an idiot could do the same thing. And so of the organs and members of the body. They are condemned to inactivity;—for the child who stands most like a post is most approved; nay, he is rebuked if he does not stand like a post. A head that does not turn to the right or left; an eye that lies motionless in its socket; hands hanging motionless at the side, and feet immovable as those of a statue, are the points of excellence, while the child is echoing the senseless table of *a, b, c*. As a general rule, six months are spent before the twenty-six letters are mastered, though the same child would learn the names of twenty-six playmates, or twenty-six playthings in one or two days.”

(To be continued.)

ELIZABETH WOODCOCK.

Perhaps one of the most remarkable instances of the preservation of life is that of Elizabeth Woodcock, who survived a confinement under the snow of nearly eight days. A short account of this poor woman's sufferings during and after the period of her imprisonment may not be uninteresting to our readers. On the 2d of February, of the severe winter of 1799, she was returning from market on horseback, about seven o'clock in the evening, along the road between Cambridge and Trumpington. Much snow had fallen in the course of the day, which, in consequence of the violence of the wind, had drifted in some places to a considerable height. Her horse, being alarmed at some meteoric appearance, became so restive that she was obliged to dismount, and lead him. She was thus continuing her road homewards when the animal again started and broke from her. She immediately set off in the hope of overtaking him, and succeeded in doing so, after having pursued him

for about a quarter of a mile. She had hardly grasped the bridle, when she sank down by the roadside completely exhausted, and the horse again escaped from her. The place where she fell was by the side of a hedge, against which the snow was accumulating so rapidly, that in little less than an hour she was entirely enveloped. She was unable to make the necessary efforts to extricate herself in consequence of the stiffness of her clothes and the benumbed state of her limbs; and in this distressing position she remained until the morning of the tenth. During this time, from her own account, she appears to have slept but little, and her sufferings from cold and hunger were, as may be imagined, most intense. For the first two or three days, she made several ineffectual attempts to free herself from her miserable captivity; but latterly her strength so utterly failed her, that she was obliged passively to resign herself to her melancholy fate. As soon as she discovered how completely she was covered in, she had recourse to the expedient of raising a flag as a signal of distress: this she effected by attaching her handkerchief to a stick, and thrusting it through a small aperture which she observed in the snow above her head, and this ultimately proved the means of her rescue. She was frequently tantalized by hearing most distinctly the sound of carriages on the road near her; the different cries of the animals in the fields around, and the bells of the neighbouring villages. Passengers passed by her so close, that she could plainly overhear their conversation, although her loudest shouts were unsuccessful in attracting their attention. She once endeavoured to obtain some comfort from her snuff-box, but as she found that a pinch of snuff did not yield her the usual gratification, and she felt pain and difficulty in raising her hand to her head, she did not again try it. Towards the latter end of her imprisonment, she placed her two wedding rings, with the little money she had in her pocket, in a small box which she happened to have with her, thinking they would thus be safer, and less likely to be overlooked, if she died before she was discovered. On the eighth, the sixth day of her confinement, a thaw having taken place, the snow around her began to melt, and the before-mentioned aperture enlarged so much as to hold out hopes to her of being able to effect her escape; but on trial, she found she had not sufficient strength to take advantage of this means of extricating herself from her dreary prison. It was about this time that she began to despair of being found whilst alive, as she felt that her end was rapidly approaching, and it is certain she could not have survived many more hours in this state. It was on the tenth, that a young farmer happening to pass near the hedge, observed the handkerchief which she had attached to the stick, and on examining the spot, discovered the opening in the snow. He was induced to look in by hearing sounds issuing from within, and, to his astonishment, clearly distinguished a female form, which he immediately recognised as that of Elizabeth Woodcock, whom he knew to have been missing for some time. He called two men to his assist-

For "The Friend."

MORAL SENTENCES.

It has been said, that the wisdom of a nation will be found in its proverbs and maxims. In the recent work of J. Selkirk, entitled "Recollections of Ceylon," the author gives a translation of a native book, called "Prataya Sataka, a collection of moral sentences," from which the following are selected for "The Friend." They certainly are epigrammatic:—

"In matrimonial affairs, when a virgin is espoused to a man, this is observable: the mother of the virgin prefers a rich man, the father prefers a learned man, the relations a man of high birth, and the bride a handsome man."

"It is unwise to play or amuse ourselves with serpents, elephants, kings, drunkards, dogs, children, monks and fools."

"An owl is blind by day-light, and a raven at night; but a man who cherishes malice, envy, and anger, is much more blind, being as it were deprived of sight both day and night, seeing nothing, and insensible to every thing connected with good and evil."

"We should always be on our guard, and not entirely depend on the word of a friend or an enemy, and not disclose all we know indiscriminately to them; for as soon as a breach of friendship takes place, we shall be obliged to hear these secrets which once were confined to our own breasts only, in the mouths of all."

"Elegance of form is an ornament to rational beings; to their elegance of form good temper is an ornament; and to their wisdom patience is an ornament."

The Sting of the Nettle.—Three species of nettle are natives of Great Britain: the Roman nettle, the common nettle, and the small. The first is limited to certain situations, but the other two are found almost every where. The common, or large nettle, is known by grievous experience to every one, though perhaps you have never yet inquired whence the pain arises from touching it. You have often been pricked with a pin or needle; but you will recollect that the pain succeeding that injury is very different from what follows the stinging of a nettle. Now, the wound made by either of these is, perhaps, twenty times larger than that made by the sting, so that, in the operation of the latter, there must be something more than the mere extent of the wound to account for the greater pain which is produced. In fact, it is a process altogether analogous to the sting of a bee, or the bite of a venomous serpent. The sting is not like a pin or needle, solid throughout, but is hollow in the centre, and perforated at the point; and, when touched, it is not only sharp enough to pierce the skin, but, also, is so constructed as to inject a particle of poisonous fluid into the wound it makes, and that is the source of the pain which follows. The wound itself is so minute it would scarcely be felt, but the poison irritates, inflames, and causes the well-known pain alluded to.—*Magazine of Science.*

ance, and with their help succeeded in releasing her. She was so perfectly sensible as to know her deliverers by their voices, and to call them by their names. Her husband and friends were sent for, and arrived with a cart to convey her to her home. At her own request, she had some brandy and biscuit given her, which seemed to restore her greatly, but she fainted away on being lifted into the cart.

It appears that when her horse returned home, her husband, being much alarmed, started off in search of her. This he continued to do for several days, but he had entirely given over the hope of finding her, supposing that she must have been murdered on her way home.

Upon examination, her legs and feet were found to be partly mortified. Her toes dropped off gradually in the course of the succeeding fortnight. This would not have happened if her feet had not been frost-bitten before she was covered with snow. Very little hope was at first entertained of her recovery, as her frame was considerably weakened by the excitement of receiving the visits of persons stimulated by curiosity to see the woman whose singular story naturally caused much interest in the neighbourhood. But towards the latter end of April her general health began to amend, and it was imagined that she would ultimately be restored, although the mutilated state in which she was left, caused her to have but little comfort in the prospect that her life would be prolonged. Her case appears to have been very unskillfully treated, as mortification, it is thought, might have been prevented, if proper means had been used. She died on the 13th of July, 1799, after having suffered most severely for five months. She was in the forty-second year of her age. There is some reason to suppose, however, that the indulgence in the use of spirituous liquors was the cause both of her accident and her death.—*English Magazine.*

From the Bristol (England) Temperance Herald.

TEETOTALISM EXTRAORDINARY.

We copy from the Liverpool Mercury the following remarkable instance of reformation. Whilst showing as it does the great benefits which teetotalism confers, we would especially direct the attention of our readers to the desire for improvement and mental culture which so directly followed the deliverance from the thraldom of strong drink. Were teetotalism generally to prevail, thousands and tens of thousands, now indisposed, or unable to obtain the blessings of education, would be speedily found receiving instruction in our public schools, and in the way of becoming useful members of civil and religious society.

"There was, a few years ago, in the employ of the Ravenhead Glass Company, a teetotaler, whose early life was characterized by profligacy and intemperance to an extent seldom witnessed in the town or neighbourhood of St. Helen's. His habits of life were even condemned, and his company avoided by every common drunkard possessing the least particle of decency and shame. In process of time he married, and, as though reckless of

consequences, still pursued his unhallowed career, until the partner of his life was reduced to a state of poverty and wretchedness, bordering on destitution. For several years, in a gloomy cellar, unfit for a human habitation, they dragged on a miserable existence, neglected and despised by all around them. Five or six years since, reflecting on his past misconduct, and the claims of his wife and children to his affection and support, he determined to abandon his vicious course of life, and to use his utmost exertions to make every reparation in his power for his past transgressions. As a preliminary step, he joined the St. Helen's Total Abstinence Society, and, by a strict regard to his pledge, has obtained the character of being one of the most useful and consistent members of the association. As sobriety generally leads men to serious reflection, he lamented deeply his inability to read or write, and determined, if possible, to obtain some learning; but, being a married man, without money or character, with a numerous family to support, he could devise no other means for the attainment of this desirable object, but those afforded by the Methodist Sunday School. Of this privilege he availed himself; and although nearly six feet high, he marched to the school, and took his station (to the great merriment of the children,) on the form appropriated to those who intended to learn the very important letters A, B, C. Having, without much difficulty, mastered the alphabet, he rose rapidly from class to class, and in a very short time (to use a scholastic phrase) became a first-rate Bible scholar, and, ultimately, a tolerable writer. To reciprocate the advantages he had received from the school, he concluded the best way would be to confer on others those blessings which had contributed so largely to his own happiness. Under this grateful impression he now labours with unremitting zeal in the school where he first entered, useful and respected. At a soiree of the St. Helen's Temperance Society much diversion was excited by the exhibition of some of the household furniture that graced his dingy cellar,—to wit, remnants of a table held together with cords, an old chair without bottom, bellows without pipe, &c. These he carefully preserves, as a kind of museum, for the instruction and edification of his intemperate neighbours. Thus we witness, by economy, frugality and industry, a poor man, who, in a few years, has raised himself from the lowest state of poverty and degradation, to credit and respectability,—from being the inmate of a dismal cellar, to become the occupant of a spacious building, four stories high, in the market-place of his native town. To every slave to strong drink we would say, "Go and do thou likewise."

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—*Courper.*

Industry may be considered as the purse, and frugality as its strings, which should rather be tied with a bow than a double knot, that the contents may not be too difficult of access for reasonable purposes.—*Diltheyn.*

INVOCATION TO NIGHT.

Come, with thy sweeping cloud and starry vest,
 Mother of counsel, and the joy which lies
 In feelings deep, and inward sympathies,
 Soothing like founts of health, the wearied breast!
 Lo! o'er the distant hills the day-star's crest
 Sinks redly burning; and the winds arise,
 Moving, with shadowy gusts, and feeble sighs
 Amid the reeds which veil the bitter's nest!
 Day hath its melody and light—the sense
 Of mirth which sports round fancy's fairy mine;
 But the full powers which labour side dispense,
 To speed the soul where scenes unceasing shine,
 Silence, and peace, and stern magnificence,
 And awe, and throned solemnity, are thine!

J. F. HOLLINGS.

For "The Friend."

THE HIGHLANDS OF ABYSSINIA.

(Concluded from page 280.)

"But the most striking, though not, perhaps, the most important, illustration of the manner in which Cornwallis Harris exerted British influence in Shoa, remains to be told. Every body has learned from Dr. Johnson's *Rasselas*, that it has been, from time immemorial, the custom in Abyssinia, to imprison all the princes of the blood-royal, with the exception of him who reigns,—not, as the doctor fables, in a happy, pastoral valley, but in the gloomy prisons of Gocho, where, laden and bound to the earth by heavy chains, they wear out their wretched lives in solitude and penury. This custom is supposed, in Abyssinia, to have lasted for three thousand years; and as, in the estimation of the vulgar, time hallows injustice, the sufferings of the royal captives were regarded with perfect indifference—perhaps, by many, with satisfaction. When the British embassy arrived, the uncles and brothers of Sähela Selässie were, in obedience to custom, immured in the Gocho dungeons. Cornwallis Harris, however, conceived the idea of liberating them; and, taking advantage of a dangerous fever, which brought the monarch to the brink of the grave, he pleaded before him, while in that weak state, the cause of his wretched relatives. Sähela Selässie, believing that his end approached, was anxious to make his peace with Heaven. He was still, however, more anxious to live; and, by way of propitiating the Almighty, solemnly pledged himself to the ambassador, that, should he recover, he would deliver them all. The sequel we shall describe in the words of Harris himself:—

"The sun was shining brighter than usual through a cloudless sky, when the British embassy received a welcome summons to witness the redemption of this solemn pledge. The balcony of justice was tricked out in its gala suit; and priests, governors, sycophants, and courtiers, crowded the yard, as the despot, restored to health, in the highest spirits and good-humour, took his accustomed seat upon the velvet cushions. The mandate had gone forth for the liberation of his brothers and his blood relatives; and it had been published abroad that the royal kith and kindred were to pass the residue of their days, free and unfettered, near the person of the king, instead of in the dark cells of Gocho. There were

not wanting certain sapient sages, who gravely shook their head in disapproval at this fresh proof of foreign influence and ascendancy, and could in nowise comprehend how the venerable custom of ages could be thus suddenly violated. The introduction of great guns, and muskets, and rockets, had not been objected to, although, as a matter of course, the spear of their forefathers was esteemed an infinitely superior weapon. Musical clocks and boxes had been listened to and despised, as vastly inferior to the jingling notes of their own life instruments; and the Gothic cottage, with its painted trellises, its pictures, and its gay curtains, although pronounced entirely unsuited to Abyssinian habits, had been partially forgiven on the ground of its beauty. But this last innovation was beyond all understanding; and many a stupid pate was racked in fruitless endeavours to extract consolation in so momentous a difficulty. The more liberal party were loud in their praises of the king, and of his generous intentions; and the royal gaze was, with the rest, strained wistfully towards the wicket, where he should behold once again the child of his mother, whom he had not seen since his accession, and should make first acquaintance with his uncles, the brothers of his warrior sire, who had been incarcerated ere he himself had seen the light. Stern traces had been left by the constraint of one-third of a century upon the seven unfortunate descendants of a royal race, who were shortly ushered into court by the state gaoler. Leaning heavily on each other's shoulders, and linked together by chains, bright and shining with the friction of years, the captives shuffled onward with cramped and minute steps, rather as malefactors proceeding to the gallows-tree, than as innocent and abused princes regaining the rights of man. Tottering to the foot of the throne, they fell, as they had been instructed by their surly conductor, prostrate on their faces before their more fortunate, but despotic relative, whom they had known heretofore only by name, and in connection with their own misfortunes, and whose voice was yet a stranger to their ears. Rising with difficulty at the bidding of the monarch, they remained standing in front of the balcony, gazing in stupid wonder at the novelties of the scene, with eyes unaccustomed to meet the broad glare of day. At first they were fixed upon the author of their weary captivity, and upon the white man by his side, who had been the instrument of the termination; but the dull, leaden gaze soon wandered in search of other objects, and the approach of freedom appeared to be received with the utmost apathy and indifference. Immured since earliest infancy, they were totally insensible to the blessings of liberty. Their feelings and their habits had become those of the gaoler and the dark dungeon. The iron had rusted into their very souls, and, whilst they with difficulty maintained an erect position, pain and withering despondency were indelibly marked in every line of their vacant and care-furrowed features. In the damp vaults of Gocho, where heavy manacles on the wrists had been linked to the ankles of the prisoners by a chain so short as to admit only of a bent and

stooping posture, the weary hours of the princes had, for thirty long years, been passed in the fabrication of harps and combs; and of these relics of monotonous existence, elaborately carved in wood and ivory, a large offering was now timidly presented to the king. The first glimpse of his wretched relatives had already dissipated a slight shade of mistrust, which had hitherto clouded the royal brow. Nothing that might endanger the security of his reign could be traced in the crippled frames and blighted faculties of the seven miserable objects that covered before him; and, after directing their chains to be unrevoked, he announced to all that they were free, and to pass the residue of their existence near his own person. Again the joke and the merry laugh passed quickly in the balcony, the court fool resumed his wonted avocations, and, as the monarch himself struck the chords of the gaily ornamented harp, presented by his bloated brother Amoon, the buffoon burst into a high panegyric upon the royal mercy and generosity. "My children," exclaimed his majesty, turning towards his foreign guests, after the completion of this tardy act of justice to those whose only crime was their consanguinity to himself—an act to which he had been prompted less by superstition, than by a desire to rescue his own offspring from a dungeon, and to secure a high place in the opinion of the civilized world.—"My children, you will write all you have now seen to your country, and say to the British queen that, although far behind the nations of the white men, from whom Æthiopia first received her religion, there yet remains a spark of Christian love in the breast of the King of Shoa."

Liberality consists not so much in giving a great deal as in giving seasonably.—*La Bruyere*.

Let thy child's first lesson be obedience, and the second may be what thou wilt.—*Fulder*.

Contentment swells a mite into a talent, and makes a man richer than the Indies.

Men take a great deal more pains for this world than heaven would cost them, and when they have it, don't live long to enjoy it.—*Fulder's Sapientiam*.

Where the sun does not come, the physician must.—*Napolean proverb*.

Of the rich legacies the dying leave, the remembrance of thy virtues is the best.

If each would sweep before his own door, we should have a clean street.—*Proverb*.

A glutton lives to eat; a wise man eats to live.

DIED, at Plattekill, N. Y., Third month 15th, after four weeks illness, ESTER, relict of William Cornell, in the eighty-third year of her age. She bore her sickness with much patience, and gave to her friends the consoling evidence, that her hope was fixed in heaven; where, we humbly trust, through the mercy of the Saviour, she is now enjoying happiness that will know no change forever.

For "The Friend."

Relics of the Past.—No. 19.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitators of the best actions of the best men, will never advance the initiator one step nearer heaven.

The following letter from Eli Yarnall to the Commissioners of Chester county, is, I think, worthy of preservation. Like many other Friends, during the Revolutionary war, he was not easy to pay the taxes, which were levied to enable his countrymen, by blood and violence, to overthrow the government under which they had long lived in peace. At the present time when attempts are making to mix up "militia fines" with the regular taxes to support the commonwealth, it may be well to turn the attention of the readers of "The Friend," to the honesty and courage in support of what he esteemed the *right*, which the writer of this letter displayed. He had, probably through the malice of some one, been appointed to collect the taxes—this, although aware of the penalty he was liable to, for refusing to serve, he could not do, and was willing to render a reason.

"To the Commissioners of Chester County.

"Fourth mo. 1st, 1779.

"Friends:—Yesterday there came a man who said he had a duplicate for me to collect the tax of this township; the which I told him I was not free to accept; but, as he said, I was appointed by you; I think proper to inform you of my reasons. Ye may read, that it was said of old, by way of comparison, 'the fig tree said unto them, should I forsake my sweetness and good fruit, and go to be promoted over the trees?' In like manner, I say unto you, shall I forsake that spirit of calmness, tenderness, and humility, that breathes peace on earth, and good will towards all men, (with which I am, through mercy, measurably favoured,) and accept of that power offered by you, and exercise the same by tyrannizing over the consciences of my brethren, and violently distraining and spoiling their goods? Nay, surely, I dare not do it, let my sufferings in consequence thereof be never so great. I therefore think it my duty to warn you, in the spirit of meekness, that I do sincerely make a matter of conscience in not complying with your requisitions, that I may be so far clear, and you left without excuse, when the Sovereign of consciences doth plead my cause with you,—provided you should be permitted to cause my body to be imprisoned, or my goods to be spoiled for his Name sake. I make no doubt but ye have been informed, that we cannot, consistently with our religious principles, have any hand in setting up or pulling down of governments. Part of this that is called a tax, is a fine for not taking a test of fidelity to one government, and abjuration to the other, which would immediately make us parties. There are many up and down amongst us, (myself for one), that are really scrupulous of paying any tax to the support or defence of government, during the commotions that attend the present unsettled state of affairs. Many of the laws now made and executed, are such as we cannot, in conscience,

actively comply with. The great apostle of the gentiles said, 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' Now suppose we should freely pay to the support of these things, which to us are not lawful,—where then is our reproof? But if, on the contrary, by manifesting our disapprobation, we should be exposed to great sufferings, there is no new thing happened. 'Time would fail me to relate the many instances of the prophets and righteous men of old, who for reprovng sin and iniquity, and disobeying men in earthly power, became the objects of their hatred and revenge. But the language of the blessed Comforter in the hearts of the faithful remains to be, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my Name sake, for great is your reward in heaven." Christ Jesus said unto them that would be saved by him, 'Learn of me.' Do you learn to oppress tender consciences, levy fines, distract goods, and divide the spoil amongst men, whose nature too much resembles the beasts of prey, of Him, or of those that persecuted him and his apostles and holy martyrs of old? And again, 'If any man will come after me, let him deny himself, take up his cross and follow me.' Now many thousands of Christians have so learned of Christ, as to follow him joyfully to the laying down their tabernacles of clay, and offered up their souls as a sweet-smelling sacrifice acceptable to him. Not only the primitive Christians, and first protesters against the dark ages of popish superstition, but many of our forefathers, called Quakers, suffered stonings, stocking, mockings, revilings, spoiling of goods, imprisonments, banishments, all this for Christ's sake, and the testimony of a good conscience; which testimony some of them joyfully sealed with their blood. But the language of some is, that the Quakers are a fallen people, they have not the same life and power their ancestors had, neither do they live up to their principles; therefore they ought to suffer. To this I answer, 'Who art thou that judgest another man's servant? to his own master he standeth or falleth; a tree is known by its fruits.' So long as we live peaceably and quietly, and offer no molestation or violence to others, but behave ourselves soberly toward all men, why should you quarrel with us, because we cannot be free to join with you. That there is a great declension in the general amongst us, I shall not deny, neither shall I say that our sufferings are altogether without a cause; for I believe it may be said of many amongst us, that during a long season of peace, tranquillity and ease, we have too much forgotten God, and disesteemed his mighty acts done for us, in raising up our forefathers through a fight of affliction and world of opposition, and uniting their hearts, and embodying them together as one man, by his own invisible arm, to stand as an army with banners, under him the Captain of their salvation, armed with his weapons, and proclaiming war against 'spiritual wickedness in high places.' Wonderful indeed was the Lord's power manifest among them in preserving them thus, whilst the powers of the earth combined

together, in order to root them out from being a people. I say, I believe many of us have provoked the Majesty of heaven in revolting as aforesaid, but in these things wherein ye take occasion against us, we who are faithful to our testimony stand approved in his sight, having the answer of that peace which the world can neither give nor take away. Blessed be his name, he is turning many of our hearts to the rock from which we were hewn, and to the hole of the pit whence we were digged, and is winnowing amongst us, dividing the wheat from the chaff;—and although ye men in power may be permitted as a scourge to try us, it is not for your righteousness. Remember Abimelech of old, who gave way to a self-seeking spirit, so far as to cause his seventy brethren to be unjustly put to death. (Judges ix. 5.) After committing this horrible, wicked and barbarous crime, he was made use of as a rod to chastise the inhabitants of Sechem for sin and iniquity, but was afterwards destroyed. Ye may read in the chapter before mentioned, that notwithstanding his wicked state, he was made a great executioner of justice, and went on conquering, like a mighty man of valour, until he had finished his work; and then a woman cast a piece of a mill-stone on his head, and his armour-bearer thrust him through, that he died. Thus God rendered his wickedness which he did to his father in slaying his seventy brethren. Verse 56.

"These things resting with weight upon my mind, I was most easy to communicate them, in that spirit that wisheth well to all; and whether they tend to increase or decrease my outward sufferings, I am resigned.

ELI YARNALL."

For "The Friend."

NOTHING NEW.

In recommending the following letters to the serious perusal of the members of our religious Society, it is not too much to say, that they are fraught with deep and solid instruction; and it is hoped, they may be a means of strengthening those who are suffering for the truth as it is in Jesus, patiently to endure their sufferings in the meek spirit of their suffering Lord, firmly believing, that the same Arm of Power, which has delivered the righteous in all ages, will also deliver them, if they continue to be reckoned among that happy, though despised and suffering number.

These letters are appended to the Life of Joseph Pike, edited by the late John Barclay, who thus introduces them:—

"The following letters, found among the author's correspondence, have so close a bearing upon the state of our Society, during the latter days of Joseph Pike, and convey such deep instruction and warning to us of the present times, that the editor cannot well withhold them. Deborah Bell was an experienced minister of the gospel of Christ, travelled and laboured much in its behalf; and whilst prosecuting one of her visits to Friends in Ireland, being of a weakly frame, was hid by at Cork, where she states in her published Journal, she had much comfort in the company of

Joseph Pike, whom she considered as a pillar in the church. When sufficiently recruited, she returned pretty directly home to London; and from that time her correspondence with this Friend commenced."

DEBORAH BELL TO JOSEPH PIKE.

18th of Twelfth month, 1718.

I think I do daily see more and more need to cry out with thee, O! this inwardness, this inwardness, is what has been too much wanting in a general way, and is still wanting. For it seems to me, that many are in the high road to ruin for want of this true inward waiting to know the Spirit of Truth to heaven and subdue their own spirits, and also to open in them such things as might be serviceable and beneficial in the churches of Christ, both with respect to doctrine and discipline. And I may tell thee, as one who is not a stranger to the state of the ministry amongst us in this great, and I had almost said, ungrateful city, that a living ministry is almost lost amongst us; for here is so much working and studying of the flesh, and that so well liked and embraced by many, that the work of the Spirit and motions thereof are very much stopped, even in such as dwell daily under the baptizings thereof. It is but a few in comparison, who have an ear open to hear what the Spirit doth say to the churches; but when the Spirit doth speak through any, O how do they kick, and even make a mock at it, and at such as are led and guided by the dictates thereof. So that things are in a lamentable condition, and it seems to me the true church is returning into the wilderness again, where she sits solitary and mournful. Yet the Lord sees her in her desolate state; and my faith is firm, that the time will come, in which he will bring her back, and she shall be seen to lean upon the breast of her beloved; for in him is all her hope and trust. Many who once were members of her, have forsaken the Lord, and trusted to and leaned upon the arm of flesh; so that it may be said, with the prophet in former days, one has builded a wall, and another has daubed it with untempered mortar. And I believe the day is coming, in which the wall, which men have in their own wisdom and strength been building for a shelter to them, shall fall, and the foundation thereof shall be discovered; and both the builders and the daubers shall be confounded in that day. For the Lord will overturn all that is not upon the right foundation, in the day when he will arise in his power to cleanse his churches and purify his temple. That we may be of the number, who may be able to stand when he appears, is what my soul travails for. It has often been before me of late, that such a day of trial is hastening on, as will try all to the very bottom, and the strongest will not find any thing to boast of; yet I also believe, the weakest babes in Christ who keep their habitation, shall be strengthened to go through whatsoever may be suffered to come upon them for the trial of their faith, so that it may be more precious than that of gold. I do not see any need the faithful have to be discouraged; for though there be a suffering with Christ for a time, yet there will be a reigning with him

also. And though the followers of the Lamb may seem but a few, and his enemies a great multitude, yet the Lamb and his followers will obtain the victory at last, and triumph over all.

Whilst I am thus going on, I am ready to check myself, why I should write after this manner to one who knows more than I do, and whose experience far excels mine, from whom I had more need to receive both counsel and encouragement; for I am often, in the sight of things and the sense of my own weakness, made to cry out, who shall continue to the end in well-doing, so many are the wiles of satan to weaken, and, if possible, destroy the faith of God's poor children. Surely we have need of one another's prayers; and as the Lord opens, strengthens, and enlarges my heart towards himself, I am not unmindful of my near and dear friends. I desire to be remembered also by thee, and to be frequently visited by thy fatherly epistles, as freedom and opportunity admit; and keep nothing back that may be in thy mind towards me, for I have an open heart to receive good counsel.

DEBORAH BELL TO JOSEPH PIKE.

12th of Fourth month, 1718.

The church is in my judgment in a poor condition, and many of her living members are almost overborne and crushed by those who are in such a state as renders them incapable of membership in that body which has a holy Head, and is made all holy by the virtue and power which flows from Him and circulates through every member. But such is the declension of this age, that I fear too many who are accounting themselves members of this holy body, know very little what holiness is, at least as to the practice of it. It is as if some now-a-days did not believe that text, "Without holiness none shall see the Lord," except they think holiness consists in talking of good things now and then. Indeed, talking is the highest attainment some are come to, and by their fair speeches and feigned words they deceive the simple, but cannot deceive such as have a true discerning, and are minding more how they walk than how they talk. For it is come to that pass now, that people must not trust one another by bare talking, though it be with seeming sanctity; but we have need to wait for wisdom from Him who is an all-seeing, all-knowing God, lest, like Samuel, we think the Lord's anointed is before us, when indeed it is not so, but rather such as are despising those whom he has chosen, and are exalting self above the cross of Christ. Such we have amongst us, who would sway in the church, and they do a deal of harm. My spirit is exercised before the Lord in a fervent cry to him, that he will fill his faithful people more and more with the spirit of discerning, that so all such deceivers may be seen, and a hand stretched forth against them; that the mischief which otherwise they would do may be prevented; and this will help mightily to reform the people. For I am fully of the mind, that the greatest hurt and obstruction of God's glorious work lies amongst some called ministers, and such as are next in degree to them.

DEBORAH BELL TO JOSEPH PIKE.

London, 9th of Ninth month, 1718.

Some of thy good fatherly counsel and experience would be very acceptable and I believe profitable to me, who am one that often wades as in very deep places, and am in great sorrow and affliction for Zion's sake. According to my sense and judgment, she is in a very mournful state, and is rather going into than returning out of the wilderness. And that which most deeply affects my heart, is that too many who pretend to be watchmen upon her walls are exceedingly ignorant of her condition, and instead of giving a faithful warning of approaching danger, and seeking to make up the breach and stand in the gap, are with might and main seeking to make the breach wider. By this means a door is opened to let in a flood of wickedness, which if the Lord God of Zion do not, by a mighty hand, put a stop to, I am afraid will prove a flood of utter ruin to abundance [of persons.] For surely we have cause to say, the day is come, in which abominations are found amongst such as are accounting themselves the messengers of our God, and are pretending to act from the motion of his Holy Spirit; [who are] stamping things higher than is requisite, even if it came from such as are, what these only pretend to be. When I hear such things, and also hear and see how loose, frothy, and vain such are when in company, it greatly wounds my very soul, and I am ready to say, Truth will never prosper in a general way as formerly [it did.] whilst such as make so high profession of it, live and walk from under the power of the cross of our Lord Jesus Christ. This cross is very little borne now-a-days, except by a small remnant, and these are by the others accounted a narrow-spirited people, who say they make the way more narrow than there is need for. But sometimes I am ready to fear, such have either never entered in at the strait gate, or else after some time have returned back into the broad way again. Such may well be numbered among some of old, whom the apostle calls foolish, because they did not obey the Truth after it was revealed, but having begun in the Spirit, sought to be made perfect by the flesh. This seems to be the state of many in our day; and what will be the consequence of these things is known unto Him that knows all. For my part, I do fully expect, that except timely repentance be known, of which I see little hopes at present, the Lord will bring a sore and grievous judgment upon the professors of his Truth and name, which will fully manifest the hypocrite and double-tongued. And though the apprehension of this terrible day may be ready to strike a terror into the minds of the upright, and make them say, Who shall be able to stand in that day, and abide the trials thereof? Yet methinks, as in the administration of condemnation and judgment spiritually, there is a beauty and glory beheld by all such souls as are willing to abide the days of their purification; so likewise, in the administration of judgment outwardly, in order to separate the pure from the impure, and the chaff from the wheat, there will be a beauty and glory

beheld. And though the gold must pass through the fire as well as the dross, yet the effect will be different, for it will destroy the one, and make the other more pure and beautiful; and though the winds, blow hard upon the wheat, yet it will not be driven away, but only the chaff, which is not fit to be gathered into the garner of God's power. And in those days, precious unto the Lord will such be, as in sincerity and true-heartedness have loved, served, and feared him above all. The daily cry of my poor soul unto my God is, that I may be one of that number, whatsoever exercises it may be my lot to go through for the Sced's sake in this suffering day. And as it is my cry to the Lord for myself, so even for many more, and I do find it my duty to pray for my near and dear friends every where, and I also earnestly desire to have the benefit of their prayers for me, and in particular thine, my dear friend, as knowing thee to be one who often goes deep in spirit before the Lord on account of his people. I also desire a full and free account in writing of thy present apprehensions touching the state of the church in general, that I may know whether we be like-minded. I think we ever were when together, and as we still abide near that Fountain of love and life, by which we were made to love one another, which love is stronger than death, we shall still abide in the oneness, and see by the eye of faith the same things, and so be a help, strength, and confirmation one to another.

(To be concluded.)

Indian Committee's Report to the Yearly Meeting.

The committee appointed to promote the gradual improvement and civilization of the Indian natives, report:—

In our report of last year, we informed the Yearly Meeting of the measures which had been adopted to procure for the Indians a cession of two out of four of their remaining reservations, and that by a supplemental treaty, executed in the Fifth month, 1842, provision was made, that those people should give up the cultivated parts of the Buffalo and Tonewanda reservations, in two years from the filing of the report of the appraisers, who were to estimate the relative value of the improvements.

According to the treaty of 1838, the Ogden Company were to pay \$100,000 for the land contained in the four reservations, estimated at 114,869 acres, and \$102,000 for the improvements. By the supplemental treaty of 1842, such parts of these sums were to be paid, as bore to the whole the same ratio, as the value of the lands and improvements, respectively included in the Buffalo and Tonewanda reservations should be found to bear to those of the four reservations. This ratio was to be adjudged by two appraisers, one of whom was to be chosen by the Ogden Company, and the other by the Secretary of War; in case of disagreement, an umpire to be chosen by themselves.

In the early part of the Eleventh month last, two surveyors came to the Allegheny

reservation, with a view, as it was understood, of running round the whole tract of Indian land there, and dividing it into quarter sections, or portions of 160 acres each; the ostensible object of this survey, was to enable the appraisers to determine the relative value of the several reservations; but as there was nothing in the treaty of cession, authorising such a division, and the professed object was totally inadequate to explain it, very great uneasiness was excited among the Indians; and this inquietude was manifested by a relaxation in their attention to the improvement of their farms. These surveyors having traced the boundaries of the reservation, left the place, and we have not heard of their return. This attempt, though at present suspended, furnishes renewed cause of apprehension, that these deeply injured people will not be long permitted to enjoy, without molestation, their remaining reservations.

Our friend, Robert Scotton, who had for some time been acceptably engaged at Tunesassa, in attending to the concerns of the natives, returned home soon after our last Yearly Meeting; and our friend Ebenezer Worth having some time previously offered his services to this committee, the offer was accepted, and he has been satisfactorily employed during the greater part of the past year, in efforts to promote the welfare and improvement of the natives on the Allegheny reservation.

From accounts recently received, it appears there is an increasing disposition among the natives to encourage the education of their children; and this disposition, the Friends who have resided there have laboured to stimulate and promote.

We have also the satisfaction to learn, that the efforts to discourage the use of intoxicating liquor, of which some account was given in our report of last year, are still continued with encouraging success.

We are likewise informed, that notwithstanding the discouragements arising from the unstable tenure by which their lands are held, and the repeated and persevering efforts of interested men to procure their removal, very considerable improvements have been made within the past year; a number of houses have been erected, and several portions of new land brought under cultivation.

The following is an extract from a letter received from the chiefs, dated First month 3d, 1844, viz.:—

"Brothers:—We thank the Great Spirit that we are permitted to come together, in order to communicate to you by letter, some account of how we are getting along; and to acknowledge some of the acts of kindness which we have received from you; for which we feel thankful to the Great and Good Spirit; believing that he led you into the service, and enabled you to perform it; from which we have received much benefit.

"We believe the Great Spirit made you our friends; you have been our friends these forty years; we desire that the same love and friendship that has been felt by you and us, may continue to be felt by your children and

ours. We also desire the blessing of the Great Spirit may rest upon you and your children. We may inform you that we still remember your kindness when the floods swept away our crops; the Great Spirit enabled you to feel with us in our loss, to stand by us in the time of trial, and help us; for which we feel thankful. Your labours in the temperance cause among us, we believe have been much blest. There are now comparatively but few of our people who use ardent spirits. We continue to oppose the use of this article, wishing to do it entirely away, believing that would be most pleasant to the Great Spirit. Our people are now more in favour of education than they have been in years that are past; some appearing quite anxious to have their children educated. There have been as many as fifty children receiving instruction this winter, at the two schools supported by Friends on this reservation. Some of the scholars, we are told, have made considerable advances in their studies, which has been pleasing to us.

"We believe there has been, this last summer and fall, a considerable improvement in a number of our people in habits of industry. Many have been enlarging their farms; whilst others have been engaged in clearing off new ones: at the same time, there seemed to be a disposition among us to help and encourage one another."

From an examination of the account of our treasurer, it appears that he has in his hands, bonds and mortgages, &c., amounting to \$5,000, and in cash, \$175 72.

Signed on behalf, and by direction of the committee,

THOMAS EVANS, Clerk.

Philadelphia, Fourth month 11th, 1844.

For "The Friend."

RECOLLECTIONS OF CEYLON.

(Continued from page 277.)

The Areka-nut tree (puwak-gala) is a long, thin, slender tree, of twelve or fifteen inches in circumference, and grows to the height of the cocoa-nut tree. It is very valuable to the natives, both on account of the large quantities of nuts which it bears, and from the various uses to which it is applied. The nuts grow in large bunches at the top of the tree. Some bunches contain three or four hundred nuts. Of four bunches of nuts on a tree in my own garden, the smallest number on a bunch was two hundred and sixty-two. Bunches of various states of forwardness are to be seen on every tree when it has once begun to bear, which it does at the age of eight or nine years. The nuts are about the size of a nutmeg, and when the thick outside is taken off, they are generally split into two, and spread on a mat in the sun to dry. They are eaten by the natives with the betel leaf, and chunam, and tobacco. The wood does not last long, but is very convenient for any temporary building, and is always used on wedding and festival occasions, as well as on their religious feasts, for building Maduwas. It is also split and used for laths in building houses, and as rails in making fences. At the base of each

leaf, for about a yard, is a strong leather-like substance, by which the leaf, which is of a more light and feathery texture than that of the cocoa-nut tree, is attached to the trunk, and which goes about half way round it. When the leaf withers and falls off, this falls off with it, and being cut off from the leaf, and the outer cuticle peeled off, it is doubled and used in this way as a bag to carry food or any thing else in, either liquid or solid. The length of the leaves is from four to six feet. The areka nuts form a considerable article of trade among the natives, and the flowers are always carried as offerings to the temples.

The coffee tree is now one of the most valuable trees in the country; and the growth of it has lately become an object of considerable importance, not only among the natives, but among Europeans, many of whom have large plantations of it in the interior. It grows to about ten or twelve feet high, and is seldom thicker than nine or ten inches. It generally grows straight, shooting out at the distance of about a foot, two branches opposite each other. The leaves are bright, soft, and pointed, between six and seven inches long, and two and a half broad. The coffee-berry grows at the root of the leaves in clusters of four or six. The berry is at first green; it then becomes red, and when ripe is nearly black. It is surrounded by a pulp of a sweetish taste. As soon as plucked, the berries are spread on mats in the sun to dry. When the moisture is quite evaporated, it is pounded in a mortar to take off the rough outside. The berry is by this process separated into two parts, flat on one side, and oval on the other, and after being well cleansed and picked, it is put in bags, each containing about sixty pounds weight, and in this state sent to England. I know not a more beautiful tree when in flower than the coffee tree. Its flowers are extremely white and delicate, and every branch is loaded with them. The seeds when planted are several months before they shoot. As soon as the young plants are about six or eight inches high, they are transplanted (some, indeed, do not transplant them till they are two years old,) and put in rows at about the distance of four feet from each other. When three or four years old, they begin to bear. They flower twice a year, once at Christmas, which flower is called in Singhalese "Boru Mal," false flower, from which there is very little fruit; the other time is in March. The coffee is plucked in August and September.

(To be concluded.)

EVENING ASPIRATION.

Should some seraph wing his flight,
From the realms of cloudless light,
Earth and ocean soaring over,
Where would he delight to hover?

Not o'er halls of regal pride;
Not o'er fields with carnage dyed,
Where, mid shouts of triumph breathing,
Fame the hero's brow is wreathing;

Not o'er cells of lettered age;
Not o'er haunts of hoary sage;
Not where youthful poet staling,
Wooes the muse's warm revealing;

Not o'er wood or shadowy vale
Where the lover tells his tale,
And the blush—love's fondest token—
Speaks what words had never spoken.

Not where music's silver sound
Wakes the dormant echoes round,
And with charms as pure as tender
Holds the heart in piteous surrender.

O'er the calm sequestered spot,
O'er the lone and lowly cot,
Where, its little hands cunwreathing,
Childhood's guileless prayer is breathing;

While the gentle mother nigh,
Points her daughter's prayer on high,
To the God whose goodness gave her,
To the God whose love shall save her!

There, while the Son of Light
Would arrest his rapid flight,
Thence would bear, to heaven ascending,
Prayers with heartfelt praises bleeding.

Gladly would he soar above,
With the sacrifice of love;
And, through heaven's expanded portal,
Bear it to the throne immortal!

T. DALE.

THE FRIEND.

SIXTH MONTH, 1, 1844.

In the account of our late Yearly Meeting on page 248 of the present volume, reference was made to the Report of the Committee for the Gradual Civilization of the Indian Natives,—in our paper of to-day the document itself will be found.

VIRGINIA YEARLY MEETING.

The following satisfactory account of the close of this ancient Yearly Meeting, and the organization of the Half-year's Meeting, we have received for insertion in "The Friend."

"Our Yearly Meeting of Virginia, held at Somerton this year, from the 20th to the 23d of Fifth month inclusive, was as large as it has been for some years past. Our friend, John Pease, from England, with several brethren and sisters from neighbouring Yearly Meetings were with us. The meetings for worship on First-day preceding were very large; and though held in the open air, and the assemblage made up of all descriptions of people, a good degree of serious attention was manifested.

"On Second-day, after the usual preliminary business was gone through, a committee from Baltimore Yearly Meeting being in attendance, a minute from that meeting relative to the suspension of Virginia Yearly Meeting was produced, read, and referred to a committee of men and women Friends, to prepare a minute to be laid before a joint meeting of the men and women in the afternoon. This was done; and with entire unanimity the minute from Baltimore was approved; and the meeting agreed that at the close of its ordinary business, Virginia Yearly Meeting should be suspended, and resolved into a Virginia Half-year's Meeting, subordinate to Baltimore Yearly Meeting; to be held at Black Creek the Second-day after the third Seventh-day in the Fifth month, the meeting of Ministers and Elders on the Seventh-day

preceding at 12 o'clock; and at Richmond the Second-day after the first Seventh-day in the Tenth month, the meeting of Ministers and Elders at two o'clock the Seventh-day preceding.

"Much travail and exercise was expressed on account of deficiencies existing, and with a view of imparting them to absent members, a minute of advice was directed to be sent down to the subordinate meetings. Interesting reports were received from the Meeting for Sufferings with regard to their labours in behalf of the oppressed African race; the freedom of many of whom they had been the means of establishing, and some of whose cases were still pending. Their duties will now be transferred to a committee of the Half-year's Meeting, which we trust will be enabled to labour as effectually in this righteous cause.

"On Fourth-day the minutes of the Yearly Meeting having been read, and its business closed, it was declared to be suspended, and resolved into a Half-year's Meeting, subordinate to Baltimore Yearly Meeting.

"After the appointment of clerks, a part of the committee of Baltimore Yearly Meeting being present, with a number of copies of the Discipline of that meeting, the clerk was directed to furnish each of their subordinate meetings with copies thereof. A committee was set apart to offer the names of four Friends to represent the Half-year's Meeting in the Meeting for Sufferings—also of some Friends to compose a committee to take charge of the concerns of the coloured people. With some additions to the latter their nominations was concurred in; and with feelings of gratitude for best help so mercifully vouchsafed at this time, and through the several meetings of the late Yearly Meeting,—the meeting adjourned to meet again at the stated time in Tenth month next."

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet in Philadelphia on Sixth-day, the 14th instant, at 3 o'clock p. m. The Committee on Instruction to meet on the same day at 10 o'clock a. m. The Visiting Committee attend at the school on Seventh-day, the 8th instant.

THOMAS KIMBER, Clerk.

Philadelphia, Sixth month 1st, 1844.

DIED, suddenly, on the morning of Seventh-day, the 23th of Fifth month, KANAKA, wife of George M. Havensack, of this city, aged thirty-seven years. Although suddenly summoned away, the consoling belief is entertained, that being steadily concerned to let her work keep pace with the day, she was prepared for the call, "Lo, the bridegroom cometh, go ye forth to meet him;" and that, through the mercy of God in Christ Jesus, she has entered one of those mansions prepared for those whose robes have been washed and made white in the blood of the Lamb. "Daughters of Jerusalem weep not for me, but weep for yourselves, and for your children."

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No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

SCHOOLS IN EUROPE.

(Continued from page 282.)

"I am satisfied that our greatest error in teaching children to read, lies in beginning with the alphabet;—in giving them what are called the 'Names of the Letters,' *a, b, c, &c.* How can a child to whom nature offers such a profusion of beautiful objects,—of sights and sounds and colours,—and in whose breast so many social feelings spring up;—how can such a child be expected to turn with delight from all these to the stiff and lifeless column of the alphabet? How can one who as yet is utterly incapable of appreciating the remote benefits, which, in after-life, reward the acquisition of knowledge, derive any pleasure from an exercise which presents neither beauty to his eye, nor music to his ear, nor sense to his understanding?

"Although in former reports and publications I have dwelt at length upon what seems to me the absurdity of teaching to read by beginning with the alphabet, yet I feel constrained to recur to the subject again,—being persuaded that no thorough reform will ever be effected in our schools until this practice is abolished.

"When I first began to visit the Prussian schools, I uniformly inquired of the teachers, whether, in teaching children to read, they began with the 'Names of the Letters,' as given in the alphabet. Being delighted with the prompt negative which I invariably received, I persevered in making the inquiry, until I began to perceive a look and tone, on their part, not very flattering to my intelligence, in considering a point so clear and so well settled as this, to be any longer a subject for discussion or doubt. The uniform statement was, that the alphabet, as such, had ceased to be taught as an *exercise preliminary to reading*, for the last fifteen or twenty years, by every teacher in the kingdom. Whoever will compare the German language with the English, will see that the reasons for a change are much stronger in regard to our own, than in regard to the foreign tongue.

"The practice of beginning with the 'Names of Letters,' is founded upon the idea

that it facilitates the combination of them into words. On the other hand, I believe that if two children, of equal quickness and capacity, are taken, one of whom can name every letter of the alphabet, at sight, and the other does not know them from Chinese characters, the latter can be most easily taught to read,—in other words, that learning the letters first is an absolute hindrance.

"The advocate for teaching the letters asks, if the elements of an art or science should not be first taught? To this I would reply, that the 'Names of the Letters' are not elements in the sounds of words; or are so only in a comparatively small number of cases. To the twenty-six letters of the alphabet, the child is taught to give twenty-six sounds, and no more. According to Worcester, however,—who may be considered one of the best authorities on this subject,—the six vowels only, have, collectively, thirty-three different sounds. In addition to these, there are the sounds of twenty consonants, of diphthongs and triphthongs. The consonants also vary in sound, according to the word in which they are used, as the hard and soft sound of *c*, and of *g*; the soft and the hissing sound of *s*; the soft or flat sound of *x*, like *gx*; the soft and sharp sound of *th*, as in *this* and *thin*; the different sounds of the same letters, as in *chaise*, *church*; and the same sounds of different letters, as in *tion*, *sion*; *tial*, *cial*, *sial*; *cious*, *eous*, *tious*; *geous*, *gious*, &c., &c. It would be difficult, and would not compensate the trouble, to compute the number of sounds differing from the alphabetic, which a good speaker gives to the different letters and combinations of letters in our language,—not including the changes of rhetorical emphasis, cadence and intonation. But if analyzed, they would be found to amount to hundreds. Now how can twenty-six sounds be the elements of hundreds of sounds as elementary as themselves? Generally speaking, too, before a child begins to learn his letters, he is already acquainted with the majority of elementary sounds in the language, and is in the daily habit of using them in conversation. Learning his letters, therefore, gives him no new sound; it even restricts his attention to a small part of those which he already knows. So far, then, the learning of his letters contracts his practice; and were it not for keeping up his former habits of speaking, at home and in the play-ground, the teacher, during the six months, or year, in which he confines him to the twenty-six sounds of the alphabet, would pretty nearly deprive him of the faculty of speech.

"But there is another effect of learning the names of the letters first, still more untoward than this. The letter *a*, says Worcester, has

seven sounds, as in *fate*, *fat*, *fare*, *far*, *fast*, *fall*, *liar*. In the alphabet, as a name, it has but one,—the long sound. Now suppose the words of our language in which this letter occurs, to be equally divided among these seven classes. The consequence must be that as soon as the child begins to read, he will find one word in which the letter *a* has the sound he has been taught to give it, and six words in which it has a different sound. If, then, he follows the instruction he has received, he goes wrong six times to going right once. Indeed, in running over a score of his most familiar words,—such as *papa*, *mama*, *father*, *apple*, *hat*, *cat*, *rat*, *ball*, *fall*, *call*, *warm*, *swarm*, *man*, *can*, *pan*, *ran*, *brass*, *glass*, *water*, *star*, &c., he does not find, in a single instance, that sound of *a* which he has been taught to give it in the *alphabet*. In an edition of Worcester's Dictionary before me, I find more than three thousand words whose initial letter is *a*; and yet amongst all these there are not a hundred words in which this initial letter has the long or alphabetical sound; that is, the cases are more than thirty, where the young reader would be wrong if he followed the instruction given him, to one where he would be right. This, surely, is a most disastrous application of the principle, that the elements of a science must first be taught.

"The letter *e*, the most frequent vowel in the English language, has five sounds, as in *mete*, *met*, *there*, *her*, *fuel*. In Worcester's Dictionary, before referred to, there are two hundred and twenty-six words whose initial syllable is *be*, but in only eleven cases has the letter *e* the long or alphabetic sound. The remarks made above, therefore, in relation to the letter *a*, apply in their full force to this vowel. So of the rest. *Such* is the facility which learning the names of the letters gives to reading!

"In regard to all the vowels it may be said, not only that, in the very great majority of cases, their sounds, when found in words, are different from their names as letters,—so that the more perfectly the child has learned them as letters, the more certain will be to mis-call them in words,—but that these different sounds follow each other in books, in the most promiscuous manner. Were there any law of succession among these sounds, so that the short sound of any one vowel should universally follow the long sound; the obscure, the broad, &c.; or, were one of the sounds used *twice* in succession, and then another of them *once*, and so on, following some rule of alternation, the evil would be greatly mitigated. The sagacious thrower of dice, by retaining in his mind a long series of the throws last made, calculates with some accuracy to certainty what face will next turn up; for, in the

long-run, the numbers of the different faces turned up will be nearly equal. But no finite power can tell by any calculation, according to the doctrine of chances, or by proceeding on the law of exhaustion, what sound of any vowel will next turn up, in reading a book of English. There is too, in the human mind, a faculty corresponding to the law of periodicity, sometimes followed by nature, so that if an event in nature happens every other year, or once in seven, or in forty years, the sagacious and philosophic mind penetrates to the law and grasps it. But the succession of the different vowel sounds in the English language, is as lawless as chaos, and leaves all human acumen and perspicuity in bewilderment.

"Did the vowels adhere to their own sounds, the difficulty would be greatly diminished. But, not only do the same vowels appear in different dresses, like masqueraders, but, like harlequins, they exchange garbs with each other. How often does *e* take the sound of *a*, as in *there, where, &c.*; and *i*, the sound of *e*; and *o* the sound of *u*; and *u* the sound of *o*; and *y* the sound of *i*.

"In one important particular, the consonants are more perplexing than the vowels. The very definition of a consonant, as given in the spelling-book, is, 'a letter which has no sound, or only an imperfect one, without the help of a vowel.' And the definers themselves, and the teachers who follow them, proceed immediately to give a perfect sound to all the consonants. If a consonant has 'only an imperfect sound,' why, in teaching children to read, should not this imperfect sound be taught them? And again, in giving the names of the consonants, why should the vowel be sometimes prefixed, and sometimes suffixed? In *b, c, d, &c.*, the vowel follows the consonant, as *be, ce, de*; in *f, l, m, &c.*, the vowel precedes it, as *ef, el, em*. But when found in words, the vowel precedes the consonant, in the first class of cases, as often as it follows it; and in the latter class of cases, it follows as often as it precedes. The name of the letter *b* is written *be*; but where is the sound of *be* in *ebb, web, ebony, ebullition, abode, abound*, and in hundreds of other cases? The principle of this remark applies to hundreds, probably to thousands of cases. It would be easy to go through with all the letters of the alphabet, and to show,—in regard to the vowels,—that when found in words, they receive only occasionally the sounds which the child is taught always to give them as letters; and,—in regard to the consonants,—that they never, in any case, receive the sounds which the child is taught to affix to them. I believe it is within bounds to say, that we do not sound the letters in reading once in a hundred times, as we were taught to sound them when learning the alphabet.

* There is one fact, probably within every teacher's own observation, which should be decisive on this subject. In learning the alphabet, children pronounce the consonants as though they were either preceded or followed by one of the vowels;—that is, they sound *b* as though it were written *be*, and *f*, as though written *ef*. But when they have

advanced ever so little way in reading, do they not enunciate words where the letter *b* is followed by one of the other vowels, or where it is preceded by a vowel, as readily as words into which their own familiar sound *be* enters? For example, though they have called *b* a thousand times as if it were written *be*, do they not enunciate the words *ball, bind, box, bug, &c.*, as well as they do the words *besom, beatific, &c.*? They do not say *be-all, be-ind, be-or, be-ug, &c.* Do they not articulate the words *ebb, web, &c.*, where the vowel comes first; or the words *bet, bell, beyond, &c.*, where the vowel is short, or obscure, as well as they do those words which have their old accustomed sound of *b*, with the long sound of *e*?

"The teachers in Prussia and Saxony, invariably practise what is called by them the *luntir* (pronounced *lunteer*) method. In Holland the same method is universally adopted. With us, it is known by the name *phonic*. It consists in giving each letter, when taken by itself, the sound which it has when found in combination,—so that the sound of a regular word of four letters is divided into four parts; and a recombination of the sounds of the letters makes the sound of the word.

"There are two reasons why this method is less adapted to the English language than to the German;—first, because our vowels have more sounds than theirs; and secondly, because we have more silent letters than they. This is an argument, not against their method of teaching, but in favour of our commencing to teach by giving words before letters. And I despair of any effective improvement in teaching young children to read, until the teachers of our primary schools shall qualify themselves to teach in this manner;—I say, until they shall qualify themselves, for they may attempt it in such a rude and awkward way as will infallibly incur a failure. As an accompaniment of this, they should also be able to give instruction according to the *phonic* method. It is only in this way that the present stupefying and repulsive process of learning to read can be changed into one full of interest, animation, and instructiveness, and a toilsome work of months be reduced to a pleasant one of weeks."

(To be continued.)

For "The Friend."

RECOLLECTIONS OF CEYLON.

(Concluded from page 288.)

The Talpat tree (*tal-gaha*) grows very straight and lofty, from eighty to one hundred feet, and has a large tuft of immense leaves at the top. Knox says, "it is like a ship's mast," which is very correct, as indeed all his descriptions are. The wood is seldom put to any other use than that of being made into rafters for buildings. Near the root of the tree the wood is black, very hard, and veined with yellow, but the inside is nothing more than pith, for the sake of which it is sometimes cut down, as the natives make use of it for food, beating it in a mortar till it becomes like flour, when they mix it with water for dough, and bake it. It bears no

fruit till the last year of its life. When the flower, which is incased in a sheath, like that of the cocoa-nuts, is ripe, the sheath bursts with a loud noise, and emits a smell that is so disagreeable that the people sometimes cut it down, not being able to live near it. The fruit is round, and about the size of an apple. It contains two nuts. The most curious and useful part of this tree are its leaves. These hang down from the top, and are nearly circular, and very large, one of them being sufficient to cover fifteen or twenty men. It folds up in plaits like a fan, and is cut in triangular pieces, which are used every where as umbrellas for protection against the sun and rain. Every man of consequence among the natives has a talpat-bearer to keep off the rain or sun. It is also used instead of paper. All the native books are written on it. It is used in schools to teach children to write upon, and as every letter is cut into it by a sharp-pointed style, the writing is indelible, and continues legible so long as the leaf itself lasts.

The tents of the Kandian kings and others, in time of war, were made of these leaves, and hence were called *tal-gé*, talpat houses. They used to carry with them great quantities of these leaves, already prepared and cut into proper shape, and thus the labour of erecting a tent was very small. They are used also to cover carts, palankeens, or any thing that it is necessary to keep from the sun or rain in travelling.

The Banyan tree (*nuga-gaha*) is common throughout India, as well as in Ceylon. The leaves are of a dull green colour, and small. The fruit is small and useless, it is red on the outside, except on the part where it is attached to the branch. In this part there are three small protuberances of a dull brown tinge. The fruit when opened, consists of a great number of small bitter seeds. Its branches are nearly horizontal, and they send forth great numbers of roots, which, when they reach the ground, soon grow and act as supports to the branches. There are some trees of this description in the neighbourhood of Colombo, whose ponderous branches have extended themselves across the high road, which, unless supported by these smooth columns, formed of their own roots, would probably soon fall. When these roots descend from branches overhanging a public road, it becomes necessary, when they have twined so low as to be within reach, to descend several of them together, and in this way, by tying them with a rope, to give them a slanting direction, till they are sufficiently long to reach the earth at the other side of the road. Thus the road actually passes through *between the roots of the tree*. The wood is of little service, being coarse, and soon decaying.

The Kittul tree (*kittul-gaha*) is, in size, between the cocoa and the arka. It has round its trunk a number of rings, which are marks left by the fallen leaves. A little underneath the lowest leaf rises a large bud, from a stalk of the thickness of a man's wrist, and a yard or more in length. This contains the flower. Before the flower bursts forth, the

end of the stalk is cut off, and a small *chatty* is fastened to it, to catch the liquor that oozes from it, and from which jaggory, a coarse sugar, is made. On this account it is frequently called the jaggory tree. The flower from which the juice has thus been taken produces no fruit. When the flower is suffered to come to maturity, and to burst, it hangs down from the stalk in long ringlets or strings, like strings of beads, each about five feet long. There are generally between one hundred and fifty and two hundred of these strings together. The seeds form the principal part of the food of monkeys. The leaves are similar to those of the areka. When the tree has arrived at its proper height, the bunch of leaves at the top remains for several years, in which time a large bud springs up from the top of the tree, and ripens and withers; as soon as it has fallen, the tree begins to wither. The pith of this tree, when dried and granulated, is well known as sago. When the pith is taken out, the wood is only about two inches thick, and is chiefly used for making spouts. It is black, and exceedingly hard. It is also split into laths, for buildings.

The Goraka, or gamboge tree, (*gorakaga*), grows to a great height, and has a very stately appearance, its small dark-green leaves presenting a beautiful contrast to the light green of the other trees. The gamboge is taken from the tree by incisions made in the bark. When thus cut, a yellow liquid, as thick as oil, runs down, and being exposed to the air, soon becomes solid. The fruit is as big as an apple, and deeply ribbed. In some trees it is yellow, in others red. When broken open, there are two seeds, which, to the teeth, feel like leather, and are surrounded by a scarlet-coloured soft and frothy pulp, of a pleasant flavour, but seldom eaten, as in eating it the teeth become covered with a substance resembling bees-wax. An excellent jelly is made from it. The outside of the fruit is dried in the sun, and used by the natives in their curries. The wood is of little service.

The Rambutan tree is a pretty shady tree, chiefly valuable on account of its fruit. Its leaves are long and narrow, and of a very dark green. The fruit is red, and thickly set with pointed but soft prickles, about half the length of a pin. When this covering is taken off, the inside fruit has the appearance of a well-ripe cherry, and is so slippery in the mouth, that agreeable as the taste is, it is not a little difficult to separate the pulp from the kernel. It is only the pulp that is eaten, the kernel itself being bitter and astringent.

The Mango tree (*amba-gaha*) grows to a great size, sends out large branches, covered with thin leaves, about nine inches long, and two broad, terminating in a sharp point. The fruit of some trees is nearly of the size and shape of a goose's egg; that of others is much shorter and thicker. When ripe, some fruit are green, others of a rich yellow colour. It is reckoned one of the most delicious fruits in the island. It is ripe in May and June. It is often plucked before it is ripe, and pickled. When the skin is stripped off, there is a pulp about three-quarters of an inch thick, and in

the middle a stone, which contains a kernel in taste like an almond. There are many varieties of the mango. The eatable part of some is very stringy, and has a taste of turpentine.

The Plantain tree (*kelhel*, or *kesel-gaha*) is to be found every where throughout the island. Its trunk is very soft and watery, and as easily cut as the thick fibre of a cabbage-leaf. It grows to the height of fourteen or sixteen feet, sends out large leaves, which at first shoot up perpendicularly from the bottom of the stem, and bend downwards. The trunk is about nine inches in diameter, and tapers gently towards the top; where it puts forth a large bunch, or cob, of flowers, in twenty or more different layers, between each of which is a thin piece of red skin. When the flower ripens, these pieces of skin fall off for several successive days. From the time the fruit begins to appear, till it is ripe, is about six months. If suffered to remain on the tree till ripe, the small seeds, which are very numerous, would become hard. To prevent this hardness, the bunches are cut off before they are ripe, and buried in the ground, and smoked, by which the fruit is rendered soft. Each plantain is covered with a thick soft skin, which is easily taken off, and the rest of the fruit is not unlike a soft ripe pear. The leaves are very long, and have one thick centre fibre, on each side of which the leaf is soft and pliant. There are many varieties of plantains. The fruits of some are red; of others, ash-coloured, yellow, or green. They are sometimes used as vegetables at table, when roasted, but the usual way in which they are eaten is as a dessert, and without preparation. The tree bears once, and is then cut down and given to the cattle. The young shoots spring up short and thick from the roots, and are generally ready to flower at the time that the former ones, laden with their fruit, are ready to be cut down, so that in every clump of plantains there are always to be seen trunks of four or five different sizes and ages. The tree has often a very ragged appearance, from its very large pendulous leaves being torn into slits by the winds, and the old leaves being withered, and hanging down from the sides of the trunk. It is one of the most useful and profitable trees in the country to the natives. In the jungles are found wild plantains, which in appearance resemble the garden plantains, but their fruit is said to be poisonous. They are eaten by the wild elephants.

The Tamarind tree (*sigambala-gaha*) grows to a great height, and is of vast extent. Its leaves are very small. The fruit hangs down like the pods of beans, each of which contains four or five seeds, surrounded with an agreeable acid pulp, full of strings, which is sometimes used in medicine. The wood, which is white, hard, and close grained, is used for making mills, called checkos, for expressing cocoa-nut oil, vast quantities of which are made, and yearly sent to England.

The Pine-apple is to be found every where. Little attention is paid to its cultivation. The plentifulness of it may be judged of from the fact, that six or eight are frequently bought

at the bazar for one fanam (three-half pence).

The Cinnamon (*kurundu*) requires a distinct notice, and I have reserved it for the last. The tree is generally small and bushy, though this arises from its not being permitted to grow, as the shoots of three years growth are those that are generally cut down for peeling. I have seen some cinnamon trees five feet in circumference, and thirty or thirty-five feet high. The bark of the young shoots is of a delicate green. To make the bushes thrive the better, they are cleared of all weeds, &c., and the earth is heaped up round their roots once a year. The leaves resemble those of the laurel, but are chiefly distinguished by three thick fibres running lengthwise, without any others crossing them. The flower is white, and small, and without smell, and blows in March. The fruit, which is like a small acorn, and black, is ripe in July. Great quantities of the seeds are cultivated every year for the purpose of being planted. The government cinnamon gardens are very extensive, reaching from Negombo, twenty-three miles north of Colombo, to Caltura, twenty-six miles south of it, and covering a surface of many thousand acres. Since the government monopoly of the cinnamon trade ceased in 1833, several hundreds of acres of the gardens have been sold to merchants, natives, and others, and the trade in cinnamon, in private hands, is now a most profitable and flourishing one.

The method of peeling cinnamon is this: in July and August the shoots of three and four years of age are cut down; the leaves and ends of the stick are cut off, and the sticks are carried in large bundles into some convenient and shady place, or some maduwa (temporary shed) erected for the purpose. The peelers have a knife of a peculiar construction, and having rubbed the stick with the handle of the knife to make the bark supple, they make an incision along the stick, and then loosen the bark, so that they can easily take it off without breaking it. It now appears like a long tube. In this state it is laid in the sun to dry, and when the moisture is absorbed, the two edges fold in under each other, and it is thus reduced to a much smaller bulk than when first peeled off. It is then put up in bundles or bales, each containing a certain number of pounds, and taken to the godowns. From the leaves, and roots, and refuse of the cinnamon, oil is distilled. The barked sticks are used for fire-wood.

From the Inquirer.

A GOOD FISH STORY.

In an English publication, upon the Commerce of Russia, I met with the following fish story. Amongst the many customs which I have read of, this, to me, has novelty; it perhaps may be new to some others of your readers.

The Fishery on the Ural.

"The Ural river is one of the best stored with fish in the whole world, and the Russian government has left the fishery in it, entirely to the Cossacks, under the condition of their

sending to the army, when they are required, a certain number of regiments, which are equipped and mounted at their expense. The Cossacks are very rich, and they are indebted for their wealth chiefly to the fishery in this river, and the sale of the fish. The river Ural flows into the Caspian sea; when winter approaches, the fish seek refuge in the river from the storms which at that season visit the Caspian. They ascend the river in such immense numbers, that it is hardly possible to form an idea of it, and stop at different places where they find sufficient water and food. The Cossacks carefully observe, beforehand, all the places where such a mass of fish has collected, and wait there patiently until the river is frozen over. On the first of January the fishery begins upon the whole river, from the capital town, Uralski, down into the Caspian sea. Above and below the several banks of fish, the Hetman first causes the river to be blockaded by means of large double nets, extended across its whole breadth, which is effected by cutting in the ice, a ditch, if it may so be called, two feet broad. As soon as it is certain that the fish cannot escape, the Governor of Orenburg and the Hetman of the Cossacks repair to a certain place on the bank of the river, and on both sides of it above 30,000 Cossacks are ready, each in his own sledge, drawn by a strong swift footed horse, and armed with a harpoon and an axe. By the order of the governor, a cannon is fired as a signal for beginning; hereupon the Cossacks all rush upon the river, and drive full speed to the fish bank enclosed with nets, which is usually some wersts distant. Those who arrive first are praised not only for the swiftness of their horses, but also for their courage; for this racing is attended with no little danger; because, if any should be so unskillful, or so unhappy, as to overturn his sledge, all those that followed would infallibly drive over him.

As soon as the Cossacks reach the place where there is such a bank of fish, they immediately cut a hole in the ice with their axe, and thrust in their harpoon, and the quantity of fish is so great, that they never fail to strike one every time. The terrible noise caused by the driving of 30,000 sledges over the frozen river, naturally terrifies the fish, which try all to escape at once, but are hindered by the nets. The greatest difficulty for the fishermen is to draw out the fish, and they are often obliged to call their comrades to assist, for they sometimes spear fish weighing 150 or 200 pounds; but in such cases they must divide the fish with him who assists them. This fishery continues the whole winter, during which the Cossacks dwell in tents on both sides of the river. They proceed successively from one bank of fish to another down to the mouth of the river. During this time, the river affords a very peculiar spectacle; both its surface and its two banks are covered with a countless multitude of men, who are in constant motion. Traders come from the remotest parts of the empire, to buy the fish immediately from the Cossacks, with a great train of sledges, all loaded with salt; they constantly attend the fishery in its pro-

gress down the river to the sea. Every evening the Cossacks sell to them what fish they have caught during the day, and receive payment on the spot. The merchants send their fish (which are frozen quite hard) to Moscow, Casan, &c., and also an incredible quantity of the salted roe of sturgeon, known by the name of caviar. It is astonishing what a great number of different kinds of fish are found in the Ural, and they all attain an extraordinary size, particularly the sturgeon, salmon and pike. The very best of these fish cost on the banks of the Ural, not more than a halfpenny or three farthings a pound. The day when the fishery begins, the governor has the fish, which the Cossacks send as a present to the emperor, chosen from among the whole number, and sends them without delay to St. Petersburg, where they arrive quite frozen. The quantity is fixed, and is said to be very considerable. In summer the Cossacks also carry on the fishery, but it is far less productive, and as the fish will not keep in this season, the Cossacks salt them immediately, and send them to the neighbouring towns for sale."

Culinary Delicacies of the Thirteenth Century.—A book just printed by the Roxborough Club, from the original records of several ancient families, contains some very curious details of the style of living of the highest classes in England in the thirteenth and fourteenth centuries:—"The distinguished peculiarity, not only of English but of European taste in food, during the middle ages, was a predilection for the strong, and, in some cases, for the coarse flavours. To what other cause can we ascribe the appearance of the flesh of the whale, grampus, porpoise, sea-calf, sea-wolf, and other such fish, at the tables of sovereigns and people of rank, by whom they were considered delicacies? Some notion may be formed of the quantity of whale, &c. which was eaten in Europe during the thirteenth century, when we find Henry the Third, in Lent, 1246, ordering the sheriffs of London to purchase for him, in the city, a hundred pieces of the best whale and two porpoises."—*Manners and Household Expenses in the Thirteenth and Fourteenth Centuries.*

Meteorological Observatory on Mount Vesuvius.—The construction of the Meteorological Observatory on Mount Vesuvius is completed, and the building has ere this been opened. It is in the form of a tower, and stands a little above the Hermitage, 2082 (other letters say 1954) feet above the level of the sea. On the upper floor, it contains a small but splendidly furnished apartment for the accommodation of the royal family, when they visit the mountain. This observatory has, by a royal ordinance, been placed under the same direction as the Royal Observatory at Naples.—*Foreign paper.*

A man will never change his mind, if he has no mind to change.—*Precept.*

For "The Friend."

Short Biographical Sketches and Anecdotes.

NO. 2.

ABEL THOMAS.

Abel Thomas, who deceased Third month 21st, 1816, in the 79th year of his age, was a much esteemed minister of the Society of Friends. He was a simple, honest-hearted man, and his letters and manuscripts testify that his literary education was not extensive. Yet few can read the products of his pen without being deeply interested in the *feeling* displayed, and the raciness and originality of his remarks. We may perhaps hereafter introduce some specimens to the notice of our readers, at present we propose offering some remarks made by him on the day of his marriage.

Some expressions delivered by Abel Thomas on the day of his marriage, while they were seated at the dinner table.

"I feel a freedom to express my thoughts. Marriages are commonly times of rejoicing; but when we look at what is to come, we find but little room to rejoice in transitory things.

"Notwithstanding I have been this day joined in marriage to one whom I do entirely love, I know, so surely as we have been joined in marriage, so surely that hour will come, when we must, by death, be separated. And it is best for us, and for all, to be industrious in gathering strength, against that time comes: so that the one of us that is first called home may be prepared for so great and final a change, and the survivor may be fortified with strength, so as to endure, with resignation, the bitter parting with so intimate a friend.

"Under one consideration, my friends, my relations, I may this day rejoice,—in that I perceive what I have done hath not offended Him, whom I have loved more than my love who now sits at my right hand. Surely, I am under the strongest obligations to worship and adore that immortal King, who hath been unto me as a shield and buckler, in my lone and afflicted pilgrimage. And surely I may in safety rejoice in the Lord, the God of my salvation; and, with all my might, ascribe unto Him the glory, and the praise of all,—who is worthy forever."

MARY MOORE.

Mary Moore, daughter of Joseph and Sarah Wildman, of Bucks county, Pennsylvania, was born the eighth day of Eighth month, 1720. She married James Moore, and settled within the limits of the Monthly Meeting of Sadsbury, Chester county. In a short memorial issued by that meeting concerning her, they say she "was a woman of a sober and orderly conduct, adorned with a meek and quiet spirit, favoured with a gift in the ministry,—her words being few and savory." She was of a serious deportment, a diligent attender of religious meetings, and a good example of humble waiting therein. During her last illness, which continued about

a year, she was often concerned to exhort her children and others to prepare for their latter end. Saying, "What an awfully bowed people we ought to be."

About four hours before her close, many Friends being with her, she desired them to sit down, in order that they might truly wait in the fear of the Lord,—that those who knew how to wait might get deep in true silence. After a time of solemn waiting, in which they were divinely favoured together, her tongue was loosened, and with great sweetness and solemnity she gave forth her last testimony.

"Friends, if you love God, he will love you. If you do not love Him, how can you expect to be beloved of him? If you would gather your families more often together, and sit down in fear,—waiting in true silence to have your minds withdrawn from this world, you would grow in the Truth." More she said to the same effect—and then requesting the Friends to withdraw, lay in a composed frame of mind. She encouraged her husband to faithfulness, desired him to give her up freely, and then quietly departed on the 13th of Seventh month, 1766.

For "The Friend."

LETTERS, ETC.

(Concluded from page 287.)

DEBORAH BELL TO JOSEPH PIKE.

24th of Second month, 1719.

My good and worthy Friend:—Thy kind and acceptable letter of the Eighth month, I received, and was very glad to hear from thee; for I thought it long before I had thine, and many fears did attend my mind concerning thee, lest thou hadst been worse than usual, which thoughts are very afflictive to me; for I am desirous if it be the Lord's will that thy days may be prolonged in this world, for divers reasons which are often under my consideration when I hear of thy indisposition.

The Lord in his tender mercy look down upon his church in general, and the families of this people in particular, and administer suitably to the present condition and circumstances of his people every where, in my cry to him, and preserve forever under the shadow of his heavenly wing, and in the pavilion of his power, such as are bent for his glory, and the good of his people above all. For many are the poisoned arrows which the enemy is shooting at such, because they stand as in the front, and are boldly fighting with the sword of the Spirit against the wicked one in all his appearances. These true-hearted soldiers often meet with very close engagements, by reason of so many who pretend to be of the disciples and followers of Christ, deserting their Master and starting aside out of their places; and this makes not only the battle the harder upon such as dare not quit their posts, but it also makes the breach the wider which ought to be made up. How these expect to escape that woe, which is pronounced upon such as will not stand in the gap, and make up the breach for the house of Israel, I know not. But it is to be hoped, the Lord in his

own time will arise for his own name and suffering Seed's sake, which even groans and cries from a sense and sight of the abomination, which will, if not speedily purged out, bring desolation. And indeed desolation is already come upon many, who once knew a good condition, and the greatest misery of such is, they are not sensible of their poor, empty, desolate state, but too much like some of old, are thinking themselves rich and full, wanting nothing. And such as these are very apt to set themselves on high, and are speaking peace to their poor souls, saying, We shall see no sorrow; when, alas! the Holy Spirit is telling them plainly, both immediately in themselves and through the faithful, that they are deceived by the great deceiver of souls, for their state is quite contrary, namely, poor, naked, blind and miserable, and wanting all things. But O, how hardly doth this plain dealing go down with this wise, conceited, self-righteous people; for with sorrow I write it, there are very few in these days who have an ear to hear what the Spirit saith unto the churches, and indeed the voice and language of the Spirit is very little to be heard in the church now-a-days. For though at times the Lord is laying a constraint upon his true ministers, such as mourn between the porch and the altar, and they are made to open their mouths in his dread, being filled with his eternal word, and they at times warn both professors and profane of the day of vengeance which is even at hand; yet when such have warned people, they, much like the old prophets, are even as they were separate from all, and dwell in solitary places, till sent again with a fresh message. But in the main, the spring of the ministry is very much stopped, and true ministers shut up, especially towards the professors of Truth; yet we have abundance of preaching amongst us, but [chiefly] from the letter which killeth. This was much in my heart, as I sat in our meeting at the Bull and Mouth this day: when things will be better I know not: the Lord help and deliver his poor mourners for his own great name sake, is the cry of my exercised soul.

Now, dear Joseph, I cannot well forbear giving thee hints concerning things of this kind; for my heart is often very full in the consideration of the state of many, and I take the liberty to open myself to thee, well knowing thee to be one who travails for Zion's prosperity, and can deeply sympathize with her mourning children, who are often in deep sorrow for her sake, and are crying, How long, O Lord! will it be, ere thou take unto thyself thy great power, and reign over all in thine excellent glory? But although it is very unpleasant to see Truth trampled upon and under suffering, and its faithful servants suffering with it; yet I do believe, the greater it suffering is, and the lower we bow and are baptized in a pure sympathy with the blessed suffering Spirit, the higher we shall be raised by the Truth, when it arises. For it must arise and come into dominion over all opposers and gainsayers; and blessed will all such be who are willing to keep company with it, and not only to believe in, but even to suffer with it and for it. I have sometimes thought, it is

not a hard thing to follow Truth when it is exalted and triumphs over all and reigns in glory, then many will speak well of it; but when it comes to suffer, be buffeted, mocked and reviled, then comes the trial of our love, and many we see who are not willing or able to bear these things.

JOSEPH PIKE TO DEBORAH BELL.

Cork, 3d of Ninth month, 1730.

Dear friend, Deborah Bell:—Thy long-looked-for letter of the 1st of Seventh month past, by our friend Jonathan Hutchinson, came lately to my hands, and though long expected, yet was very acceptable. The contents is matter of affliction, in that thou had no better account to give, relating to the affairs of the church in general, as well as the dishonour brought upon the holy Truth, by the ill-conduct or management of some in high stations therein, which I find has affected thee to that degree, as to have influence on thy state of health. I can in truth say, it hath also affected me under the consideration of these things. What will be the end thereof, while the leaders of the people, by giving hurtful or evil examples, do cause spiritual Israel to go astray and err, as they did of old; and who, instead of standing in the gap and making up the breach against an overruling spirit of pride, and eagerly, nay violently, pursuing and running into and after the world, do themselves lead the way, and example the people into it, and thereby bring dishonour and reproach upon the Lord's blessed Truth, as well as lay a stumbling-block in the way of the weak and well-inclined. Surely the Lord is greatly displeased with such leaders, and I do greatly fear his heavy hand of judgment will be stretched out against them, as it hath already in a measure appeared by the late terrible stroke given to that unbounded grasping and coveting after the world. With what face, if they dare appear, can such preachers pretend or preach that we are a self-denying people, redeemed from the world, and that we follow Christ by taking up the daily cross, when at the same time their actions and conversation give the lie to their tongues. Such preachers and pretenders as these, must and will most assuredly receive a double reward due to unfaithful and negligent servants or stewards, unless they greatly repent. And yet, notwithstanding all this, Truth is Truth still, and will stand over the heads of such, and remain forever. The prospect and consideration of things as they are at present, is matter of great mourning and lamentation to the upright in heart, who keep their habitation in the Lord's everlasting Truth, and who are not yet without hope, that the Lord will arise and plead his own cause for his name and glory's sake. Amen.

Doest thou love life? Then waste not time; time is the stuff life is made of.

If you will not take pains, pains will take you.

Good thoughts, like good company, will never stay where they are not civilly entertained.

HAVERFORD SCHOOL ASSOCIATION.

Report of the Managers of Haverford School Association. Read at a Meeting of the Association, held Fifth month, 1844.

TO HAVERFORD SCHOOL ASSOCIATION,

The Managers Report,—

That the changes contemplated when the Association last met, have been carried into effect.

The course of instruction and the discipline of the school, have been placed under the direction of the principal, Daniel B. Smith. The department of languages has been confided to Henry D. Gregory, of whose qualifications for this important station the Board received ample testimonials; and the favourable impressions thus made, have been confirmed by the evidence he has given during the past session, of learning, assiduity and experience as a teacher. The mathematical department is under the management of Joseph Aldrich; and the Managers have pleasure in expressing the conviction, that at no time has the instruction been more thorough, or the students more patiently or more intelligently guided in their progress from the elements of the science, to the more abstruse investigations of the higher mathematics. Of the studies of the English department, under the immediate direction of the principal, it is only necessary to say, that they have been prosecuted with all the advantages afforded by the varied learning, the zeal and experience of that officer, himself one of the founders of our Institution.

The introductory classes have pursued their studies under the superintendence of all the teachers, and especial pains have been taken so to ground them in the elements of learning, as to enable them successfully to enter upon the higher branches of the collegiate course. The results of the labours of the teachers under the present arrangement, have been highly encouraging. The recent examination was satisfactory, and gave evidence of increased application on the part of the students, and of a better arranged plan of instruction, than has heretofore obtained at our school. Throughout the year, the general good order of the students has been maintained, with scarcely an interruption. The Managers have noticed with satisfaction, a decided improvement in neatness and decorum.

The religious instruction of the students is carefully attended to by the principal, assisted by the teacher of mathematics. The Holy Scriptures are read in the morning, and before retiring at night: Recitations from the "Scripture Questions," by all the students, take place on First-day afternoon; and in the evening of that day the principal reads to them selections from the writings of Friends, accompanied by occasional comments. The books thus read during the last session, are the journals of Thomas Ellwood, John Richardson, John Woolman, John Roberts, and Daniel Wheeler, which have been listened to with interest and attention. Nor are the efforts to promote an attachment to our Christian principles, confined to stated times for

religious instruction—frequent opportunities occur in the course of their studies, of impressing upon the minds of the students, the essence of those principles with the doctrines of the New Testament, and their tendency to advance their highest interests.

The domestic arrangements, under the charge of Jonathan and Margaret Richards, the steward and matron, have been entirely satisfactory. The principal and steward, with their families and the teachers, assemble at one table with the students; and the cheerfulness and decorum which prevail at their meals, conduce to the maintenance of discipline, and otherwise have a beneficial influence.

In their intercourse with the students, the officers endeavour to promote that mutual confidence and attachment, which, when united with a religious concern for the welfare of those under their charge, may do much towards supplying the place of parental government.

The lease of the farm having expired, the whole has been placed under the direction of the steward; and it is believed, that by this arrangement, the wants of the family will be better supplied, and the property be rendered more profitable to the Institution than heretofore. The average number of students during the year has been thirty-six.

A statement of the treasurer's account is herewith submitted. The charges against the school, together with the usual allowance for depreciation of furniture, and a debt of \$146 34, not likely to be recovered, amount to

\$9576 54

The amount charged to students for board and tuition, is

7037 91

Profits on the farm, 551 14

Annuity from the state, 235 93

————— \$7825 03

Leaving a deficiency of

————— \$1751 51

These financial results of the operations of the past year, cannot be regarded without anxiety. The expenditures cannot be much reduced; and we can only look to an increase in the number of students, as a means of sustaining the school. That its present condition, and the advantages which it offers for sound instruction, under circumstances favourable to the moral and religious improvement of the students, give it strong claims upon the confidence of Friends, cannot be doubted. It is deeply to be regretted, that the support of Friends should be given to Institutions, where their children are not only exposed to evil associations, but to the direct inculcation of sentiments adverse to our religious principles; while a school founded by the liberal contributions of our members, imparting thorough and systematic instruction, in accordance with our own convictions of Truth, has been suffered to languish.

Among the objects contemplated by the founders of this Institution, its influence upon the primary schools under the care of Friends, and the providing of well trained teachers, were deemed highly important. We believe that the better digested course of instruction

at Haverford, has produced and will continue to produce such a beneficial influence. It is obvious, that if our schools keep pace with the progress of knowledge, higher attainments, a more judicious training, and habits of greater discrimination, become indispensable, in those who have the charge of them. As a nursery of teachers, our Institution has yet to confer one of its greatest benefits upon our religious Society. Amongst the many difficulties in which the education of our children is involved, there are few more discouraging, than that of procuring teachers, to whom their literary instruction can be entrusted with the confidence, that it will be directed to promote their moral and religious improvement. The arrangements at Haverford are well adapted to the wants of young men, desirous of qualifying themselves for this honourable and useful profession. The creation of a fund for the gratuitous instruction of young persons, who are unable to provide the necessary means, would enable the Association to discharge an important duty,—while it would do much towards securing its permanent usefulness. A fund for this purpose has been commenced, and the Managers desire earnestly to appeal to Friends to promote its increase, as an object of great importance to our school, to the Society at large, and to those who are to be recipients of the charity.

Signed on behalf, and by direction of the Managers,

CHARLES YARNALL, Sec'y.

Philadelphia, Fifth month 6th, 1844.

Officers of the Association for the present year.

Secretary.—Charles Ellis.

Treasurer.—Isaiah Hacker.

Managers.—Thomas P. Cope, Isaac Collins, Edward Yarnall, Abraham L. Pennock, John Farnum, John Elliott, Townsend Sharpless, Elisha Pickering, Josiah Tatum, Lindley Murray, William F. Mott, Samuel F. Mott, Thomas Kimber, Henry Cope, George Steward, Charles Yarnall, William E. Hacker, David Scull, Alfred Cope, Paul W. Newhall, Samuel B. Parsons, Thomas Cock, Joseph King, Jr., George Howland.

Officers of the Institution.

Daniel B. Smith, Principal, and Teacher of English Literature, and Mental and Moral Philosophy.

Henry D. Gregory, Teacher of the Latin and Greek Languages, and Ancient Literature.

Joseph Aldrich, Teacher of Mathematics, and Natural Philosophy.

Jonathan Richards,—*Steward.*

Margaret Richards,—*Matron.*

By felling the trees that cover the tops and sides of mountains, men in every clime prepare at once two calamities for future generations—want of fuel and scarcity of water.—*Humboldt.*

For "The Friend."

Relics of the Past.—No. 20.

No action will conduce to our everlasting happiness, that is not the offering of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

SOPHIA HUME'S ANSWERS TO THE QUERIES.

Sophia Hume was grand-daughter of William Bayley and Mary his wife, both able ministers of the gospel in the first rise of the Society of Friends. Mary is well known for her travels and sufferings in New England, and her visit to the Grand Turk at Adrianople.

The father of Sophia was not in profession with Friends, and she was brought up in the gaities and fashions of the world, and took great delight in its pleasures and amusements. About the thirty-eighth year of her age, she was brought to see the vanity and sin of such practices, and a few years afterwards, she was, by the perusal of Barclay's Apology, convinced of the truth of the doctrines of Friends.

She was concerned to labour as a minister, and adorned the doctrine she preached by a life of humility and self-denial. Towards the close of her earthly course, she appeared to be clothed with remarkable tenderness of spirit, and although in health, seemed aware that her end was approaching. She gave directions concerning her burial with much composure, and being taken with apoplexy, deceased the 26th of First month, 1774. She was near seventy-three years of age, and had been a minister about twenty-five years.

In the Third month, 1770, she prepared the answers to the Queries which were forwarded by the Monthly Meeting of women Friends of Grace-church Street, London, to the Quarterly Meeting. A copy of these answers, preserved among the papers of a valuable elder, has fallen into my hands, and perhaps may have a tendency to stir up profitable reflection in the minds of some of the readers of "The Friend."

First Query.—[Do Friends attend meetings for worship and discipline duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?]

Answer.—Meetings for worship on a First-day morning are pretty generally attended, but the hour appointed not regarded by many. Unbecoming, at least inconsiderate behaviour, is too manifest by the wandering eye, as well as the wandering mind. There appears in the general little or no exercise of spirit, the people attending much to outward ministry. This is the cause we have repeated exhortations and calls of ministering Friends, both strangers and our own members, to turn our minds inward, and attend to that Divine Instructor, who hath declared he will teach his people himself;—whose Light and Truth we profess to wait for and be guided by. Afternoon meetings are much neglected in the general, though seem a little increased by the well-disposed;—but a drowsy spirit sometimes prevails. Week-day meetings not well attended, except where some particular Friends out of the country come to visit the city. Considering the great number of our members, very

few attend our Monthly Meetings; those who do, are pretty constant, but very backward in accepting of services in the church. As to bringing our families, we are remiss in this point, though some few young people now and then attend.

Second Query.—[Are Friends preserved in love towards each other; and are they careful to avoid and discourage tale-bearing and detraction?]

Answer.—We apprehend no person can be a true Christian, except he or she not only love those who profess the same faith with them, but mankind universally; and truly wish them the same eternal, as well as temporal happiness as they do themselves. But whilst there are such great and unhappy diversities of sentiments and manifest contradictions in practice, to say that the precious unity of the Spirit of Light, Life and Truth, which is one just, holy, uniform principle, and necessarily directs and leads its followers to walk in the path of self-denial, agreeable to our blessed Lord's command; to say that this is witnessed, and maintained, and considered as the most essential thing, and therefore sought after—we dare not, but of a very few. As for the practice of tale-bearing, whether what follows may be deemed such, we are at a loss to know,—but beyond a contradiction, many professors, who are in the practice of customary visiting, are speaking at least unprofitably to, and of their neighbours, or else the conversation turns much on earthly delights and enjoyments, which discovers we are of the earth when we speak of the earth, as saith an eminent apostle. Whereas we should visit our Friends for spiritual edification, that it may minister grace to the hearers. If we are in Christ the vine, we shall inquire if the pomegranate blossom, or if there be any fruit on the branches.

Query Third.—[Do Friends endeavour, by example and precept, to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession; in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour and apparel?]

Answer.—As for training up our children in a Godly conversation, if reading the Scriptures is such, and instructing them in a sober, decent, becoming behaviour, we answer, some of us are so doing; but a Godly conversation is both very expressive and extensive, and includes a being governed by a principle of piety and holiness, which ought to influence (and appear in) all our practice and conversation. Some parents we find are very careful their children should not only read, but get by heart divers passages out of the Scriptures and books of piety, with which they mix many unprofitable ones. Such we see are far from a Godly conversation, as evidently appears by their remaining in the vain customs, pomps, and vanities of a world that lies in wickedness. In regard to plainness in apparel, we may safely say some are so in one sense, but too many of these are indulging, at least permitting their children to imitate the world's modes and fashions,—though in a little plainer way,—and some also do in wearing of rib-

bands, and allow themselves in costly array and fine linen; which contradicts two eminent apostles' prohibition and Scripture doctrine. In order to the furtherance of piety at home, we wish parents, at least mothers, would retire with their children often to wait upon the Almighty. It is to be hoped such who are redeemed out of spiritual Egypt, would be qualified to produce their stones of memorial out of Jordan, testifying to the power and goodness of God, who had done so much for their souls, and is willing to do the same for their tender offspring. As for those who indulge in numerous inconsistencies, the pride of such testifies to their faces, as well as their double language, and their bowing both the knee and the body. Our eyes behold it,—our ears are witnesses of it, and some of our hearts lament it.

Query Fourth.—[Do Friends bear a faithful and Christian testimony against receiving and paying tithes, priests' demands, and those called church rates?]

Answer.—'Tis possible some may be remiss in these points,—but we believe few women are culpable in these respects.

Query Fifth.—[Are Friends careful to avoid all vain sports and places of diversion, gaming, excess in drinking, and other intemperance?]

Answer.—When the generality of our members are conforming to a vain world, in most of the customs of the age, it is not to be expected such will abstain from places of diversion. Some professors we know have frequented such places, and when visited, and the inconsistency remonstrated against, have pleaded for the practice. To prevent their desire for such things, we heartily wish women Friends would deny themselves of reading amusing, as well as those corrupting books (plays) which tend, they will certainly find, much to their hurt. The word intemperance signifies excesses of all kinds, and affects our whole conversation, eating, drinking, wearing, &c. If we confine it to eating and drinking—we say, can any female Friend be culpable herein?—we hope not—we don't know it is so.

Query Sixth.—[Are Friends just in their dealings, and punctual in fulfilling their engagements?]

Answer.—We answer, we do not know but our Friends are preserved from the immorality, as none can have the least pretensions to Christianity, who designedly defraud their neighbours, or refuse to do to others as they would be done by.

Query Seventh.—[Is early care taken to admonish such as appear inclinable to marry in a manner contrary to the rules of our Society; and to report such as persist in refusing to take counsel to the men's meeting in due time?]

Answer.—Care is taken to visit, when timely informed, and to deal with those who marry contrary to the rules of our Society.

The Spirit of Christ is a humbling spirit; if we are aspiring we have it not.

FAITH.

BY W. H. BUELEIGH.

Restless and oft complaining, on his bed
Tossed a fair child, as burned along his veins
The fire of fever with consuming pains;
And ever and anon he raised his head
From the hot pillow, and beseeching said—
"Water; hot, give me water!" By his side
The healer stood, and tenderly replied—
"Wait yet a while—this potion take instead."
"No," cried the child—" 'tis poison and will kill!"
His father took the cup—"My son, to be sure
This is a noxious draught, but it may cure—"
"Will my boy drink it?" Then said he "I will—
I'm not afraid 'tis poison none—I know
Thou would'st not give it, father, were it so."

Oh, trusting Childhood! I would learn of thee
Thy lesson of pure Faith, and to my heart
So bind it that it never may depart—
Therefore shalt thou henceforth my teacher be;
For in thy perfect trust the sin I see
Of our own doubts and fears. The cup of Life,
Drugged with the bitterness of tears and strife,
Shall I not drink it when 'tis proffered me?
Yea—for 'tis mingled by a Father's hand
And given in love—for, rightly understood,
Trials and pains tend ever to our good,
Healing the soul that for the better land
Thirsts with a deathless longing; Welcome pain,
Whose end is bliss and everlasting gain!

For "The Friend."

ON BAPTISM.

The ceremony of baptism, as administered by the various denominations of Christians who seem to think it essential, is, I believe, considered as an initiatory rite, into the Christian church.

When we consider it in its spiritual character, John's baptism is undoubtedly an initiatory dispensation, an ordinance of Divine appointment, that must be passed through, before we can become members of the true Christian church; not the outward act of immersion, or of sprinkling, but the baptism of REPENTANCE, for the remission of sins,—even the plunging of the soul into Jordan, the river of judgment, before it can be qualified to make any advances in the spiritual journey.

This dispensation, according to Scripture testimony, is "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The mind truly must be brought to see its wilderness condition, before it is made willing to confess, that it has, as yet, brought forth no fruit to the praise of Him, who is the Lord of the vineyard.

True repentance is the gift of God, it comes not by man's contriving, as is beautifully set forth in the concise language of Scripture, where, in allusion to John, it is said, "His meat was locusts, and wild honey,"—nothing of man's preparing was given him for sustenance.

This dispensation is often literally a baptism of water, when the tears of contrition and sorrow long continue to flow—but what are the blessed results of a patient endurance of it? Is not the way of the Lord thus prepared, and the soul, in some measure, made ready for the baptism of the Holy Ghost and of fire? Is it not even brought to desire that the winnowing operation may take place, that

the chaff may be consumed, the floor of the heart thoroughly purged, and the wheat gathered into the Heavenly garner? Does not the dove-like Spirit,—the spirit of meekness and love descend from Heaven, and light upon the soul thus contrite and penitent; and while in this humble state, does it not feel the blessed assurance of acceptance with its Father in Heaven, as though his voice had spoken, "Thou art my beloved Son, in thee I am well pleased."

Oh! that all professing Christians may be brought out, from a dependence upon rites and ceremonies, and participate in the enjoyment of the spiritual, the living, the eternal substance; then will it be seen that "the letter killeth, but the Spirit giveth life." "The words that I speak unto you, (said our blessed Lord,) they are spirit, and they are life."

May we all listen to his Heavenly voice, and be willing to sit, under his blessed teaching; and thus become partakers of the promise, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

THE FRIEND.

SIXTH MONTH, 8, 1844.

Methodist Conference.—Slavery.

The Methodist General Conference which has been in session in the city of New York during a considerable portion of last month, was the occasion of much lively interest both there and elsewhere, not only to the members of that respectable religious denomination, but to others. It is known that the subject of negro-slavery has for several years occupied a share of the time of those annual conferences, attended, occasionally, with considerable excitement, arising from the conflicting opinions subsisting between the Northern and Southern sections of the society. In the recent conference, the subject came up in a new shape. First, was the case of an appeal by F. A. Harding, a minister, from the decision of the Baltimore Conference, suspending him from the ministry for being the owner of a slave, acquired by marriage. After an animated debate, the decision was confirmed by a vote of 117 to 56. But a case of much deeper interest, and which elicited a prolonged discussion, wherein the speakers on either hand displayed much ingenious and forcible argument, was that of James O. Andrew, who was in the station of a bishop, pertaining to the Southern portion of the United States, and was implicated in the charge of being the owner of several slaves, also acquired by marriage. The Conference finally decided the question by the passage (110 to 65) of the following resolution:—

"Whereas, the Discipline of our Church forbids the doing of any thing calculated to destroy our Itinerant General Superintendency; and whereas, Bishop Andrew has been connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as General Superintendent, if not in some places entirely prevent it; therefore,

"Resolved, That it is the sense of this General Conference, that he desist from the exercise of this office so long as this impediment remains."

In the paper from which we copy the resolutions, it is added:—

"What course the South will now pursue is of course unknown, except so far as relates to her determination to protest against the action of the Conference. During the debate the Southern members have declared that division would be inevitable if the resolution were adopted, but in what form the division will occur, it indeed it shall take place at all, it is impossible at this time to say."

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet in Philadelphia on Sixth-day, the 14th instant, at 3 o'clock p. m. The Committee on Instructor to meet on the same day at 10 o'clock a. m.

The Visiting Committee attend at the school on Seventh-day, the 8th instant.

THOMAS KIMBER, Clerk.

Philadelphia, Sixth month 1st, 1844.

MARRIED, on Fourth-day, the twenty-ninth ult., at Friends' Meeting-house, Twelfth street, GEORGE THORNTON BROWN, to MARY, daughter of Benjamin H. Yarnall, all of this city.

DIED, on the 27th of Second month, at Montpelier, Vt., where she had for many years resided in the useful employment of teaching a family school, CYNTHIA WHEELER, in the fiftieth year of her age; an exemplary and useful member of Starbuckborough Monthly Meeting. Her illness being a nervous affection, was long and distressing, producing much conflict, both physical and mental, which being patiently endured, she was enabled to experience great resignation,—giving full and satisfactory evidence of Divine favour, and her close was calm and peaceful.

—, Fifth month 20th, in the thirty-seventh year of her age, in Clinton, Dutchess county, New York, LEXIA P., wife of Alfred M. Underhill, (and only daughter of Reuben and Phebe Howes, the former deceased,) of a pulmonary disease, which, by Divine favour, she was enabled to bear with Christian patience and resignation. She endeavoured to train up her children in the way they should go; and was particularly desirous that they should devote a part of their time to the perusal of the Holy Scriptures, with a suitable period for intercession of spirit, that their strength might be renewed. It was also her custom frequently to retire to her room for being enclosed with a sympathetic complaint, she has often been noticed to be much afflicted. She was concerned to be found watching; and this engagement of mind evidently increased the last year of her life. She was a beloved member of Creek Monthly Meeting of Friends, and a firm believer in the atoning blood and life-giving presence of our Saviour. The removal of this dear friend and true help-mate, is no ordinary affliction; for being enclosed with a sympathetic and affectionate heart, she was an endeared companion, a tender parent, and a kind friend. An aged mother, a bereaved companion, and several children deeply feel her loss;—yet the comfortable assurance remains, that she has entered into her rest. She expressed at different times, the peace she experienced;—and the serenity and sweet frame of mind she was in great favour afforded with at the conclusion, evidenced that the angel of death attended her through the valley of the shadow of death;—and we doubt not her purified spirit hath an inheritance, incorruptible and unmodified, and that fadeeth not away.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 290.)

"Children are taught to cipher, or, if need be, to count, soon after entering school. I will attempt to describe a lesson which I saw given to a very young class. Blocks of one cube, two cubes, three cubes, &c., up to a block of ten cubes, lay upon the teacher's desk. The cubes on each block were distinctly marked off, and differently coloured,—that is, if the first inch or cube was white, the next would be black. The teacher stood by his desk, and in front of the class. He set up a block of one cube, and the class simultaneously said *one*. A block of two cubes was then placed by the side of the first, and the class said *two*. This was done until the ten blocks stood by the side of each other in a row. They were then counted backwards, the teacher placing his finger upon them, as a signal that their respective numbers were to be called. The next exercise was, 'two comes after one, three comes after two,' and so on to ten; and then backwards, 'nine comes before ten, eight comes before nine,' and so of the rest. The teacher then asked, 'What is three composed of? A. Three is composed of one and two. Q. Of what else is three composed? A. Three is composed of three ones. Q. What is four composed of? A. Four is composed of four ones, of two and two, of three and one. Q. What is five composed of? A. Five is composed of five ones, of two and three, of two twos and one, of four and one. Q. What numbers compose six, seven, eight, nine? To the latter the pupil would answer, 'Three threes make nine; two, three and four make nine; two, two and five make nine; three, four and two make nine; three, five and one make nine,' &c., &c. The teacher then placed similar blocks side by side, while the children added their respective numbers together, 'two twos make four,' 'three twos make six,' &c. The blocks were then turned down horizontally, to show that three blocks of two cubes each, were equal to one of six cubes. Such questions were then asked as, how many are six less than eight? five less than seven? &c. Then, how many are seven

and eight? The answer was given thus; eight are one more than seven, seven and seven make fourteen, and one added makes fifteen; therefore, eight and seven make fifteen. Q. How many are six and eight? A. Eight are two more than six, six and six make twelve, and two added make fourteen. Or, it might be thus; six are two less than eight, eight and eight are sixteen, two taken from sixteen leave fourteen, therefore, eight and six are fourteen. They then counted up to a hundred on the blocks. Towards the close of the lesson, such questions as these were put, and readily answered: Of what is thirty-eight composed? A. Thirty-eight is composed of thirty and eight ones; of seven fives and three ones;—or sometimes thus;—of thirty-seven and one; of thirty-six and two ones; of thirty-five and three ones, &c. Q. Of what is ninety composed? A. Ninety is composed of nine tens,—of fifty and forty, &c., &c.

"Thus, with a frequent reference to the blocks, to keep up attention by presenting an object to the eye, the simple numbers were handled and transposed in a great variety of ways. In this lesson, it is obvious that counting, numeration, addition, subtraction, multiplication, and division, were all included, yet there was no abstract rule, or unintelligible form of words given out to be committed to memory. Nay, these little children took the first steps in the mensuration of superficies and solids, by comparing the length and contents of one block with those of others.

"When the pupils were a little farther advanced, I usually heard lessons recited in this way: Suppose 4321 are to be multiplied by 25.* The pupil says, five times one are five ones, and he sets down 5 in the units place; five times two tens,—twenty ones, are 100, and sets down a cipher in the ten's place; five times 300 are 1000 and 500, and 100 to be carried make 1600, and sets down 6 in the hundred's place; five times 4000 are 20,000, and 1000 to be carried make 21,000. The next figure in the multiplier is then taken,—twenty times one are 20, and 2 is set down in the ten's place; twenty times two tens are 400, and 4 is set down in the hundred's place, &c., &c. Then come the additions to get the product. Five ones are 5, two tens are 20, and these figures are respectively set down; 400 and 600 make 1000, and a cipher is set down in the hundred's place; 1000 to be carried to 6000 makes 7000, and 1000 more

makes 8000, and 8 is set down in the thousand's place," [and so to the end, the full value of each number being always kept in view.]

"I shall never forget the impression which a recitation by a higher class of girls produced upon my mind. It lasted an hour. Neither teacher nor pupil had book or slate. Questions and answers were extemporaneous. They consisted of problems in Vulgar Fractions, simple and compound; in the Rule of Three, Practice, Interest, Discount, &c., &c. A few of the first were simple, but they soon increased in complication and difficulty, and in the amount of the sums managed, until I could hardly credit the report of my own senses,—so difficult were the questions, and so prompt and accurate the replies.

"A great many of the exercises in arithmetic consisted in reducing the coins of one state to those of another. In Germany there are almost as many different currencies as there are states; and the expression of the value of one coin in other denominations, is a very common exercise.

"It struck me that the main differences between their mode of teaching arithmetic and ours, consist in their beginning earlier, continuing the practice in the elements much longer, requiring a more thorough analysis of all questions, and in not separating the processes, or rules, so much as we do from each other. The pupils proceed less by rule, more by an understanding of the subject. It often happens to our children, that while engaged in one rule, they forget a preceding. Hence many of our best teachers have frequent reviews. But there, as I stated above, the youngest classes of children were taught addition, subtraction, multiplication, and division, promiscuously, in the same lesson. And so it was in the later stages. The mind was constantly carried along, and the practice enlarged in more than one direction. It is a difference which results from teaching, in the one case, from a book; and in the other, from the head. In the latter case, the teacher does what each pupil most needs, and, if he finds any one halting or failing on a particular class of questions, plies him with questions of that kind until his deficiencies are supplied.

"In algebra, trigonometry, surveying, geometry, &c., I invariably saw the teacher standing before the blackboard, drawing the diagrams, and explaining all the relations between their several parts, while the pupils, in their seats, having a pen and a small manuscript book, copied the figures, and took down brief heads of the solution; and at the next recitation they were required to go to the blackboard, draw the figures, and solve the problems themselves.

* Thus,	4321
	25
	—
	21605
	8642
	—
	108025

GRAMMAR AND COMPOSITION.

"Great attention is paid to grammar, or, as it is usually called in the 'Plan of Studies,'—the German language. But I heard very little of the ding-dong and recitative of gender, number and case,—of government and agreement, which makes up so great a portion of the grammatical exercises in our schools; and which the pupils are often required to repeat, until they really lose all sense of the original meaning of the terms they use.

"The Prussian teachers, by their constant habit of conversing with the pupils; by requiring a complete answer to be given to every question; by never allowing a mistake in termination, or in the collocation of words or clauses, to pass uncorrected, nor the sentence as corrected to pass unprepared; by requiring the poetry of the reading lessons to be changed into oral or written prose, and the prose to be paraphrased, or expressed in different words; and by exacting a general account or summary of the reading lessons, are,—as we may almost literally say,—constantly teaching grammar;—or, as they more comprehensively call it,—the German language. It is easy to see that composition is included under this head,—the writing of regular 'essays' or 'theses' being only a later exercise.

"Professor Stowe gives the following account of the manner of teaching and explaining the different parts of speech.

"Grammar is taught directly and scientifically, yet by no means in a dry and technical manner. On the contrary, technical terms are carefully avoided, till the child has become familiar with the nature and use of the things designated by them, and he is able to use them as the names of ideas which have a definite existence in his mind, and not as awful sounds, dimly shadowing forth some mysteries of science into which he has no power to penetrate.

"The first object is to illustrate the different parts of speech, such as the noun, verb, adjective, adverb; and this is done by engaging the pupil in conversation, and leading him to form sentences in which the particular part of speech to be learned shall be the most important word, and directing his attention to the nature and use of the word, in the place where he uses it. For example, let us suppose the nature and use of the adverb to be taught; the teacher writes upon the blackboard the words *here, there, near, &c.* He then says, 'Children we are all together in this room; by which of the words on the blackboard can you express this?' *Children, —'We are all here.'* *Teacher, —'Now look out of the window and see the church; what can you say of the church with the second word on the blackboard?' Children, —'The church is there.'* *Teacher, —'The distance between us and the church is not great; how will you express this by a word on the blackboard?' Children, —'The church is near.'* The fact that these different words express the same sort of relations is then explained, and accordingly that they belong to the same class, or are the same part of speech. The

variations of these words are next explained. 'Children, you say the church is near, but there is a shop between us and the church; what will you say of the shop?' *Children, —'The shop is nearer.'* *Teacher, —'But there's a fence between us and the shop. Now when you think of the distance between us, the shop, and the fence, what will you say of the fence?' Children, —'The fence is nearest.'* So of other adverbs.

"I have heard excellent lessons on the different meanings which roots or primitive words assume, when used with different affixes or suffixes. An analogous lesson in our language would consist in giving the meanings of the different words which come from one root in the Latin, as, *convene, intervene, prevent, event, advent, &c.; or accede, recede, succeed, exceed, proceed, secede, precede, intercede, &c.*"

(To be continued.)

From the Baltimore American.

MORSE'S MAGNETIC TELEGRAPH.

The perfect success of Professor Morse's Electro-Magnetic Telegraph has excited the astonishment and admiration of the community. The most incredulous have been convinced, and occurring at the time they have done, the experiments have satisfied the public that the Magnetic Telegraph is not merely a beautiful illustration of a philosophical principle, but an agent that may be made of practical and every day utility in the business transactions of the country. The long list of officers of the Democratic Convention was published in the Capitol at Washington as soon as it was announced in Baltimore, the only time lost being that occupied in the passage of the messenger from the room of the Convention to the office of the Telegraph in the Pratt street depot. The ballots were communicated with the same rapidity; and the expectant throng of politicians who surrounded the Professor's room in the Capitol, were made aware of the result of each, as soon as it was known at the door of the Odd Fellows' Hall in Gay street, in this city. Then again the nomination of Mr. Wright was declined by him within fifteen minutes after it was made, and the reiterated solicitation made known, and again declined; and had Mr. Wright been in New Orleans, instead of Washington, the intervals of intercourse between him and the Convention would have been quite as brief.

All this is calculated to put us upon the inquiry into the future agency of the wonderful contrivance which thus, without metaphor, annihilates both time and space. It has been said, that the rail-road system has given a perpetuity to our Union, which it would not otherwise possess,—and that with iron bonds is our country bound together. But the day of iron bars may now yield to that of copper wires. What difficulty does extent of territory present to permanency of government, but the delay and inconvenience of transmitting intelligence from one portion of it to another,—intelligence between men in business, and between the executive and its officers?

Suppose the line of wires to extend to Oregon, and that a squadron lay off the mouth of the Columbia, which it was desired to order home, or to send to Honolulu. The Secretary of the Navy could receive the answer that all hands were piped to weigh anchor, before the ink with which he signed his name to the order, if he wrote a heavy hand, had dried upon the paper. If a vessel bound for an Atlantic port had backed her topsail in the midst of the squadron, the commodore might ask from the Department, and receive a permission for an officer to return in her before her yards could be braced round, and her sails sheeted home; for the rate of electricity is 180,000 miles in a second, and at this speed would the correspondence between Washington and Oregon be carried on. Startling as such statements may appear, no one can gainsay them who will see what has been going daily for a week past at the Pratt street depot. Instances might be multiplied, without end, of the availability of the Magnetic Telegraph of Professor Morse.

Of such an invention as that in question our readers must of course desire to know something, and we believe that the following account of its origin and mode of action will be found correct.

There are few persons who have not seen an electrical machine, and witnessed the spark which passes from it, when in action, to any blunt object which is presented to it. The accumulation of electricity in the machine caused by turning the cylinder or plate has the same tendency to pass to an object which has less electricity, that air has to rush into a vacuum, or water to seek a level,—electricity, like air or water, seeking to establish always an equilibrium. Besides the mode of producing electricity by friction, as in the common electrical machine, it is also produced by the action of an acid upon plates of different metals properly attached together—a fact discovered by the person whose name is perpetuated in the term *Galvanism*. The mode in common use of producing galvanic action is to immerse the plates in a trough with separate divisions—at one end of which the supply of electric fluid generated by the action of the acid is in excess. This end of the trough or battery is called the positive, and the other end the negative pole of the battery. Now, if a wire attached to one end is brought near to a wire proceeding from the other end, the electricity passes from the positive to the negative pole, and a spark is seen, like that proceeding from the common electrical machine, which is the electricity seeking to establish an equilibrium. If the two wires are kept in contact, there is a stream of electric fluid passing from one to the other, which is kept up by the action of the acid on the metallic plates already mentioned. Now, the ordinary length of these wires, in a common galvanic battery, is but a few feet; but they may be a thousand, or an hundred thousand miles in length, and the effect of bringing them in contact with each other is still the same—that is, the flow through their entire length of a stream of electricity at the rate already mentioned. If therefore the

That body operating through a committee located in London, convened in 1840 an assemblage of anti-slavery delegates from various parts of the world, usually termed the world's convention. Pending its sittings, a motion was introduced into the House of Commons for a reduction of the foreign sugar duties, which claiming the notice of the convention, it unanimously adopted the following resolution:—

“That, impressed with the importance of avoiding all means of strengthening slavery and the foreign slave-trade, this convention is of the judgment that the British government ought on no account to allow of the introduction of slave-grown sugar into the British market; and that the friends of the abolition of slavery ought, in their individual character, to uphold this view.”

The motion in Parliament was not adopted; but in 1841, it being supposed that such a measure was claiming the consideration of the government, the London committee presented to Lord Melbourne, on the second of the Fourth month, a memorial urging the continued exclusion of slave-grown produce, but at the same time advocating the unrestrained admission of foreign sugars raised by free-labour.

A second convention, constituted as the former, was held in 1843. The attitude taken by the society, its committee, and the former convention, regarding the subject of differential duties, was carefully reconsidered, and after a long debate its policy was re-affirmed; now, by a large plurality of votes.

On Second month 9th, 1844, the London Committee presented to Sir Robert Peel, a memorial bearing the venerable name of Thomas Clarkson, in which were contained the following suggestions:—

“Great Britain has a market of unequalled extent and value for the productions of every country and of every climate; and she has it in her power by opening this market on favourable terms, to connect advantages of large amount with the use of free-labour. The duties imposed by our tariff on produce so raised might in such manner be reduced, as to present a strong inducement to all parties desirous of having access to the British market, to prefer the free-labour system.

“The advantages of such a course appear to the committee to be great and many. The prompt and almost immediate success of it scarcely admits of a doubt. The happy result would be brought about by a process of which no party could justly complain; while the act effectuating it would be wholly spontaneous, and one of internal administration, not of dictation from without.

“Under the influence of these considerations the committee present their definite and earnest request to you, Sir Robert, as the head of her majesty's government, that a measure may be prepared for admitting free-grown produce from all parts of the world into the British market, on the same terms as the produce of British possessions.

“A collateral, but by no means an unimportant, advantage of such a measure would be, that it would facilitate the settlement of a

question by which the public mind has been greatly agitated, viz., the relaxation of duties on imports from countries where slavery exists. Should such a step as the committee have suggested, induce in these countries the abandonment of slavery, this question would find at once the happiest possible solution. If otherwise, Great Britain by being rendered less dependent upon them, might find the solution of it less necessary. In any event, however, the committee cannot but desire, that no relaxation of existing duties on the produce of slave-labour shall be allowed. It is enough—the committee think it is far too much—that, that Great Britain now does, by her unparalleled commerce, to sustain and foster this gigantic evil, and it is time that her course was in the opposite direction; but, at all events, it may be hoped that this country will be spared the dishonour, and the world the misery, of any further aggravation of this horrible system by our means.”

On Third month 7th, a discussion took place in the House of Commons on the motion of a member, designated as Mr. Labouchere, for an address to the queen respecting the trade to Brazil, practically for reducing the duty on Brazilian sugar. Our notice of this debate must be brief, and confined to mere selections; not only to the exclusion of irrelevant matter, but of much that was important to the moral issue.

The mover represented “the great objection on the other side” as being, “that by admitting foreign sugar into the consumption of this country, we should give encouragement to slavery in the Brazils, and other foreign slave-owning countries. He hoped he was not disposed to treat with disregard any really conscientious scruples which might be held by any portion of the people of this empire—but the more they examined this case, the greater must be their astonishment, that any man at all acquainted with the subject would make his stand on that objection.”—“He knew how strong was the detestation of slavery in this country, and he trusted England would at all times hold high language to foreign nations in regard to slavery; but to enable her to do so effectually, we must take care that foreign nations shall not have the opportunity of saying to us in return, ‘It is impossible for us to believe that you are sincere in your denunciations of slavery; it is manifest that your argument is pretext and not reason, for we see that you can get over your scruples when it suits your own interests, or when you wish to give support to certain powerful interests in your own country, which you are either unable or unwilling to grapple with. It is easy to make us the victims of your pretended scruples, and to tell us that it is a question of humanity that prevents your fairly dealing with us, when we see that the question with us is really one of protection to class interests.’ He appealed to the house and the country to consider how the question stood. Sugar was the only article of slave-grown produce upon which we had any scruples at all. Cotton, coffee, and other articles produced by slave-labour they admitted. Under the tariff of 1842 the government had given facilities

for the introduction of foreign coffee, cultivated by slave-labour, into the consumption of this country to the extent of three millions of pounds. With regard to the slave-trade question, the bringing the slaves across the Atlantic, it mattered not whether it was for the purpose of cultivating sugar or coffee, except so far as sugar was produced by a more laborious and painful system of cultivation, and was more cruel to the slaves engaged in it, and that therefore we ought not to encourage it by admitting slave-grown sugar into this country. This he imagined must have been the language of Mr. Ellis to the Brazilian government, and this must have been the language which the members of the government, opposite addressed to the Chevalier Ribeiro, the Brazilian minister in this country.

William Ewart Gladstone, President of the Board of Trade, remarked, that “he never was made acquainted with a chain of reasoning more close than that which proved that the proposition made for the introduction into this country of Brazilian sugar, if it was worth any thing, if it was not mere trash, would necessarily have the effect of enhancing the value of Brazilian sugar, of encouraging its production, and thus affording a powerful inducement for its producers to seek an augmentation of the means of cultivation; and they knew there was but one channel through which to procure these means—they must seek for them on the shores of Africa. The right honourable gentleman had not grappled with this argument. No body had or could grapple with it. It was not against simple slavery which they had to contend, but against slavery fed by the slave-trade. With respect to cotton the matter was different. In our connection with America, we had no question as to the slave-trade. True, there was in America a traffic in slaves, between man and man, between state and state; but there was nothing like the African slave-trade; and if they taunted him by showing that there was in theory a traffic in slaves in America, he would reply, that he did not stand upon theory, but he would ask if a practical evil of a very great extent was not connected with the admission of slave-grown sugar? The right honourable gentleman had taunted them with respect to their reduction upon the duties on coffee. He granted that if the cultivation of coffee were to have the effect upon the slave-trade which the cultivation of sugar had, that in such a case the argument would be a valid one. But the fact was, that, to cultivate sugar, slaves would be carried from Africa to the Brazils, while to cultivate coffee they would not. The cultivation of coffee could be better carried on by free than by slave-labour. It was a cultivation which adapted itself to the economy of every family. Every woman, every girl, and every boy, found his or her place. It was not to carry away women, boys, and girls that the slavers crossed the sea; they made up indeed about a fourth of the cargo of such unfortunate persons, but their great object was to carry away young men. The great mass of their captives were young men under twenty, just beginning to be available for hard labour—just reaching the maturity of their strength,

out of whom a few years' labour could be confidently anticipated. Such persons would not be carried away to cultivate coffee. It was quite easy, even in the western hemisphere, for coffee-planters to compete with free against slave-labour."

Viscount Sandon said, that "the Brazil trade was not a boon so great and so important to the manufacturers of Manchester, that it was worth scrambling for, in opposition to a great principle of policy which had been adopted with the general consent of the nation. An honourable member had challenged him to go down to his constituents at Liverpool, and tell them that he advocated the continuance of the present duties upon the principles of humanity. Now he believed that were he to do so, the result would prove that the opinions of the people of Liverpool were unchanged upon this question, and that they had a strong horror of the encouragement of the practice of slavery, in common with the majority of the community of this country. He believed that the feeling of the great body of the people of this country was unchanged upon the subject of slavery, and that if they were appealed to on the subject at another general election they would unequivocally declare it; and he believed that that feeling was so deep rooted, that mere considerations of pounds, shillings and pence, would not induce them to sacrifice it. Honourable gentlemen might laugh at motives of humanity, but this was not the fashion some years ago. The question was, whether the admission of Brazilian sugar would not be a boon and encouragement to the employers of slave-labour. He maintained that it would be, and upon that ground alone he should be prepared to oppose this proposition."

John Bright, Esquire, said, that "throughout the evening he had not heard any discussion of this question in reference to its real merits, namely, the effect which it had upon the great body of the consumers of this country. Honourable gentlemen opposite had tried to divert the house upon a false scent, and had talked of the discouragement of slavery, as if that was the great cause nearest their hearts. The right honourable gentleman [the President of the Board of Trade] alluded to the fact, that the East Indies and the Mauritius would not long require protection, but that the West Indies would require it, because labour, from its scarcity, was so very dear. But the planters of Jamaica were themselves to blame for any scarcity of labour there. The climate of Jamaica was favourable to negro population, and yet their numbers had, instead of increasing, greatly diminished. It had been stated, on good authority, that if negro emancipation had been postponed for fifty years, under the treatment of the planters in Jamaica, not a single negro would be in existence. The cruelty of it was so great; the food so bad; the labour so long, and heavy, and barbarous, and their sufferings so appalling, that the whole negro race would have been exterminated. Therefore he thought it was a bad argument that, because the negro population of the West Indies was diminished, the people of this country should be robbed of

between four and five millions annually to support the sugar monopoly for the benefit of those colonies!"

Sir Robert Peel read the memorial of the committee of the Anti-Slavery Society, as evidence of the anti-slavery sentiment on the subject. He said, "It was all very well for the honourable member for Durham to say, there was no question but the interest of the consumers—that would most tend to cheapen the price of sugar; but he (Sir Robert) doubted whether that was the most economical view to take of the question; he doubted whether, with the colonial empire we had, if we chose to disregard every consideration—if we were reckless of all consequences, and supposing the course honourable gentlemen opposite wanted to pursue were to involve those colonies in difficulty, distress, and anarchy—he doubted whether we should release ourselves from the moral obligation our present position imposed, and whether we should find that we were consulting through economy, supposing their measures were carried. That, however, opened a great question, which would not be solved by saying the interest of the consumer alone was to be attended to, and every other interest disregarded. If the principle of the honourable member for Durham was good, they ought to have made no effort for the extinction of slavery; it ought rather to be revived; for he would prove, that if they revived slavery in our colonial possessions, they would have cheaper sugar. If cheapness of sugar then was the only question to be considered, they need not incur an immense expense for suppressing the slave-trade. When slavery existed, the produce of our West India colonies was greater than at present, and sugar was cheaper than at present; and they were enabled not only to supply this country, but we had a surplus for exportation—and if the interest of the consumer, and the cheapness of that product alone were to be attended to, it was an impeachment of every act by which they attempted to mitigate the horrors of slavery—it was an impeachment of every expense they would now incur for the purpose of preventing it. Looking at the course which had been pursued, the sacrifices which had been made, looking at the grant of twenty millions for the purpose of abolishing slavery in our dominions, he did trust the House of Commons would not be prepared to follow in the wake of the honourable gentleman, and admit the proposition that every shilling which had been expended had not been justified, and that we ought to have looked at no other consideration than what was the price of sugar to the consumer. There was a time when the members of that persuasion to which the honourable gentleman belonged, would to a man have disclaimed the honourable gentleman's doctrine, that we ought to be indifferent to the evils of slavery—to regard the price of sugar."

Other persons than those named participated in the debate, which was concluded by Lord Palmerston. The house then divided. The numbers were:

For the motion, - - -	132
Against it, - - -	205
Majority against the motion,	—73

Encouraged by this vote, the committee waited on the President of the Board of Trade with a memorial of the following tenor:—

"To the Right Honourable William Ewart Gladstone, M. P., President of the Board of Trade, &c., &c.

"Sir:—From the debate in the House of Commons on the 7th instant, the committee of the British and Foreign Anti-Slavery Society are led to hope that, in the negotiations now pending with Brazil, a course may be pursued which will secure the abolition of slavery and the slave-trade, so far as that country is concerned.

"No doubt whatever can be entertained that a stimulus applied to the cultivation of sugar in Brazil would be immediately, and in a full proportion felt in the slave-trade by the increased activity of which alone the additional labour in that case demanded could be supplied. But against the encouragement of the slave-trade the British government has been long and deeply pledged. Not less than twenty millions sterling, in subsidies, armed cruisers, courts of adjudication, and other appliances, has England spent during the last thirty years, for the suppression of the guilty traffic. It is by a revolting course of national perfidy, that this trade is still carried on by Spain, Portugal, and Brazil itself. And it could not in the judgment of the committee, be without gross and palpable inconsistency, that, under such circumstances, the British government could adopt any fiscal regulation, the effect of which would be to annex a reward to the violation of treaties, and to lure thousands of men into a traffic in which British ships would hunt and capture them as pirates.

"The committee—look with regret on all measures for the armed suppression of the slave-trade. Objecting to such measures on principle, they find their impolicy proved by experience. They cannot but think that a practical encouragement may be given to free-labour, by which it may be made the interest of all parties to prefer it to the labour of slaves. Can a question exist, whether, if the produce of free-labour from all parts of the world were made admissible into the British market on the same terms as the growth of British colonies, 'a heavy blow and great discouragement' would not be dealt to the system of slavery? Most earnestly do the committee hope that the principle they have thus expressed may be incorporated with the policy of the British government, and that all commercial advantages henceforth to be conceded may become practical arguments—to which even slave-holders will show a quick sensibility—in favour of the renunciation of a system of oppression and wrong, which admits of neither defence nor palliation.

"Signed on behalf of the committee.

"JOHN HOWARD HIXTON.

"27 New Broad Street, March 18, 1844."

(To be continued.)

Temperature.—It is said that the temperature suitable for a school-room in winter is about 65° Fahrenheit.

For "The Friend."

CHRISTIAN LIBERTY.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets who were before you."

Persecution assumes various forms, but it always comes from the same source, and is directed against the same objects. They that are born after the flesh, persecute them that are born after the spirit. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. This enmity to the true Seed is sometimes concealed under a smiling countenance, and courteous mein. The words of his mouth, said David, are smoother than butter, but war is in his heart; they are soft like oil, yet are they drawn swords. The heart that is deceitful above all things, and which is under the influence of the serpentine wisdom, despises as rigid and narrow those whose life and conversation bear a constant testimony against the fruits of the fallen nature. But all the various devices which satan uses against the children of God, are designed to weaken and lay waste their testimony to the inward life and power of godliness. This inward life and power would rend off all the false coverings, and expose the destitution of those who say they are rich and full, and have need of nothing, and yet are in want of all things. The high professor, who is at enmity with the cross of Christ in himself, even while pretending to rely upon the sufferings of Christ without him, is directly opposed to it. It is no marvel that such should be so. If they are striving to quench and smother the Spirit of God in their own souls, that cries against them for their transgression of the Divine law, and for their deadness to the life of religion, keeping the Saviour out of their hearts, and living, as far as they can, at ease, in the gratification of the carnal mind, in which satan holds his seat; it is no wonder they are offended by the testimony and consistent example of the servants of Christ, which disturbs their false rest, and makes them feel that they are not what they ought to be. Such degenerated professors who have the form, without the power, and indulge this enmity to the simple-hearted and devoted children of the Lord, are influenced by the spirit of persecution, whether they are aware of it or not, which secretly seeks to destroy the precious life. It began in the apostles' days. Floods from the dragon's mouth were sent forth to destroy the Divine life and power of godliness with which the primitive church was arrayed, almost as soon as it was brought forth. The first preachers of it, as essential to salvation and the character of a true Christian, suffered martyrdom for their spiritual religion. The devil cannot endure the light of Christ. He is at perfect enmity with it. Darkness is his element, and there he works with all the deceivableness of unrighteousness.

The progress of the apostasy in the visible

church was marked with the growth of an arrogant and ambitious spirit, and great thirst for power. Power gave control over the revenues of the church, and these revenues were easily directed to increase influence by purchasing the subserviency of talented men. As the comparatively ruling few became firmly fixed in their domination over the great body, ignorance and blind servility, and an implicit reliance on their bishops and preachers were general results. In the gloom which overspread Christendom, a few enlightened and undaunted men were from age to age raised up, who fearlessly bore testimony against the degeneracy and the impositions of a mercenary clergy; but persecution and martyrdom soon removed them out of the way.

The yoke was broken by Luther and his coadjutors; the reformed church threw off their subjection to the Roman pontiff, and through great sufferings and death, protestantism was finally established in Great Britain. General respect for the rights of conscience was however not known. Dissenters from the English hierarchy were pursued, and harassed in their turns, and those who were unacquainted with the peaceable nature of the Messiah's religion, resorted to the sword for the defence of their rights. When the Society of Friends came forth to raise the standard of primitive Christianity, its faithful members carried out all its precepts and requisitions in their practice. Their duty to cry against error, either in principle or conduct, was performed honestly, without respect of persons; and when arrested, they suffered the restraints and cruelties inflicted, without resistance, yet, not without remonstrance against the invasion of their rights. They knew that the kingdom of their Lord was to be advanced by suffering, as well as by doing, his will; yet they had a deep and clear sense of their civil and religious rights, and for these they earnestly contended, as well as for the faith delivered to them. No people were ever more uncompromising on these points than were George Fox, William Penn, George Whitehead, and a phalanx of other enlightened men, taught in the same school of spiritual light and knowledge, and subjected to the same trial of persecution. Possessing just views of their own rights, they were also exceedingly tender of the rights and consciences of others; and, therefore, in the organization of the Society, and the administration of the discipline and its general government, they were scrupulously careful to guard against the exercise of any power but what had its origin in the great Head of the church. No decisions were in their view of any authority, unless come to under the direction of his Spirit. The impositions of men, in resisting which they had suffered great affliction, were peculiarly obnoxious to them. While they guarded the church against all innovations upon sound Christian doctrine and order, they maintained the right of private judgment, and the free expression of this judgment in a proper spirit and manner in their deliberative assemblies. At these meetings (says William Penn) any of the members of the churches may come, if

they please, and *speak their minds freely in the fear of God to any matter.*" "In these solemn assemblies for the church's service, there is no one presides among them after the manner of the assemblies of other people, Christ only being their president, as he is pleased to appear in life and wisdom in *any one or more of them, to whom whatever be their capacity or degree, the rest adhere with a firm unity, not of authority, but conviction, which is the Divine authority and way of Christ's power and Spirit in his people.*" Stephen Crisp says, "As among a great many some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a Christian liberty maintained for such to express their sense, with freedom of mind, or else they will go away borthened. Whereas if they speak their minds freely, and a friendly and Christian conference be admitted thereupon, they may be eased, and oftentimes the different apprehension of such an one comes to be removed, and his understanding opened to see as the rest see; for the danger in Society doth not lie so much in that some few may have a different apprehension in some things from the general sense; as it doth when such that so differ, suffer themselves to be led out of the bond of charity, and labour to impose their private sense upon the rest of their brethren, and are offended and angry if it be not received; this is the seed of sedition and strife that hath grown up in too many to their own hurt. And, therefore, my dear Friends, beware of it, and seek not to drive a matter on in fierceness or in anger, nor to take offence into your minds at any time, because what seems to be clear to you, is not presently received; but let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who hath said, where two or three are met in my name, there am I in the midst of them; and so He is and may be felt by all who keep in his Spirit. But he that follows his own spirit, sees nothing as he ought to see it. Let all beware of their own spirits, and natural tempers, and keep in a gracious temper. Then are ye fit for the service of the house of God, whose house ye are, as *ye keep upon the foundation that God hath laid; and he will build you up and teach you how to build up one another in him.*"

"As every member must feel life in themselves, and all from *one Head, this life will not hurt itself in any, but be tender of the life in all.* For by this one life of the Word ye were begotten, and by it ye are nourished and made to grow into your several services in the church of God. It is no man's *learning or artificial acquirements; it is no man's riches or greatness in this world; it is no man's eloquence and natural wisdom, that makes him fit for government in the church of Christ.* All his endowments *must be seasoned with the heavenly salt, and his spirit subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honour, that so self may be crucified and baptized into death, and the gifts made use of in the power of the resurrection of the life of Jesus in him."*

"Beware of all bitterness of spirit, and sharp reflection upon each other's words; for that will kindle up heats, and create a false fire; and when one takes a liberty of a sharp word spoken out of the true fear and tenderness, it oftentimes becomes a temptation to another; and if he hath not a great care, it will draw him out also, and then the first is guilty of two evils; first, being led into temptation, and secondly, he becomes a tempter to others."

"If any man through want of watchfulness, should be overtaken with heat or passion, a soft answer appeaseth wrath; and such a time is fittest for a soft answer, lest the enemy prevail on any to their hurt, and to the grief and trouble of their brethren; for it is the proper duty of watchmen and overseers to spare the flock, that is, let nothing come nigh them that will hurt them, and wound and grieve them."

"When ye are called upon in point of justice to give a sentence of right between friend and friend, take heed that neither party get possession of your spirits aforeshand, by any way or means whatsoever, or obtain any word or sentence from you in the absence of the other party, he not being yet heard. There is nothing more comely among men than impartial judgment. Judgment is a seat where neither interest, nor affection, nor former kindnesses may come. We may make no difference of the worthiness or unworthiness of persons in judgment, as we may in charity; but in judgment, if a good man being mistaken hath a bad cause, or a bad man a good cause, according to his case must he have sentence. It was a good saying, he that judgeth among men, judgeth for the Lord, and he will repay it. Therefore, let all be done as unto the Lord, and as ye are willing to answer it in his presence."

These excellent advices of that experienced servant of Christ, include some of the first principles in church government to which we are often called to return, and the revival of them will be useful if our actions are brought to correspond with them. They inculcate a temper and disposition altogether adverse to the spirit of enmity and encroachment upon the liberties of others, to which those who seek their own wills and ways, are peculiarly liable. Did that holy reverence which is due to Christ Jesus our Lord pervade the heart, in connection with a nice sense of the rights and liberties of all, how watchful and strict would every one be, to do to others as they would be done by, and to maintain inviolate their privilege to speak and act under Divine direction equally with themselves.

Exploring Expedition.—At a *soirée* given by Captain Wilkes, the commander of the expedition, the Geological Association were shown many of the beautiful drawings that will appear in the reports that are shortly to be published. They will form ten or twelve quarto volumes of plates and maps. The number of drawings made by the expedition exceeds 1000. The number of birds exhibited in the gallery is nearly 2000; the number of fishes, 829; of reptiles, 140; of crus-

tacea, 900; of insects, 1500; of shells, 20,000; zoophytes, 300; of corals, 450; of plants, 10,000 species; and 50,000 specimens.—*Late paper.*

Fruit.—The Cleveland Herald and Cincinnati Gazette the recent dates speak of the prospect of fruit on the Lake shore and in Southern Ohio as being very good. The profits that arise from the culture of good fruit, such as apples, pears, peaches, quinces, plums, cherries, grapes, and the like, are, we are happy to see, becoming better understood by Western farmers. As the delicious products increase in amount, they will of course become cheaper, and their consumption will keep pace with the supply. If we consumed more fruits and less meats, we doubt not it would contribute to the health and longevity of our citizens. So far as we are informed, the prospect for fruit in this vicinity is good.—*Buffalo Com.*

Ice Bergs in the Atlantic.—The ship *Acadian*, at Halifax, from Greenock, was entangled in the ice for eight days, during which time she saw several vessels in the same position. The brig *William*, at Halifax, also fell in with the ice, and suffered considerable damage, had her starboard bow and bow port stove in, and cutwater started. The *Uphemia*, from Bilboa, at Newfoundland, saw a great deal of field ice, and on the 19th ult., in long. 48 30, lat. 46 20, a large vessel, with nothing standing but bowsprit and foremast, appeared to be abandoned. Large fields of ice surrounded the coast of Nova Scotia, and the Halifax Herald says, the *Govt of Canseau* was so filled with it that it was impossible for vessels to get through.

Iowa Territory.—Illinois, Indiana, Pennsylvania, and Ohio, seem to be pouring in their population into Iowa, particularly on the Iowa and Desmoines rivers. It is estimated that two thousand families have settled on the new purchase from the Indians on the Desmoines river land which has not yet come into market. It is said to be a fine country, the prairies and timber being well interspersed, and very fertile. It is also said to be a very fine wool-growing country, and vast numbers of sheep have been driven in the past year, principally from Ohio and Indiana, sometimes as many as 2000 in a single drove; carding-machines and fulling-mills have been erected in several places in the territory, and preparations are making for the erection of a woolen-factory on the Desmoines river. Many excellent flouring-mills have been erected, and many more are in course of erection, and the water power of the country is very fine.—*Buffalo Gazette.*

Use of Salt or Brine.—J. A. Kenrick, of the Newtown Nurseries, near Boston, in the Magazine of Horticulture for April, states, that until recently, all his plums had been destroyed by the curculio, and after trying

various experiments, he almost despaired of finding any remedy; "but having heard salt recommended, I concluded to make a trial of salt ley, having a quantity at command. The yard contains about one-eighth of an acre, in which I have about a hundred trees. In the spring I had about two cords of meadow mud, well saturated with ley, evenly spread and spaded in. (The year previous the same quantity of dock-mud was applied in the same way.) About the first of June I put on a load of about five hogheads in addition, pouring it from a large watering-pot, about two common sized pailfuls to each tree, saturating the whole ground in the yard; and so powerful was the application, that there was not a weed to be found the height of two inches during the season—every tree bore well, and many of them were so completely loaded with fruit that I was obliged to stake them, to prevent their breaking down.—*Late paper.*

A Noble Act.—The New Orleans Herald relates an anecdote of a wealthy citizen—"A gentleman informed us yesterday, that after he was burned out, (at the recent very destructive fire in that city,) he went to John Hagan, Esq., and asked him to rent him a house. The reply was, "No, sir, I have no houses to rent to the sufferers; but go to my agent and ask him for the key of any house I have vacant, and take possession of it."

The school instruction is to prepare for self-education.

DIED, at Whitestown, Oneida county, N. Y., 20th of the Second month, 1844, Rhoda MASTERS, in the 34th year of her age. She was a member in near unity with Friends of New Hartford Monthly Meeting. For several years she was unable to meet with them in the solemn duty of Divine worship, through bodily indisposition, which she bore with Christian patience. She was a firm believer in the principles and testimonies of the Society, and a sincere and devoted follower of her Lord and Saviour Jesus Christ; and we doubt not that her purified spirit has taken its flight to the regions of everlasting day, to sing the song of redeeming love and mercy with the sanctified in glory, and to utter the praises of Zion's King through the endless ages of eternity.

—, at his residence in Iredell, N. C., after a short but painful illness, endured with Christian patience and resignation, JOSEPH S. PATTERSON; a member of Deep Creek Monthly Meeting, aged 39 years. For some time preceding his illness, he passed through much close exercise, and it seemed had some forebodings of his death. He several times said to his family, "I believe there will be a death in the family soon, and I think I shall be the one that will go." In time of his illness, he often said his pains had been a great blessing to him. He said he had given up all to the Lord, having made no reserve to self. He departed quietly on the 18th of Fifth month, 1844, leaving his afflicted relatives and friends the consoling assurance, that their loss is his eternal gain.

—, on the 30th of Fifth month, CALLE MAULE, of this city, in the 54th year of his age.

—, on the 3d instant, at the house of her sister, in Southampton county, Va., where she had gone on a visit, ANN C., wife of Nathaniel C. Crenshaw, of Cedar Creek, Hanover county, in the 52d year of her age. While her friends mourn their privation, it is not without hope, for they have the consoling assurance that her end was peace, and that she is now rejoicing with those who, through much tribulation, have entered the kingdom of Heaven.

THE FRIEND.

SIXTH MONTH, 15, 1844.

NEW YORK YEARLY MEETING.

To an esteemed Friend of New York we are indebted for the following account of the recent Yearly Meeting there:—

“The Yearly Meeting of New York convened on Second-day, the 27th, and continued its sessions to the evening of Sixth-day, the 31st of Fifth month. It was in numbers about the same as for the several preceding years. We had the company of John Pease and Isabel Casson from England. The reports from the Quarterly Meetings disclosed the fact, that there still exists within our borders much cause for lamentation, in various departures from the purity and simplicity of our profession; and in the lukewarmness and indifference evinced by many in the maintenance of the important testimonies committed to us. That a deep exercise and travail of spirit was brought on the meeting, was evinced by many reasonable communications, and much pertinent counsel from exercised brethren, which were embodied in a minute of advice to be transmitted to the subordinate meetings.

“The reports from the Quarters, on the state of schools, made in conformity with the previous directions of the Yearly Meeting, gave a rather discouraging account of the progress of this concern. The scattered situation of Friends in some parts, and apathy in some others, together with other causes, have hindered the establishment of select schools to an extent commensurate with our wants, or with their importance to the well-being of the Society. It was however comforting to observe that this momentous concern is still cherished with unabated, if not increased interest, by the rightly exercised amongst us, as was manifest by the numerous pertinent and lively communications made while the subject was before the meeting—tending to impress the minds of Friends with the intimate connection that exists between the guarded education of the youth in select schools, and the prosperity of the Society upon its ancient foundation. The exercise of the meeting resulted in the appointment of a committee, consisting of a few Friends from each Quarter, to confer together during the year, and, if way open therefore, to devise a plan of education suited to our wants, to be laid before our next Yearly Meeting.

“The committee having charge of the Boarding-School made a report of the condition of that Institution, which leads us to hope that it may yet be made—under the blessing of the Head of the church—a means of much usefulness in its conservative influence upon the rising generation.

“By the minutes of the Meeting for Sufferings, it appears, that among other important matters that have engaged its attention, that meeting has been afresh introduced into exercise on the subject of slavery;—and that, during the year, it had prepared and published an address to the inhabitants of the United States—more especially to those of the South-

ern states—setting forth the inconsistency of slavery with our professions of liberty;—its utter incompatibility with the benign principles and precepts of the gospel;—its inseparably attendant evil consequences to both master and slave,—and the great responsibility that rests upon all the professed followers of Him, who said, ‘As ye would that others should do unto you, do ye even so to them,’ to be found not only hearing his sayings, but doing them—which would cause all violence, injustice and oppressions to cease—and would wipe from the face of our beloved country this foul stain. It also appeared that meeting had continued its efforts,—in conjunction with the Meeting for Sufferings of New England,—for ameliorating the suffering condition of those Indian tribes which have been removed beyond the Mississippi river. It may be recollected that these tribes had been visited by a committee, previous to our last Yearly Meeting, and their report was then presented—giving an affecting detail of the many and grievous wrongs inflicted upon this helpless people—under the blighting effects of which they appeared to be fast wasting away. The Meeting for Sufferings had published that report, and caused copies of it to be presented to each member of the Senate and House of Representatives, and to the Heads of Departments of the General Government; and had also presented to both houses of Congress an interesting memorial, invoking the interposition of the government to protect these defenceless, oppressed, and deeply injured people against the nefarious designs of unprincipled men, by whom they are surrounded. There was much feeling evinced by the meeting on both these interesting topics—much sympathy with the suffering portions of the human family was manifested; and with strong desires that Friends would embrace every right opening to plead their cause, the subjects were again referred to the Meeting for Sufferings.

“Epistles were received from the Yearly Meetings of London and Dublin, and from each of those on this continent; and replies were prepared to be forwarded to those meetings respectively. In the reading of these documents—so fraught with comfort and consolation to the tribulated followers of the Lamb—strong desires were raised that the Society in all its branches might be preserved on the ancient foundation—that so no breach of brotherly love and gospel fellowship might more afflict the church.

“On coming together at this time, our feelings have been painfully affected to observe vacant the seats of a number of dear brethren who have long occupied conspicuous stations in the body, but who, since we last met together, have been removed from works to rewards. Though this has caused the plaintive query to arise, ‘Your fathers, where are they?—and the prophets, do they live forever?’ yet we mourn not as those that have no hope—these having filled up their measure of sufferings, have passed away in the hope of that reward which is unspeakable and full of glory—holding out to survivors the encouraging exhortation, ‘Follow us as we have followed Christ.’

“The varied concerns of the meeting, as they were presented from sitting to sitting, and claimed its attention and deliberation, having been resulted in a good degree of harmony and brotherly condescension,—under a solemn sense of the great goodness and merciful condescension of Him, who, though Heaven is his throne, and the earth is his footstool, yet graciously deigns to look to those who are of a contrite spirit—and who, as Head over all things to his church, is at times pleased to spread the canopy of his love on the assemblies of his people—the meeting concluded on Sixth-day evening, to meet again next year, if the Lord permit.”

We should be obliged if one of our New York Friends would furnish us with a copy of the memorial to Congress respecting the Indians, noticed above.

A letter from Washington, dated 8th inst., says: “At a late hour to-night, the Senate gave the final blow to the Texas Annexation Treaty. It was rejected by a much larger vote than was anticipated. There were sixteen in its favour, and thirty-five against it.”

The procuring of Teas at fair prices, the quality of which may be relied upon, is an object of some importance to families. We, therefore, would invite the attention of our friends to the following notice:—

The subscriber, acting as agent in this city for the Canton Tea Company of New York for the sale of their choice assortment of Green and Black Teas, of new crop, put up in a manner to preserve their fragrance and strength, respectfully solicits the patronage of Friends.

DANIEL THORNTON,

Stores No. 45 North Fifth Street, and 89 Chestnut st. Philadelphia, Sixth month 15th, 1844.

JUST PUBLISHED.

Select Historical Memoirs of the Society of Friends, by William Hodgson, Jr. For sale by the author, No. 207 Mulberry street; at Friends' Book-store, No. 84 Mulberry street; by N. Kite, Appletree alley, and U. Hunt and Son, No. 101 Market street.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettie, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine street.

Visiting Managers for the Month.—Isaac Davis, No. 255 Arch street; Blakey Sharpless, Haddonfield; John G. Hoskins, No. 60 Franklin street.

Superintendants.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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SEVENTH-DAY, SIXTH MONTH, 22, 1844.

NO. 39.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend," SCHOOLS IN EUROPE.

(Continued from page 298.)

"Such excellent hand-writing as I saw in the Prussian schools, I never saw before. I can hardly express myself too strongly on this point. In Great Britain, France, or in our own country, I have never seen any schools worthy to be compared with theirs in this respect. I have before said that I found all children provided with a slate and pencil. They write or print letters, and begin with the elements of drawing, either immediately, or very soon after they enter school. This furnishes the greater part of the explanation of their excellent hand-writing. A part of it, I think, should be referred to the peculiarity of the German script, which seems to me to be easier than our own. But after all due allowance is made for this advantage, a high degree of superiority over the schools of other countries remains to be accounted for. This superiority cannot be attributed in any degree to a better manner of holding the pen, for I never saw so great a proportion of cases in any schools where the pen was so awkwardly held. This excellence must be referred in a great degree to the universal practice of learning to draw, contemporaneously with learning to write. I believe a child will learn both to draw and to write sooner and with more ease, than he will learn writing alone;—and for this reason:—the figures or objects contemplated and copied in learning to draw, are larger, more marked, more distinctive one from another, and more sharply defined with projection, angle or curve, than the letters copied in writing. In drawing there is more variety, in writing more sameness. Now the objects contemplated in drawing, from their nature, attract attention more readily, impress the mind more deeply, and of course will be more accurately copied than those in writing. And when the eye has been trained to observe, to distinguish, and to imitate, in the first exercise, it applies its habits with great advantage to the second.

"Another reason is, that the child is taught to draw things with which he is familiar, which have some significance, and give him

pleasing ideas. But a child who is made to fill page after page with rows of straight marks, that look so blank and cheerless, though done ever so well, has and can have no pleasing associations with his work. The practice of beginning with making inexpressive marks, or with writing unintelligible words, bears some resemblance, in its lifelessness, to that of learning the alphabet. Each exhales torpor and stupidity to deaden the vivacity of the worker.

"Again, I have found it an almost universal opinion with teachers of the art of writing, that children should commence with large hand rather than with fine. The reason for this, I suppose to be, that where the letters themselves are larger, their differences and peculiarities are proportionally larger;—hence they can be more easily discriminated, and discrimination must necessarily precede exact copying. So to speak, the child becomes acquainted with the physiognomy of the large letters more easily than with that of the small. Besides, the formation of the larger gives more freedom of motion to the hand. Now, in these respects, there is more difference between the objects used in drawing and the letters of a large hand, than between the latter and fine hand; and therefore the argument in favour of a large hand, applies with still more force in favour of drawing.

"In the course of my tour, I passed from countries where almost every pupil in every school could draw with ease, to those where less and less attention was paid to the subject; and, at last, to schools where drawing was not practised at all; and, after many trials, I came to the conclusion, that, with no other guide than a mere inspection of the copy-books of the pupils, I could tell whether drawing were taught in the school;—so uniformly superior was the hand-writing in those schools where drawing was taught in connection with it. On seeing this, I was reminded of that saying of Pestalozzi,—"somewhat too strong,—that 'without drawing there can be no writing.'

"But suppose it were otherwise, and that learning to draw retarded the acquisition of good penmanship, how richly would the learner be compensated for the sacrifice. For the master-architect, for the engraver, the engineer, the pattern-designer, the draughtsman, moulder, machine-builder, or head mechanic of any kind, all acknowledge that this art is indispensable. But there is no department of business, or condition in life, where the acquisition might not be of utility. Every man should be able to plot a field, to sketch a road or a river, to draw the outlines of a simple machine, a piece of household furniture, or a farming utensil, and to delineate the internal arrangement or construction of a house.

"With the inventive genius of our people, the art of drawing would be eminently useful. They would turn it to better account than any other people in the world. We now perform far the greater part of our labour by machinery. With the high wages prevalent amongst us, if such were not the case, our whole community would be impoverished. Whatever will advance the mechanic and manufacturing arts, therefore, is especially important here; and whatever is important for men to know, as men, should be learned by children in the schools.

"The value of this art to the teacher can hardly be estimated. If the first exercises in reading were taught as they should be; if the squares of the multiplication table were first to be drawn on the blackboard, and then to be filled up by the pupils, as they should see on what reason the progressive increase of numbers is founded; if geography were taught from the beginning, as it should be, by constant delineations on the blackboard; then every teacher, even of the humblest school, ought to be acquainted with the art of linear drawing, and be able to form all the necessary figures and diagrams, not only with correctness, but with rapidity. But in teaching navigation, surveying, trigonometry, geometry, &c.—in describing the mechanical powers, in optics, in astronomy, in the various branches of natural philosophy, and especially in physiology, the teacher who has a command of this art, will teach incomparably better, and incomparably faster than if he were ignorant of it. I never saw a teacher in a German school make use of a ruler, or any other mechanical aid, in drawing the most nice or complicated figures. I recollect no instance in which he was obliged to efface a part of a line because it was too long, or to extend it because it was too short. If squares or triangles were to be formed, they came out squares or triangles without any overlapping or deficiency. Here was not only much time gained, or saved, but the pupils had constantly before their eyes these examples of celerity and perfectness, as models for imitation. No one can doubt how much more correctly, as well as more rapidly, a child's mind will grow in view of such models of ease and accuracy, than if only slow, awkward and clumsy movements are the patterns constantly held before it.

GEOGRAPHY.

"In describing the manner in which geography was taught, I must use discrimination; for, in some respects, it was taught imperfectly, in others, preëminently well.

"The practice seemed to be uniform, however, of beginning with objects perfectly familiar to the child,—the school-house, with the

grounds around it; the house, with its yards or gardens, and the street leading from the one to the other. First of all, the children were initiated into the ideas of space, without which we can know no more of geography than we can of history without ideas of time. Carl Ritter, of Berlin,—probably the greatest geographer now living,—expressed a decided opinion to me, that this was the true mode of beginning.

"Children, too, commence this study very early,—soon after entering school,—but no notions are given them which they are not perfectly able to comprehend, reproduce, and express.

"I found geography taught almost wholly from large maps suspended against the walls, and by delineations on the blackboard. And here the skill of teachers and pupils in drawing did admirable service. The teacher traced the outlines of a country on the suspended map, or drew one upon the blackboard, accompanying the exhibition by an oral lecture; and, at the next recitation, the pupils were expected to repeat what they had seen and heard. And, in regard to the natural divisions of the earth, or the political boundaries of countries, a pupil was not considered as having given any proof that he had a correct image in his mind, until he could go to the blackboard, and reproduce it from the ends of his fingers. I witnessed no lesson unaccompanied by these tests.

"I will describe, as exactly as I am able, a lesson which I heard given to a class a little advanced beyond the elements,—remarking that, though I heard many lessons given on the same plan, none of them were signalized by the rapidity and effect of the one I am about to describe.

"The teacher stood by the blackboard, with his chalk in his hand. After casting his eye over the class to see that all were ready, he struck at the middle of the board. With a rapidity of hand, which my eye could hardly follow, he made a series of those short, divergent lines, or shadings, employed by map-engravers, to represent a chain of mountains. He had scarcely turned an angle, or shot off a spur, when the scholars began to cry out, Carpathian Mountains, Hungary; Black Forest Mountains, Wurttemberg; Giant's Mountains, (Riesen-Gebirge;) Silesia; Metallic Mountains, (Erz-Gebirge;) Pine Mountains, (Tiechtel-Gebirge;) Central Mountains, (Mittel-Gebirge;) Bohemia, &c., &c.

"In less than half a minute, the ridge of that grand central elevation which separates the waters that flow north-west into the German ocean, from those that flow north into the Baltic, and south-east into the Black sea, was presented to view. A dozen crinkling strokes represented the head-waters of the great rivers which flow in different directions from that mountainous range; which the children almost as eager and excited as though they had actually seen the torrents descending down the mountain sides, cried out, Danube, Elbe, Vistula, Oder, &c. The next moment I heard a succession of small strokes or taps, so rapid as to be almost indistinguishable, and hardly had my eye time to discern a large

number of dots made along the margins of the rivers, when the shout of Lintz, Vienna, Prague, Dresden, Berlin, &c., struck my ear. At this point in the exercise, the spot which had been occupied on the blackboard was nearly a circle, of which the starting point, or place where the teacher first began, was the centre; but now a few additional strokes around the circumference of the incipient continent, extended the mountain ranges outward towards the plains,—the children responding the names of the countries in which they respectively lay. With a few more flourishes, the rivers flowed onwards towards their several terminations, and by another succession of dots, new cities sprang up along their banks. By this time the children were greatly excited. They rose in their seats, they flung out both hands, their eyes kindled, and their voices became almost vociferous, as they cried out the names of the different places, which under the magic of the teacher's crayon rose into view. Within ten minutes from the commencement of the lesson, there stood upon the blackboard a beautiful map of Germany, with its mountains, principal rivers and cities, the coast of the German ocean, of the Baltic and the Black seas; and all so accurately proportioned, that I think only slight errors would have been found, had it been subjected to the test of a scale of miles. A part of this time was taken up in correcting a few mistakes of the pupils; for the teacher's mind seemed to be in his ear, as well as in his hand, and notwithstanding the astonishing celerity of his movements, he detected erroneous answers, and turned round to correct them. The rest of the recitation consisted in questions and answers respecting productions, climate, soil, animals, &c., &c.

"Thoroughly and beautifully as I saw some departments of geography taught in the common schools of Prussia, traced out into their connections with commerce, manufactures, and history, I found but few of this class of schools in which *universal* geography could, with any propriety, be considered as a part of the course. The geography of their own country was minutely investigated. That of the western hemisphere was very little understood. But this should be said, that as far as they professed to teach, they taught thoroughly and well."

(To be continued.)

For "The Friend."

THE SUGAR QUESTION.

(Concluded from page 301.)

The committee of the Glasgow Emancipation Society, perceiving that the various topics connected with sugar were occupying much attention of the legislature and government and of parties interested, thought it an appropriate occasion to present a memorial "to the Earl of Aberdeen, her Majesty's Secretary of State for the Foreign Department, and to the other members of her Majesty's government." The memorial, dated 25th of March, 1844, asserts, that "it is held, by a very large and influential portion of the British people, that to cultivate with foreign

states a friendly intercourse, by a commercial interchange of produce and manufactures upon the most liberal and equal terms, is a policy beneficial to ourselves and to those states," and that "in this policy" they, the memorialists, "acquiesce, provided they are not thereby made instrumental in extending the evils of slavery and the slave trade, the abolition of which this nation is pledged to promote by every practicable means."

The memorial then suggests and recommends a principle by which that intercourse may be cultivated with those foreign powers who desire it—on safe moral grounds, and "so, that in proportion as it is cultivated and extended, even with the Brazils and Cuba—will slavery be diminished and gradually abolished, and, consequently, the slave-trade."

This principle is simply to admit into the British market, on the same terms as British free-labour sugar, the sugars of those planters who may desire it, and will agree to cultivate their plantations by free-labour—that is, by wages, and not by the whip, or any other coercive system, notifying the British government of such wish, and agreeing that the fact of such free-cultivation shall be ascertained by resident British officials, by whom the casks or packages shall be branded, and other satisfactory evidence of the correctness of the transaction afforded. The committee observe that "were five, ten, or twenty planters in a circuit of fifty, a hundred, or two hundred miles, to agree to these terms, the system of free-labour will soon extend—the privileged terms operating as a bonus, slavery will be quietly and almost imperceptibly abolished, and, consequently, the slave-trade. The same system may also be proposed to the cotton planters of America."

"This measure" the committee suggest, "may be submitted to the respective governments, or to the planters in each place, without any reference to their governments, or to planters and governments simultaneously, as to your lordships may appear proper."

The proceedings of the London committee, though founded on a well considered, long settled, and still generally approved policy, gave umbrage to a few individuals ranking as abolitionists, but with whom the theory of an unrestricted free-trade had the paramount influence. Three of these, represented as influential persons, were thus led to publish an address, "To the friends of the negro, and to all who were instrumental in procuring the abolition of slavery in the British colonies." This address was condemnatory of the course of the committee, and approbatory of the indiscriminate relaxation of the duties. It takes the ground, that to continue the duties as a means for effecting the object of abolition, is "involving an infringement of the sacred rights of justice," accomplished by "the use of physical force" is to doom millions to involuntary abstinence and suffering, because a few, and an almost imperceptible fraction of the people, have honest objections against the use of slave-grown sugar; thus subjecting "one man's clearest natural right to the arbitrary decision of another man's conscience" is to admit the doctrine, "fatal to the interests of

freedom," that "the labour of slaves is cheaper than that of freemen," and thus to acknowledge "the failure of the great experiment of abolition!" These propositions assume that justice may confer a title to that which was procured in violation of its precepts—that millions were not to be controlled by the carrying out of a moral principle, however clear—that to make the preference of free-labour obligatory, it was necessary to show that it was cheaper than slave-labour, not merely under equal circumstances, where it unquestionably is, but when, also, the compression of human life into a few years of existence becomes a power on the side of slavery cheapening its productions, which free-labour would not, could not, and, if it could, should not exert.

The numerous letters which "The British and Foreign Anti-Slavery Reporter" exhibits, in just condemnation of the object of the above address, indicate a healthy moral pulsation in the anti-slavery community. We limit ourselves to extracts from a few of them, prefixing the names of the writers.

DANIEL O'CONNELL.—"I entirely agree with you on the Sugar Question, not as viewing it as a subject of political economy, but under the circumstances of the case taken altogether. When the British nation gave £20,000,000 to the persons called owners of slaves, they did so for the sake of humanity, but in direct violation of all rules of political economy; and it would be, in my mind, the most absurd of all absurd things, to give £20,000,000 sterling to get rid of in our colonies of all the cruelties necessarily incident to slavery, and then immediately after to open our markets to slave-grown sugar in other countries, and thus to hold out a bonus to those countries to continue and increase all the horrors of negro slavery. It is, to my mind, a one-sided, left-handed humanity, to free the negro in our own colonies, and then to augment his sufferings in other countries. It is said, "Will you be so cruel to the people of England as to refuse them cheap sugar? I say, yes, I will; if the cheapness of that sugar is to be secured by the shedding of the blood of the negro. I would not consent to give the people of England, or of Ireland either, cheap sugar at the expense of robbing or stealing. I will not consent to give it to them by the murder of the negro. If the throat of the negro was to be cut at once in the process of augmenting the produce of sugar-canes, every body would call that murder. And it is no less murder to cut his back with the lash, and work him to a premature death, which are the necessary consequences of the production of sugar by negro slave-labour."

"It is no answer to say, 'that we use slave-grown tobacco, and slave-grown cotton.' My reply is—that I would prevent both if I possibly could; and it is no reason at all, that, because I cannot prevent two existing crimes, therefore I should consent to the commission of a third crime. Every law, human and divine, prohibits such conduct. I will prevent as much criminality as I can, and endeavour, as much as possible, to lessen that which I cannot prevent; leaving it in the hands of Pro-

vidence, to dispose the hearts of other men, so as not any where to augment human misery."

RICHARD PEEK.—"I can see a wide difference between fiscal regulations and physical force, nor do I consider that our duties are collected at the point of the bayonet."

"I care not whether the planters in the east or west would be injured or benefited by admitting slave-grown produce. The only question for every anti-slavery man is, Would it increase or decrease slavery and the slave-trade? It is a secondary consideration, whether sugar would be 1d. per pound cheaper, or not. I have a much better opinion of the 'millions' than to suppose they would wish to increase and perpetuate slavery, even if they could get sugar 2d. per pound cheaper."

"I am an advocate for free-trade, but I do not mean that every thief in this country should be at liberty to sell the produce of his unlawful occupation in the best market. My notions of free-trade extend only to property lawfully obtained."

LORD BROUGHTAM.—"My opinion upon this important subject, which you think it desirable I should state, has been more than once given by me from my place in Parliament. I believe no one ever was adventurous enough in the House of Lords, to undertake the defence of the Brazil or Cuba slave-trade, or, which is the same thing, the plan of 1840, for admitting Brazil or Cuba sugars, after the plain facts had been brought before that house. The argument lies in a small compass. Had the question been of increasing the export from Cuba and Brazil of any produce which could only be increased in amount by natural and *innocent* means, as the growth of Baltic wheat is increased by our increased demand for it, no one could for a moment have doubted that the people had a right to benefit by this free importation. But it is a matter of absolute certainty that no additional hundred hog-headers of sugar can be obtained from Cuba or Brazil, without an additional hundred negroes being brought over from Africa. Consequently, every hoghead imported by us from thence into the United Kingdom means an addition to the African slave-trade; and consequently the plan of 1840 was neither more nor less than a project for increasing the slave-trade, as certainly, and almost as directly, as if we had given a premium for every negro kidnapped or forced on board the slavers, and carried from Africa, through the unutterable horrors of the middle passage, to American bondage. How could any one ever dream of support from us to such a horrid scheme—us, who for half a century had been labouring to extinguish that execrable traffic? Above all, how could any one expect that I, whose good-fortune it had been to pass for the first time an act making slave-trading a felony, should join in encouraging the Spaniards and Portuguese to commit the acts proclaimed by my bill of 1811 a crime, and in encouraging our countrymen to be accessories after the fact to the same heavy offence?"

"I confess that I have read the letter in favour of this hateful project with astonishment. There are things in it which nothing

but the evidence of my own senses could have made me believe that any man of ordinary reflection could have set their names to. What shall we say of the practical wisdom of men who have actually penned and signed the following strange proposal? '*Permit importation freely, and then, where conscience forbids the use of slave-produce, indulge only in the consumption of that which is grown by free-labour!*'"

"As to any commercial policy which this country may adopt, exerting much influence upon the legislatures of the slave-settlements, or their planters, my hopes are, I confess, not sanguine; because I well know the spirit of gambling speculation which pervades those nations, always agitating the mass, and mixing itself with the great body of the people. But, if any course of conduct can have any such influence, it is assuredly that which all reflecting abolitionists recommend—the shutting our markets against slave-grown sugar, and opening them to the produce of free-labour. The plan of the extraordinary, though well-meant letter, of which you have sent me a copy, is one from which surely no reflecting person ever can hope for the smallest practical effect, namely, the 'powerful operation of English anti-slavery opinion upon Brazilian slavery opinion.' The proposition is to offer them gold to continue the slave-trade, and preach them a sermon to give it up. One can hardly doubt which of these exhortations will prove the most efficacious."

"I hope and trust that the warmth with which I expressed myself on this important subject, may not expose me to any suspicion of having been wanting in due respect to three estimable persons, of whose pernicious opinions I have spoken. At this moment, their support of a party measure, so fraught with mischief to a cause for which I have laboured for near half a century, seems to me most dangerous to that cause. It may revive attempts of mere party men, which had appeared to expire under the almost universal scorn of abolitionists—attempts under the plausible name of free-trade and cheap sugar, not merely to perpetuate negro slavery, which would have been bad enough, but to revive the detestable slave-trade, and extend its ravages over new regions. Assuredly there are no peaceable measures which I would not cheerfully support, to prevent so grievous a crime from falling upon our times as the voluntary encouragement of the slave-trade, and the voluntary extension of slavery by the apostles of freedom."

CHARLES STUART.—"In your one hundred and thirtieth number of April 3d, I find an article headed Sugar Question, and under that article a long letter, signed Thomas Spencer, W. T. Blair, and G. W. Anstie. The following sentiments on this subject burn in my heart, and I should not feel at rest without offering them for publication."

"What is the question? Simply this; ought we to urge our government to give the same countenance to slavery as to freedom? For slave-sugar is the bank and mint, and nerve and heart, of slavery, in the case in question. Without it slavery would wither, as the upas

witners when its congenial nourishment is withdrawn. And what is slavery in this case? It is the most atrocious system of legalized and complicated villainy which deforms and outrages the human family; and we are called upon to urge our government to give the same countenance to this most atrocious outrage upon God and man, as to the honest efforts of virtuous and lawful industry!

"Or the question may be stated in another form: Ought we to prefer the convenience, taste, and appetite of the freeman, to the liberties and rights, natural and fundamental of the slave? Or, in order to supply the freeman somewhat more abundantly with sugar, ought we to hire the slave-holder to drive his slave to death? Or, ought we to provide a somewhat more profitable employment for the freeman, who is too ignorant or too corrupt to care for the Divine precept to remember them that are in bonds as bound with them, at the expense of the blood and ruin of the guiltless slave?"

"My heart sinks within me when I find such views can be urged by such minds; and had I not [the] Bible, for my own solemn and prayerful judgment of what God's own truth is, I should be maddened into the conclusion, that no such thing as truth or falsehood, as right or wrong, as benevolence or malignity exist; but that all these things, yea, that all things, are mere matters of opinion; so that whatever a man takes into his head to be right, is right for him; and the support of slavery which always and fundamentally involves the support of fraud, felony, and murder, in such cases becomes as virtuous and as praiseworthy, as the advocacy of holy law and liberty."

The last movement we are advised of, in regard to this important subject, is the preparation by the London committee of a circular and petition which we give below. Will the reader of these notes, join with the humble compiler in a petition to a yet higher authority—even to Him who can turn the hearts of the people, "as the rivers of water—whithersoever he will," that He may bless these benevolent efforts in behalf of a greatly robbed and oppressed race of men, whose sufferings we should feel to be our sufferings—whose wrongs, our wrongs!

CIRCULAR.

27, New Broad street, London, April 12, 1844.

The committee of the British and Foreign Anti-Slavery Society have deemed it their duty to present a petition to both Houses of Parliament, for the admission of produce of all kinds, raised by free-labour in foreign countries into the British market, on the same terms as the produce of the British possessions, and against the adoption of any fiscal regulation by which facilities would be granted to the introduction of any articles produced by the labour of slaves.

The pending treaty between this country and the empire of Brazil, the late discussion in the House of Commons, and the probability that the policy of the government may speedily undergo some modification, combine to impress

the committee with a deep sense of the importance and urgency of the step they have taken; and to make them desirous that their example should be followed by the friends of the anti-slavery cause throughout the country. I have, therefore, to request in their name that you will lay this communication before such friends of the cause as may be in your neighbourhood, and consult with them on the subject. It is much to be desired that the advocates of the abolition of slavery and the slave-trade should exert an efficient influence in support of the great principle which is thus submitted to the Legislature; and in order to this, it is necessary that they should make their voice heard in it, in as large numbers as may be found readily practicable. A copy of the petition adopted by the committee is added below, and to such extent as may be acceptable, it may serve as a general guide. It will be further useful, if, in addition to petitions to the Legislature, individual members of Parliament be respectfully memorialised to support them.

I am, yours respectfully,

JOHN SCOBLE, Sec^y.

PETITION

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Committee of the British and Foreign Anti-Slavery Society sheweth,—

That the African slave-trade is an evil of incalculable magnitude, to the extinction of which the strenuous endeavours of the British nation and government have been for many years directed.

That your petitioners have reason to believe, that, notwithstanding the costly efforts made by the government and people of Great Britain for the extinction of this nefarious and cruel traffic, it continues to exist to an undiminished extent, and with aggravated sufferings.

That in the judgment of your petitioners, it would be practicable for Great Britain, by fiscal regulations, to annex such advantages to the use of free-labour, as to create a very powerful inducement to substitute it for the labour of slaves, and to secure, within a short period, the voluntary extinction of the state of slavery, and the consequent abandonment of the slave-trade, even by the nations who now most tenaciously uphold them.

Your petitioners, therefore, pray your honourable house to adopt fiscal regulations in favour of the produce of free-labour; and more especially to pass a law which shall admit the produce of free-labour of all kinds in foreign countries into the British market, on the same terms as the produce of British possessions and plantations.

Your petitioners also pray that your honourable house will not adopt any fiscal regulations affording facilities for introducing into the British market the produce of slave-labour; inasmuch as such a course would incalculably aggravate the miseries of

the slaves, and supply a fearful stimulus to the slave-trade.

And your petitioners, &c.

Signed on behalf, and by order of the committee,

THOMAS CLARKSON.

For "The Friend."

MINISTRY OF THE SPIRIT.

Tradition informs us that at one of the great meetings in London, George Whitehead, William Penn, and many other eminent ministers being present, George Fox apprehending that some young preachers were withholding more than was meet, either from fear, or respect towards their more experienced brethren and fathers in the Truth, rose and called out, *Preach lads, preach, for if Christ does not preach, anti-christ will.* He was very tender of those who were rightly engaged in this solemn work, while he was equally concerned, that what they did minister, should come from the only spring and source of true Gospel ministry. So far was George Fox from discouraging his brethren or sisters who were set apart for the Lord's work, that he was often engaged to strengthen their hands, and exhort them to diligence, in the exercise of the gifts which Christ had bestowed upon them.

In an epistle which he gave forth to stir up Friends to be bold and valiant for the Truth, and encourage them in their sufferings for it, he says, "Friends quench not the Spirit, nor despise prophesying where it moves; neither hinder babes and sucklings from crying Hosanna; for out of their mouths will God ordain strength. There were some in Christ's day who were against such, whom he reproved. And there were some in Moses's day who would have stopped the prophets in the camp, whom Moses reproved, and said, by way of encouragement to them, 'would God that all the Lord's people were prophets.' So say I now to you. Therefore, ye that stop it in yourselves, do not quench it in others, neither in babe nor suckling. For the Lord hears the cries of the needy, and the sighs and groans of the poor. Let not the sons and daughters, nor the handmaids be stopped in their prophesying, nor the young men in their visions, but let the Lord be glorified in and through all, who is over all, God blessed forever." "Friends be careful how you set your feet among the tender plants that are springing up out of God's earth, lest you tread upon them, hurt them, bruise them, or crush them in God's vineyard."

A gift in the ministry is a trust committed by the Lord to him who receives it, and to the church to watch over and cherish. It is not to be quenched or despised by either. No one has the right to withhold what the Lord gives for the people, nor should any one place an obstacle in the way of the occupancy of the gift as the Lord puts forth his servants. The same unction to prepare the preacher to exercise his gift, is indispensable to qualify the church and the officers in it, to judge of the ministry, and to apply counsel or reproof. Fault-finding is very easily done, but always

does mischief in feeling and unskilful hands.

It is possible for a person to mistake his office in attempting to exercise the functions of a preacher; but to decide correctly whether this be the case, when the doctrine is sound, the gift of discernment is as essential, as a gift for the ministry; and they who undertake to decide, may mistake their gift and calling, as well as the other, unless they wait at Wisdom's gate for right direction. But it is not to be supposed that this gift will be granted to persons who live in the violation of the doctrines and testimonies of Truth. There has nevertheless always been a spirit of judgment dispensed to the church of Christ; and surely no gift is more needful, however rare in these days, than sound discrimination, and the wisdom and firmness to guard the church from those performances which originate in the desire to be doing, where the leadings of the Shepherd are not clearly seen and felt. Words without life are not only profitless, but directly interfere with the worship of Almighty God, diverting the mind from this great duty, and inducing a preference for sound, instead of reverential solemn silence in the Divine presence.

There are two difficulties attending the church on this subject; the danger of encouraging a spurious ministry, and suppressing that which the Head of the church ordains. Either must be directly prejudicial in its effect upon the parties, and extensively so on the body at large; and where both exist, decay as to the vitality of religion must spread rapidly, and division and scattering of the flock follow.

The subjoined deep and scriptural views will show the kind of ministry which these enlightened men were entrusted with, and which they expected from those to whom they were holding out encouragement to be faithful:—

"It is not preaching things that are true which makes a true minister, but the receiving his ministry from the Lord. The gospel is the Lord's which is to be preached in his power, and the ministers are to be endowed with his power, and sent by him. The apostles, though they had received instructions concerning the kingdom from Christ's lips, and had received a commission from him to teach all nations; yet this was not sufficient to make them able ministers of the new testament; but before they went abroad to preach, they were to wait for the power, and when they had received it, they were to minister in it, that men might be converted to and by the power,—that the faith of people might not stand in the wisdom of their words, (which Paul might have abounded in as well as others), but in the power of God. This made Paul minister in fear and trembling, lest the wrong part in him should minister; lest the earthly understanding part should be holding forth the truths of God out of the life, out of the power, and so he should convert men to the wisdom of the words he spake, and not the power. He was sent to turn men from darkness to light, and from the power of satan to God; from the

spirit of enmity and death to the spirit of love and life. This he was careful of in his ministry, that men might not run away with his words, and miss of the thing. This also was the way whereby he discovered true and false ministers: 'I will come and know, saith he, not the speech of them which are puffed up but the power; for the kingdom of God is not in word, but in power.' Many men might catch their words and preach them, but they could not minister in the power. 'God hath made us able ministers of the new testament, not of the letter, but of the Spirit.' The ministry of the new testament is a *ministry of the Spirit*, and it cannot be without the Spirit. It is reaching to men's consciences 'in the demonstration of the Spirit and of power,' which being felt in the heart, and turned to, this converts them to God.

"The ministry of the gospel does not consist in a bare opening of the letter, or raising of doctrines from the letter, which the wisdom of man may easily perform, but in bringing men to the feeling of the Spirit. The gospel is the substance of what was shadowed out in the law, and he that ministers it, *must minister substance*. He must have the heavenly treasure (that is the substance) in his earthly vessel, and he must give out of this treasure into the vessel which God prepares; and that he may do this, he must minister in the Spirit and in the power. His word's must not be such as man's wisdom would teach, or man's comprehension would gather; but such words as God's wisdom prepares for him, and puts into his mouth.

"He that will be a true minister must receive his gift, his ministry, and the exercise of both from the Lord; and must be sure in his ministering to keep in the power, or he he will never win others to it. In keeping here, while he is ministering and standing in the cross to his own wisdom, giving forth the truths which the Lord chooses to have him speak, and in the words which God chooseth, in thus ministering he shall save his own soul, and those that hear him, even all who in meekness and fear receive the ingrafted word, which is able to save the soul.

"Alas, alas, many have received words of truth and apprehensions of knowledge whereby they hope to be saved, but how few are acquainted with that knowledge which stands in the power, and which alone converts and keeps alive unto God. O, how many souls are to be answered for by them, who take upon them to be pastors from God, who have fed the flock with words, with discourses which they have made, and have ruled over them with force and cruelty, but have wanted the love, the tenderness, the light and power of the true Shepherd! Oh, what will these do when God requires his sheep at their hands!"

Steeping Seeds before Sowing.—It is frequently of great benefit to use a steep for certain seeds before planting. A solution of saltpetre is one of the most valuable for this purpose. By saturating the seed with this salt, a quick and rapid growth is given to the young plant, which brings it to a much ear-

lier and greater maturity than would be otherwise secured. It is also a preventive against the ravages of insects, protecting the young vegetable till it reaches a sufficient growth to resist their injurious effects in a great measure. For turnip-seed, soaking in tanner's oil is an excellent preventative against the attack of the fly, besides yielding nutriment to the plant, by which it more speedily gets beyond its fatal influence.—*American Agriculturalist*.

American Apples.—The northern and eastern papers are frequently urging farmers to plant orchards, and among other inducements are holding out the demand for apples, and consequent exportation to Europe. The apples from the United States are far superior to those of England, and are retailed in London at 6d. a-piece. They are considered by the medical faculty as very healthy, and are recommended by them to convalescents. Dr. Dick, of Edinburgh, in his late popular and valuable treatise, entitled "Derangements primary and reflex of the organs of Digestion," a work which ought to be in the hands of every dyspeptic, says, in page 211, where he is strongly recommending herbaceous aliment, "A ripe American apple, well masticated, has been employed by me as an auxiliary, and occasionally as a principal, in the treatment of the irritable and hyperæmic forms of gastric derangement." "A ripe American apple, or two or three dozen of grapes, or two or three oranges, or part of a pomegranate, taken at these times, act as valuable reductents of the *chaleurs, douleur, rougeur, tremor* of the gastric mucous membrane." These four conditions are, as Broussais justly remarks, the essential ones of all inflammation.—*American Farmer*.

I Can't.—A tutor was wont to say, that the willing-minded might omit the last letter.

DIED, on the 31st of last month, in the 62d year of her age, at her residence near Rahway, N. J., ELIZABETH R., wife of Joseph D. Stotwell, after a protracted and suffering illness, which she bore with patience and Christian resignation. She was an esteemed overseer and elder of Rahway particular, and Rahway and Plainfield Monthly Meetings; the duties of which stations she endeavoured faithfully to discharge; manifesting a lively concern for the cause of Truth, and the maintenance of our Christian doctrines and discipline. Her removal is truly a loss, not only to her family circle, of which she was a beloved and affectionate member, but to the religious Society to which she belonged;—for it is not too much to say, that she stood as an upright pillar in the church. Her pleasant words of encouragement to the drooping mind, are well remembered by the writer of this, as also the tender humility of her spirit, manifested while sitting in her room, not many days before her decease, as she spoke of the many mercies and favours that we received from the hand of our Heavenly Father; and said, "How sweet it was to feel grateful for them!" thus evincing that such was her own happy experience. In view of her exemplary life, it may be said, that she "being dead, yet speaketh." The minds of many who knew her, are consoled in the belief that she was long a faithful follower of our Holy Redeemer, who was her comfort in life, her support in sickness and death; and it is believed, her spirit now rests in the mansions prepared for the righteous.

For "The Friend."
Relics of the Past.—No. 21.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Here outside institutions of the best actions of the best men, will never advance the imitator one step nearer heaven.

DORCAS LILLIE.

In the year 1785, a female bearing the above name, arrived at Philadelphia from St. Croix, and appeared as a minister in the meetings of our Society in this city. As there was no Monthly Meeting of Friends in the Island from which she came, to set her at liberty to pay a religious visit, or to furnish her with a regular certificate of membership, it was deemed advisable that a few solid Friends should visit her, and make some inquiries respecting her former life and present prospects. They had several satisfactory interviews with her, and she drew up for them an account of her life. From this memoir, and the verbal information she furnished them with, the Friends prepared the following narrative:—

She was born at Anguilla in the year 1721, and brought up in the profession of the Church of England. At the age of about fourteen years, she removed with her father to Tortola, and, at about fifteen, was married to Giles Powell, with whom she lived about three years, when he died, leaving two children; the eldest of which was suddenly taken off in a fit, when about two years old. The loss of her husband and child made a deep afflictive impression on her mind, and led her into frequent retirement, (living then with her father,) in which she earnestly begged the Divine aid in support of her affliction.

At this time much was said concerning Friends, and the probability of many being gathered to the profession in the Island, the Governor (John Pickering) encouraging them, whose wife and her sister Dorothea were become preachers among them; they were also the near relations of Dorcas. For sometime during her troubles, and after their change, she was without seeing them; when Dorothea paying her a visit, and tarrying a night, they had much conversation on religious matters, in which they became nearly united in spirit. After this, she went often amongst them, and attending a meeting held at Governor Pickering's, wherein Dorothea bore a public testimony, she was deeply affected therewith, being convinced it was the everlasting gospel and power of God to her salvation. She then took every opportunity of attending their little meetings, and some times met at Thomas Humphreys's house, when not more than three were present. Her father taking notice of her attending meetings, and inclination to join in religious profession with Friends, forbade her going so frequently amongst them; saying, "They would delude her, and draw her from the right faith to nonsense and folly;" to which she answered, "It was quite the contrary; and that she saw more sincerity and true religion amongst them, than she had ever discovered among others;" on which he observed, that he "saw too plainly she was lost; and if she did not forsake that way, he

would disown her as a friend." Continuing steadfast in her religious profession, he forbore her longer continuance with him; upon which she took a house, and being then at liberty, attended meetings diligently.

A meeting-house being built, the number of Friends greatly increased. Thomas Chalkley and others visited them, in the love of the gospel, greatly to their comfort and edification. In the course of some years, her father having had a severe fit of sickness, (in which she attended him,) she was afterwards permitted to visit him sometimes. There she became acquainted with John Latham, who was encouraged by her father to make a proposal of marriage to her, which she rejected; but her father pressing her compliance, and declaring it to be the only condition of his reconciliation with her, she was on that account induced to consent to the proposal. After marriage, her husband would not permit her to go amongst Friends, which was a great trial. Two women Friends being appointed to visit her on account of this breach of good order, she acquainted them with her situation, and requested she might not be disowned; assuring them also that her love to Friends remained, and hoped the Lord would forgive her, and make way for her return to the true fold in his own time.

Her father dying, she removed with her husband, John Latham, to dwell at St. Croix; a few years after, he also deceased, leaving her one son.

She was after this married to Thomas Lillie, who sent her son to England for his education, where he remained until he attained the age of about twenty-one years, when his father Lillie went also to England, with intention to bring him home, if he should incline to return and settle in the West Indies. Her son, then in a deep decay, of which she had not been apprized, had left England, about the time of his father's sailing from St. Croix, and about three weeks after his arrival deceased.

The loss of this son deeply affected her; and the present proved, as she observes, "in many respects a proper season for a revisitation of the heavenly Father's love," in which she was led to review the actions of her life, and the comfort she enjoyed when united with Friends; and being thus humbled, was favoured with a good degree of resignation. At this time she was drawn much into silence, and a desire of being alone in her chamber, where, as she expresses it, "She could hearken to the still small voice of Christ, and attend constantly to the teachings and pointings of his gracious Spirit in her heart, showing her errors, and from whence she was fallen, by hearkening to the old serpent, the fallen worldly spirit, which often daringly presumes to contradict the Lord of life, and draws the innocent unwary soul to disobey the commandments of God, and act contrary to the advice of their best friends."

Her friends, with intention to raise her spirits, and dispel the gloom which they thought covered her mind, would sometimes take her out with them; and once persuaded her to go to the English church, on a week-day's ser-

vice, in the time called Lent, being the last she attended. Going early, she had an opportunity of sitting a considerable time before the service began, in which she was favoured with a sense of her happy estate, when she was first convinced of the Lord's love and grace towards her in Tortola, and how she was then strengthened to forsake the world and its ways, to sit in pure silence, and wait for his immediate teaching. When the minister came in and began the service, those tendering impressions seemed to pass away. At her return home, she had a sense given her, that she must forsake that worship, and all the ways of the world, and that then the Lord would be with her, and strengthen her as he did at the first. She then stayed constantly at home, not suffering herself to be led abroad, lest she should be drawn from that inward watchfulness.

Apprehending she might not see her husband again, from the time of her son's decease she kept a narrative of her inward experiences, in order that he might be usefully instructed in the perusal of it. Letters were sent, acquainting him of the death of her son, and of her having forsaken the church, and embraced her former principles, and that his presence was much wanted in his family; this gave him great uneasiness and induced him to return as quickly as he could; when, to his satisfaction, he found things better than he expected from those letters. On perusing the narrative she had kept, he was so affected with it as to shed many tears; and being satisfied with her sincerity, never but once asked her to go with him to church. Being now as one alone in her religious exercises, she was much affected with the reflection, but a hope being raised that she should see better times it was a great refreshment and comfort. Her husband conversing often with her on religious matters, became, after some time, convinced of Friends' principles, and openly professed them; soon after which, procuring liberty from the Danish government, with the assistance of a few of the same professor from this continent who resided in the Island he erected a meeting-house, where they held meetings, which were attended by those persons, and some sober people of the Island some of whom became also convinced of the principles of Friends.

Having a desire to visit Tortola, she was accompanied thither by two of her friends when she applied to the Friends there (o whom but few were remaining, and no Monthly Meeting there held) to be informed if she had ever been disowned, letting them know she was willing to condemn her misconduct if marrying contrary to the wholesome discipline of the Society; they told her she had no been disowned, and appeared to be well satisfied with the acknowledgment she had professed. She then returned to St. Croix.

Thomas Barling and his wife, from New York, who had resided some years on the Island, returning to their former place of abode, gave some account of this little meeting to our friend Joseph Delaplaine, which being also communicated to our friend Anthony Benezet, they wrote encouragingly to

them, and the latter continued to correspond with Dorcas until his decease.

The Island of St. Croix being visited with a severe hurricane, her husband suffered so heavily by it, that from affluence and ease, he was much reduced and straitened in his circumstances, which he bore with much Christian patience and resignation. In the year 1776 he deceased, being, as she relates, a man of a tender spirit, fond of the writings of Friends, and often much afflicted with the accounts of their sufferings. About two years after his death, his estate was sold to pay his debts, when she was obliged to remove from her usual habitation, and labour for her support, in which she was assisted by some servants belonging to her late husband's estate. In addition to these resources, having some estate of her own in the English Islands, she was thereby enabled to purchase a house in St. Croix, and to obtain a comfortable support, in which she was careful to make the situation of her servants easy.

The meeting-house first built being much injured, application was made for liberty to build one in the town of Christian-stadt, which was allowed. Of those who professed with Friends none were now remaining on the Island but Henry Shoulitz, and his wife, and Dorcas, who, through the assistance of Harry Gandy, (a Friend, formerly of that place, who had removed to England,) made application to the Yearly Meeting in London for their aid, and obtained a sum of money for the purpose. This, with the sale of the remains of the old meeting-house, and their own contributions, enabled them to make some progress in the work; but the means of accomplishing it failing them, the house remains unfinished. During this time she kept meetings in her house, to which Henry Shoulitz, and his wife, with some sober persons resorted.

Her family being now in a condition to provide for their support, and being desirous of seeing Friends in Philadelphia; feeling also, as she apprehended, a religious drawing thereto, she was solicitous, if it was in Divine wisdom, way might be opened for her to perform it, which offering beyond her expectation, she embarked on the 12th of Sixth month last, and arrived in Philadelphia the 29th of the same, having for her companion Mary Shoulitz, the wife of her friend, Henry Shoulitz.

Philadelphia, First month 25, 1786.

MEMORIAL.

To the Senate and House of Representatives of the United States of America in Congress assembled.

The memorial of the representatives of the Yearly Meetings of the Society of Friends for New England and New York, respectfully sheweth,—

That the Society aforesaid, from a sincere desire to promote the best interest of the Aborigines of our country, believe it to be their duty to call the attention of the general government to some of the circumstances attendant upon their present situation.

Your memorialists have long been religiously engaged for the welfare of this interesting and suffering people; and they think it right to inform you that during the past year they have received through two of their friends who have visited many of the tribes situated west of the Mississippi, a statement of facts which they have caused to be published, copies of which are herewith presented to you, and from which you will perceive that there are several subjects of painful interest, that, we apprehend, demand the serious deliberation and action of Congress.

First. It is evident that ardent spirits are illegally and extensively introduced among them, and are producing the most demoralizing and destructive effects.

Second. That the annuities paid to them by government, under the present arrangement, are productive of very little benefit from the impositions practised by unprincipled and avaricious white men, who soon obtain possession of most or all the money thus paid them, without rendering a just equivalent therefor.

Third. That agriculture and the arts generally, are at present but little attended to, and that the Indians greatly need proper direction and assistance therein from suitable persons to be located among them.

Fourth. That the system of education now pursued, might be materially improved and extended, especially among the females; and the introduction of native teachers, educated among themselves, when they can be obtained, against whom fewer prejudices might exist, would tend to promote this result.

Fifth. We are also induced to call your attention to an apprehension that exists with many of them, that they may again be removed from the places where they are now located, producing a state of distrust, not only unfavourable to their agricultural improvements, but evidently fruitful in many other evil consequences. And your memorialists would respectfully suggest, that a remedy would be found in a more positive assurance from the government, of permanency in their present homes, and by their receiving a full and adequate guaranty of the title to their lands, when this may not already have been given, and for which many of them are anxiously looking.

We take the liberty to refer you to the published statement, before alluded to, and to the practical suggestions therein contained. And while we are aware that many salutary laws have been enacted by Congress for the preservation of the rights, and the promotion of the interests of the Indians, we would respectfully solicit you to ascertain how far these laws and treaty stipulations have been carried into effect; and also what further provisions may be instituted to remove existing abuses, and promote the welfare of these sons of the forest; many of whom place their hopes of redress, with a degree of filial feeling on the president, and other constituted authorities of the government.

We are persuaded that He who "hath made of one blood, all nations of men, for to dwell on all the face of the earth," will regard pro-

pitiously the paternal care that may be extended to this much injured and suffering class of our fellow-men, and will bless those measures that may be adopted, and faithfully executed for their benefit.

Signed by direction, and on behalf of a meeting of the representatives of the Yearly Meeting of New England, aforesaid, held at Providence, Rhode Island, the fifth of Twelfth month, 1843.

(Signed) SAMUEL BOYD TOBY, Clerk.

Signed by direction, and on behalf of a meeting of the representatives of the Yearly Meeting of New York, aforesaid, held at New York, the fourth of Twelfth month, 1843.

(Signed) HENRY HINSDALE, Clerk.

The Horse.—Some years ago the citizens of a neighbouring town (Centreville) were often amused by the conduct of a horse, when, with others, he was turned into the barn-yard to be watered. One day, approaching the trough, and finding it empty, he seized the pump-handle, to the surprise of the witnesses, between his teeth, and pumped water sufficient for himself and the other horses. Having thus begun, he was allowed, when so inclined, to wait upon himself and companions afterward. But it was observed, that he always drove the other horses away until he quenched his own thirst, after which he pumped for the rest.—*Dr. Plummer.*

Dogs.—My father had two dogs. A bone being thrown out, the larger one seized it, and while gnawing it the small dog sat down near him, and contemplated the scene with a wistful countenance, not daring to contend for the prize. He soon rose, walked around the corner of the house, returned, resumed his former position; and shortly after again retired around the house. Repeating this manoeuvre the third time, without success, he sent himself as before, then suddenly raised his head, looked down the lane with an air of great excitement, and starting up, ran full speed toward the pretended object of his attack. The larger dog, effectually deceived by this stratagem, left the bone, quickly followed, outstripped the other, and soon reached the gate, but only to find that he had nothing to bark at. The little dog in the mean while had slyly hastened back, and carried off the bone. Under the head of "Genius among Animals," Spurzheim relates two similar instances of canine sagacity: one little dog, by such an artifice, was accustomed to "secure his portion;" and a pointer, by the same means, obtained a comfortable place near the fire from which he was excluded by other dogs in the family.—*Ibid.*

Epicures expend their ingenuity in getting good food for their appetites, which should rather have been employed in getting good appetites for their food.

For "The Friend."

ON THE DEATH OF A FRIEND,

Whose sudden removal seemed peculiarly afflictive.

Farewell! That sound with sorrow mixed,
Wakes on thy brow no wild despair:
Death's fearful hand hath only fixed
Thy spirit's placid beauty there.

"Weep not for me"—seems thy response
To Sion's daughters, from thy grave;
Thou seem'st to say in accents fond,
"Past now is Jordan's deepest wave."

"Weep not for me"—my pearly brow
Is radiant, with crystal light;
And cherub forms are round me now,
Whose smiles of innocence delight.

Weep for yourselves!—who wander still
Upon life's dark and stormy sea;
Bow to the sceptre of His will,
Whose love stupendous ransomed me.

Thy tranquil smile hath often tried,
To cheer the one thy love had bid;
And for his sake, would strive to hide,
The dark forboding in thy breast.

Farewell! Still wilt thou imaged be,
While Fancy's plastic wand is known,
To people worlds as pure and free
As childhood once had thought our own.

Sixth month, 1844.

THE ATMOSPHERIC RAILWAY.

The speed of the atmospheric mode of travelling, as far exceeds that of the locomotive plan, as the locomotive speed exceeds that of the stage-coaches; this mode also reduces the expenses one-half, which the locomotive system does not, it being as expensive, or more so, than the coaches. To describe the atmospheric railway in all its detail, would occupy more space than we can devote to the subject, neither would such a description suit the general reader; the following particulars must therefore suffice:—Along the entire line, and between the rails, runs a pipe, which, on the Kingston and Dalkey line, is fifteen inches inside diameter. Along the entire length of this pipe is a slit or opening, through which a bar passes, connecting a piston, (which moves freely in the pipe) with the carriage outside. The opening at the top of the pipe is covered with a leather strap, extending the whole length of the pipe, and two inches broader than the opening. Under and over this leather strap are riveted iron plates, the top ones twelve inches long, and half an inch broader than the opening, the bottom ones narrower than the opening in the pipe, but the same length as those of the top. One edge of the leather is screwed firmly down, like a common bucket-valve, and forms a hinge, on which it moves. The other edge of the valve falls into a groove; this groove or trough is filled with a composition, made of bees-wax and tallow, well worked by hand, so as to make it pliable and tough before spreading it in the groove; this composition being pressed tight against the edge of the leather valve which rests in the groove, makes the valve air-tight, or at least sufficiently so for all practical purposes. As the piston is moved along the pipe by the pressure of the atmosphere, that side of the valve resting on the groove is lifted up by

an iron roller, fixed on the same bar to which the piston is attached, thus clearing an opening for the bar to pass as it moves along. The opening thus made allows the air to pass freely behind the piston; the disturbance which takes place in the composition by the lifting of the valve is again smoothed down and rendered air-tight, as at first, by a hot iron running on the top of the composition after the valve is shut down. This has actually been done when the piston was travelling at the rate of seventy miles per hour, and it was smoothed down air-tight, after it, by the iron above mentioned. It is contemplated to place stationary engines along the line, about three miles apart; at each engine or station there is an equilibrium valve fixed in the pipe, so that each three miles or section of pipe can either be exhausted or filled with air, independently of the other sections. The equilibrium valve is made to move freely, out of the way of the piston, by the carriage while passing over it, so that the train passes from one section of pipe to another without any stoppage. It is evident, that as the tractive force is derived from the pressure of the atmosphere on the piston, the amount of the force or pressure will depend upon two causes, i. e., the extent of exhaustion on one side of the piston, and the area of the piston itself.—*Westminster Review.*

Judge of yourselves by the good you might do, and neglect; of others by the evil they might do, and omit.

Coal Trade.—The quantity of coal sent from the Schuylkill region this season, by railroad, is 1,375,558 tons; by canal 102,571 03. Total 240,129 03. The shipments from the Lehigh region up to the 1st instant, amount to 66,484 tons.—*Ledger.*

The secret virtue of bathing places might be found in our bath-houses if it was sought there; and the pollution of the body be removed, without the mind being tainted.

THE FRIEND.

SIXTH MONTH, 22, 1844.

In the sketch we published last week with relation to the late New York Yearly Meeting, reference was made to a memorial issued by its Meeting for Sufferings, addressed to both houses of Congress, invoking the interposition of government in favour of the defenceless, oppressed, and deeply injured Indian tribes, which have been removed beyond the Mississippi. This interesting document we have inserted in the present number. The sketch referred to, likewise alluded to an address prepared and published by the same body, to the inhabitants of the United States,—more especially to those of the Southern States, on the subject of slavery. A copy of this address we have in possession, and propose to insert entire next week.

For the sake of that portion of our readers, who, from their situation, have not a ready access to the sources of current information, we have transferred from a foreign journal to our pages of to-day, the article headed "The Atmospheric Railway;" which will serve to give some idea of the application of a new principle in propelling vehicles per rail-road, highly spoken of in England, as likely to exceed in velocity the motion produced by steam. With a view to the accommodation of the same class of readers, in our paper of last week was inserted, the account of Morse's Magnetic Telegraph. The statements from time to time put forth respecting this most ingenious and indeed wonderful invention, we candidly confess, were for a long time received by us as extravagant, and entirely beyond the limits of credibility. We should not therefore be surprised, if some who have read that article in "The Friend," should suspect us of a design to palm upon their credulity, for a reality, a mere creation of the fancy—a hoax. For this reason we have thought right to recur to it, and, in all soberness, to assure such doubting minds, that they may rest entirely satisfied in the full truth of all that is therein stated. Both scientifically and practically, the discovery is considered as established, and in the latter respect, as we understand the case, is strictly of American growth.

DIED, at his residence, Muncy, Lycoming county, Pennsylvania, on Fourth-day, the 15th of Fifth month, 1844, after a lingering illness, which he bore with Christian patience, **JOSEPH WHITTAKER**, an elder and member of Muncy Monthly and Particular Meeting, in the seventy-third year of his age. He was favoured to retain his mental faculties, and continued to the end firm in faith in the atonement, mediation and intercession of our Lord and Saviour Jesus Christ.

—, on the 17th instant, **REBECCA**, widow of the late William Folwell, in the eighty-second year of her age; a valuable member of Philadelphia Monthly Meeting.

—, on the morning of the 10th instant, **HANNAH**, wife of Jacob Ballenger, in the seventy-seventh year of her age; a member and overseer of the Western District Monthly Meeting.

—, at his residence, at Smithfield, Ohio, on the 4th instant, **WILLIAM WOOD**, in the eighty-seventh year of his age. He was extensively known as a much beloved minister of our religious Society—his ministry being brief, full, and baptising. It may be said of him, that he was "not slothful in business; fervent in spirit, serving the Lord." His life and conduct furnished an example, in several particulars, worthy of imitation. At up his period of life, when it was proper for him to pursue temporal business, he was diligent and successful; yet, as the season arrived when he should retire from things of this nature, he promptly did so. He was particularly cautious to avoid entering into security for others. Remarkable he was for punctuality and uprightness in all his dealings; and being not less concerned to keep up his spiritual accounts, his evening of life was comparatively cloudless; and, as he said near the close, he had nothing new to do; evincing the comfortable state of his mind by many expressions which he uttered in the time of his illness; and being full of faith, and full of days, he finished his course with joy.

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AN ADDRESS

Of Friends of the Yearly Meeting of New York, to the citizens of the United States, especially to those of the Southern States, upon the subject of Slavery.

Fellow Citizens:—Accepting it as an undoubted truth, that it is “Righteousness which exalteth a nation,” and firmly believing that the tranquillity and prosperity of governments depend in a great degree upon a scrupulous adherence to the dictates of this ennobling principle, we are concerned to call the attention of the public, and more especially the citizens of the South, to a serious consideration of the condition of that numerous portion of American population held in a state of unconditional and interminable servitude. We regard the subject as being of a very grave character, not only affecting the civil and social condition of millions of persons, who by the strong arm of power are deprived of the enjoyment of those rights and privileges, without which, man, noble as he is by creation, loses his native character, and sinks to the condition of a chattel, but also affecting in a pecuniary view the interest of a large portion of the citizens of the United States, and, as we believe, intimately connected with the peace and prosperity of our whole country—the stability of its government, and the harmony of its public councils.

We are sensible that it is a subject, not only of great magnitude, but that it is also one of great delicacy, and we approach it with a feeling which prompts us to desire the advancement of the best interests of the master, while we plead for the release of the slaves. We can readily believe there are many owners of slaves who are dissatisfied with the system of slavery, and desire its extinction. They feel themselves burdened, and yet, as individuals, may think they have not strength to throw it from them. We sympathise with such wherever their lots may be. We know that slavery did not originate with those whom we now address, but that it is the offspring of a darker age—that it has descended from preceding generations as an established condition, and may, to a certain extent, be said to have forced itself upon those who are their

successors. And thus it is probable many find themselves in a position with respect to slaves, which they would not of choice have assumed. We willingly allow all the extenuation which considerations such as these can furnish. It is not our purpose to reproach the master, but to plead for the slave. We ask then a patient hearing, and that we may calmly reason together.

If there be truth in the language so solemnly put forth in the Declaration of Independence of the United States of America, that “all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness;” it must be admitted that slavery is a grievous infringement of those rights. And if we estimate the extent of injury it inflicts by supposing ourselves, our friends, or our children the subjects of its operation, surely the strongest language would be quite inadequate to describe the amount of evil connected with the system, and the act would be regarded as calling loudly for retributive justice upon the aggressors. And why, let us earnestly ask, is not this a correct conclusion in relation to those upon whom the system is at present operating? It is a rule for judging which the gospel suggests, and as Christians we ought to respect it. It is also a view of the subject which has been entertained by many who were eminent as statesmen, some of whom have left their sentiments upon record for the benefit of posterity. And would it be wise in us, their successors, to forget or neglect them? They regarded the system as evil in itself, and as fraught with danger to the rising republic. So deeply impressed were these eminent men who framed the constitution of the Union, with the incompatibility of slavery with republican principles, that they could not consent that the obnoxious word should have a place in that instrument. And he who is styled the Father of his country, though he held slaves while he lived, left them free in his will, thereby bearing his dying testimony in favour of emancipation.

The language of that eminent statesman, Thomas Jefferson, in his Notes on Virginia, is remarkable both for its justness and its force. He asks, “Can the liberties of a nation be secure, when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that, considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible

events; that it may become probable by supernatural interference. The Almighty has no attribute which can take sides with us in such a contest.”

There is something peculiarly solemn in this language. It seems like a warning voice designed to call us back to a sense of duty. It is known that he had long been impressed with a conviction of the injustice, impolicy and dangerous tendency of this Institution of the South. As early as 1784, he was advocating the cause of freedom in Congress. And in a draft of a constitution for the State of Virginia, drawn by him, provision was made for the emancipation of slaves in that State, in the year 1800, by declaring that all born after that time should be free. In these generous efforts, however, it was his lot to meet with defeat.

But so earnest was the engagement of Thomas Jefferson for the promotion of this cause, that he addressed a letter to Doctor Price, of London, who had written a treatise upon slavery, asking him to address an exhortation on the subject of the abolition of slavery to the young men of William and Mary's College in Virginia, who were preparing for public life, hoping it might be decisive of the question in that state, which he declared would be the “state where the interesting spectacle would be presented of justice in conflict with avarice and oppression.” And so late in his life as the year 1814, in reply to a letter from a friend, who it seems had urged him to renew his efforts in the cause of emancipation, he declares his continued conviction that “the hour of emancipation is advancing in the march of time,” and adds, “This enterprise is for the young, for those who can bear it through to its consummation. It shall have all my prayers, and those are the only weapons of an old man. It is an encouraging observation, that no good measure was ever proposed, which, if duly pursued, failed to prevail in the end. And you will be supported by the religious precept, ‘be not weary in well doing.’”

Surely, the sentiments above quoted, emanating from such a source, and sustained by such weight of character, should receive the most serious consideration. How consistent are his views, and how solemn his conclusions. Regarding liberty as the gift of God to man, he infers that it may not be violated without incurring the wrath of the giver. And looking forward to the possible continuance of this violation of rights, and connecting the thought that God is just, and that his justice cannot always sleep—adverting also to the operation of natural causes, and the probability of supernatural interference in favour of the oppressed—he is affected with the most solemn con-

cern—he trembles for his country. Would that any effort of ours could tend to impress this concern upon the minds of those in whose hands are entrusted, at the present time, the destinies of our beloved country!

Equally strong is the language of William Pinkney, delivered in the House of Delegates of Maryland in 1789, in reply, it would seem, to arguments designed to ward off the weight of responsibility from the actors of that day, and place it upon their ancestors. And we would recommend his sentiments to the serious consideration of all who are disposed to shelter themselves under a course of reasoning of this kind. "Wherefore," says he, "should we confine the edge of censure to our ancestors, or those from whom they purchased? Are not equally guilty? They sowed around the seeds of slavery. We cherish and sustain the growth. They introduced the system. We enlarge, invigorate, and confirm it. Its continuance is as shameful as its origin. By the eternal principles of natural justice, no master in the State has a right to hold his slave in bondage for a single hour. Sir, the thing is *impolitic*; never will your country be productive; never will its agriculture, its commerce, or its manufactures flourish, so long as they depend upon reluctant bondmen for their progress."

The names of other eminent statesmen who entertained similar views might be inserted, but we know not that any thing could add force to the sentiments already presented. We think it cannot fail to be interesting, to observe the manner in which great men of an age that has passed away, regarded the subject of which we are treating. They concur in speaking of slavery as it then existed, in plain and strong terms, as being wrong in itself, impolitic, and of dangerous tendency. And we fear that its features are but slightly, if at all, ameliorated at this day. The foreign slave-trade, indeed, has since that time been abolished, and, as far as our government is concerned, we hope it may be considered as suppressed. But an internal traffic of a similar character, and to a considerable extent, is still carried on between different States of this Union—perhaps less marked than the foreign, with the extreme of human suffering, but still cruel and unrighteous. The most tender connections are liable to be severed, and families to be separated and scattered, never more to meet. Ah! and the helpless and pitiable objects are collected in droves, by unfeeling and relentless men. They are driven, manacled, along your highways. They pass your doors, and the distressing spectacle is forced upon you. How long, let it be asked, in the tendered feeling of Christian philanthropy, how long shall this state of things continue? How long ere the state of public feeling shall melt in tenderness at scenes of woe like these, and rising in its strength, resolve, in wisdom and in mercy, that they shall cease? Will you not unite with us in anticipating this period with pleasure? And why should this happy period be long delayed? Why should not the time very soon arrive, when this traffic, so repugnant to all that is generous in our nature, shall cease—and still more than this—when every

shackle shall be loosed from every limb, and every slave be made a *man*!

We entirely disclaim all intention of improper interference with the internal Institutions of the South, yet we feel that we are interested in this matter, because we believe the prosperity and happiness of our whole country, and the harmony of our legislative councils, are affected by it. We know that emancipation can only be effected by the legislative action of each State for itself. But we do believe it is a subject which calls loudly for such action. How can it be true "that all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness"—and yet the nation that proclaims this lofty sentiment to the world, not be called upon to legislate speedily for the emancipation of its slaves? If we take into consideration the serious truth, that this right of liberty, with which all men are endowed, "is the gift of God, and that it cannot be violated but with his wrath," there is an additional and solemn reason presented for urging legislation upon this subject. If we add the declaration of one who was familiar with the subject, and fully competent to judge, that "never will our country be productive; never will its agriculture, its commerce, or its manufactures flourish, so long as they depend upon reluctant bondmen for their progress," the necessity for prompt and effectual exertion in reference to this deeply interesting subject, is still further augmented. And we think a case is made out, which must be felt to be irresistible.

It may be urged that there are dangers connected with the emancipation of slaves, which render it imprudent; and difficulties, that make it impracticable. We regard such apprehensions as being of a very conjectural character. It is quite certain that no dangers of this kind attended the emancipation of the slaves in the West India Islands, nor yet difficulties. On the contrary, an additional feeling of security was the result. And this, we think, is the consequence to be expected from such a measure—a consequence which has uniformly resulted from emancipation wherever it has been tried, among every people, and in every climate. But if those dangers did exist, are there no dangers and no difficulties connected with the continuance of slavery? The enlightened statesman of Virginia, whose language we have freely quoted, saw dangers of an alarming character—and does not his sentiment find an echo in every southern bosom? Will it be attempted to guard against these dangers by a course of legislation intended to bind the intellect, and shut out from the understanding of beings, who, equally with ourselves, are the objects of redeeming love, every ray of knowledge but that which is necessary to enable them to toil for their masters? Where is the man who would openly espouse such a measure? And what would be the nature of his safety, surrounded by hordes of human beings degraded to the lowest depth of ignorance, yet restless, and possessing strong vindictive passions? But supposing that quiet could be maintained for a season by such

means,—should not the prudent statesman, and with him the private citizen also, who feels an interest in the welfare of his country, look in advance, and consider what may be the effect of measures now adopted in distant time to come, and what may be the condition of the State, "when, from natural causes, numbers may be greatly increased," and possibly the relative proportion of the two classes materially changed—and especially to bear in mind the possibility (should we go too far to say, the probability?) of supernatural interference, at some period, in favour of the oppressed.

We are fully impressed with the belief that the emancipation of this people must take place at some time—and we as firmly believe that it is not likely ever to be effected with less difficulty than at the present. If we look back for fifty years, we think it will be seen that obstacles have gradually increased during that period—why may not the same result be expected in time to come? And what if the period should be so long postponed that the bonds, instead of being loosed, should burst?

If the assertion, that the natural tendency of slavery is unfavourable to the prosperity of a country was one of doubtful credit, we might attempt to strengthen the position by arguments—but its correctness has been proved to a demonstration by actual experiment. We have only to call the attention of our readers to the appearance of contiguous sections of our country, one of which has been cultivated by free-men, and the other by "reluctant bondmen." The contrast is so marked, that a glance must be sufficient to satisfy the most superficial observer, that the balance of profit and comfort is largely on the side of freedom. Intelligent travellers from the South have not failed to be forcibly struck with the difference. They have looked with delight on the prosperity of the North, even in sections of country where both the soil and the climate are less favourable for agricultural pursuits than their own—and they have turned their eyes with a feeling of regret to the exhausted acres of their own once cultivated and productive fields, which, under the blight of slave-labour, have now fallen back into a wilderness. Not indeed the wilderness of olden times, which teemed with the luxuriance of nature, but one without fertility and without hope. Now these facts, we think, must be allowed to be stronger than argument in favour of emancipation. And with these facts before us, we are at a loss to conceive how an intelligent and reflecting community can hesitate at all upon this subject. It may be true, that the difference of circumstances has rendered it necessary that the citizens of the North should more generally apply themselves to labour than is the case at the South. But this very industry has contributed to their comfort, has given energy and success to enterprise, and is friendly to a state of pure morality. Permit us to ask what is the influence which slavery exerts upon the state of morals at the South? We feel that it may be a delicate inquiry to make, but the subject is a very important one; we put the question, and leave it to each to answer it to his own heart.

Lest it should be thought that the preceding contrast is more highly coloured than facts would warrant, we avail ourselves of the concurrent testimony of a distinguished senator of the South, one who cannot be suspected of being under the influence of improper bias in favour of the North.

"No Southern man can journey (as I have done) through the Northern States, and witness the prosperity, the industry, the public spirit, which they exhibit, the sedulous cultivation of all these arts by which life is made comfortable and respectable, without feelings of deep sadness and shame as he remembers his own neglected and desolate home. There, no dwelling is seen to be abandoned, no farm uncultivated, no man idle, no waterfall, even, unemployed. Every person and every thing performs a part towards the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and rail-roads, and public edifices, and towns and cities. How different the state of things in the South! Here the face of the country wears the aspect of premature old age and decay. No improvement is seen going on, nothing is done for posterity, no man thinks of any thing beyond the present moment. Our lands are yearly tasked to their utmost capacity of production, and, when exhausted, are abandoned for the youthful West. Because nature has been prodigal to us, we seem to think it unnecessary to do any thing for ourselves. The industry and skill that have converted the inclement and barren hills of New England into a garden, in the genial climate and fertile soil of the South would create almost a paradise. Our natural advantages are among the greatest with which Providence has blessed mankind, but we lack the spirit to enjoy and improve them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from the bough, and we lift not our hands to gather it."

Seeing, then, that duty and interest unite in urging the measure of emancipation, what is there that ought to retard its progress? Does the sacrifice of property involved, present an obstacle? In the British West India Islands, where the experiment has been tried, the rise in the value of real estate, consequent upon emancipation, was nearly, and in many instances, quite equal to the value of the slaves, which previously belonged to the estate.

Is the cost of wages to be paid for free-labour regarded as an objection? There it has been found less expensive to pay wages to the free than to maintain the slave.

Is it apprehended that the liberated slaves would indulge in idleness, and that it would be difficult to procure the amount of labour that would be needed? There it has been found that the labourers were willing to work for reasonable wages, and the net proceeds of the estates have proved larger than before.

Is it supposed that insubordination and a fearful increase of crime would follow? The demeanor of the labourers there is stated, by eye witnesses, to be more respectful than in slavery—and that crime has materially decreased.

Is it alleged that they would not be capable

of providing a comfortable subsistence for themselves and their families, and that poverty and suffering would be the consequence of their emancipation? There they appear to speak of them generally to have done wonders in these respects—providing comfortable homes, cleanly and neat attire for themselves and their families, schools for the education of their children—erecting new houses for public worship, and enlarging others at very considerable expense.

The testimony upon which the foregoing statements respecting the favourable working of freedom in the West India Islands is based, we believe, is of the most unexceptionable character. It is evident that the prosperity of those Islands has been greatly promoted by the operation of the free system. And we cannot think of any good reason, why the same happy result from the same measures, might not be realized in our own country.

Slavery originated in a dark and barbarous age, and for a long period it prevailed to a great extent in the world. But as civilization advanced—and above all—as the light of our holy religion extended its influence, the progress of this system, so destructive of the comforts of human life, was checked; and as light had increased and spread, slavery has continually receded from its presence. And so rapid for a few years past has been the progress of emancipation, as to induce the belief that the period for its final extinction had nearly arrived.

Shall it be said then, that the United States of America, a land of all others the loudest in its boast of liberty, and of its liberal institutions, is the last to relax its iron grasp—and that, when driven from other lands, slavery is still seen to linger on our own *free soil*? Surely our country, to have been consistent with its own high pretensions, should have taken the lead in this good work. And such, doubtless, had been the case, had the councils of the wisest and best of its statesmen been accepted.

If it be asked, Why does the Society of Friends thus busy itself with the affairs of others, and interfere with their domestic arrangements? We would respectfully reply, that, in time past the members of this Society participated in common with others in the practice of holding slaves. Their fields were tilled, and their harvests were reaped by them. Nor were they wholly free from that execrable foreign traffic in the persons of men which is now, by the laws of our country, declared to be piracy. In looking back upon past time, it seems wonderful to us that this could have been—and we regard it as a striking exemplification of the force of general custom, combined with the bias of education. By the faithful labours of a few pious and enlightened men, who were deeply impressed with the unrighteousness of the system, and its evil tendency, the Society was induced to enter into a serious consideration of the subject, and to bring it to the test of those high principles of justice which are inculcated by the gospel. The result was, a full conviction that slavery was entirely incompatible with the benign na-

ture of our holy religion. That it was, indeed, a very flagrant violation of those inalienable rights which a beneficent Creator had bestowed alike upon all. And so solemn did the conviction become, that the violation of those rights could not be continued, without incurring the wrath of the Giver, that they dare no longer continue in the practice. In yielding to this conviction, they were not indifferent to the sacrifice of property which was apparently connected with it. And it cost them many a struggle before the love of property was brought to yield to the conviction of duty. But it did yield. The work of emancipation commenced under a solemn feeling that it was a religious requirement, and it progressed until it became general. And instead of the pecuniary embarrassments which had been expected, it proved that their temporal interests were promoted.

The Society having thus been strengthened to disengage itself from this system of oppression and fruitful source of domestic difficulty, we believe it to be our religious duty, as advocates in behalf of those who have long laboured under a load of oppression, which, if resting upon ourselves, we should deem to be insupportable, thus to call the attention of the public to a serious examination of the merits, or rather the demerits of this oppressive system. We are prompted to do it, because we believe that, as respected ourselves, it was a system involving fearful responsibilities, and we cannot divest ourselves of this impression with respect to others—and because we regard it as a solemn truth, that the idea of retributive justice is consistent with the character of the Deity.

We therefore affectionately invite our fellow-citizens, to take this great subject of human suffering and human wrong into their very deliberate consideration. And especially do we entreat those who are most deeply interested in it to lay it seriously to heart. And as they prize the respectability of our national character abroad—as they value the prosperity and happiness of their own country—as they desire the enjoyment of uninterrupted peace and domestic security, and wish to transmit this blessed inheritance to posterity, to lose no time in devising such measures as may seem best adapted to the purpose of removing this opprobrious burden, and raising, from their present degraded condition, that numerous class of our fellow-creatures, whose rights have been too long neglected; that thus the sighs of the poor, and the cries of the oppressed, may no longer ascend to heaven from our land.

Signed on behalf, and by direction of a meeting of the Representatives of the Religious Society of Friends of the Yearly Meeting of New York, held in that city the 1st of Fourth month, 1844.

RICHARD CARPENTER, Clerk.

Royal Visitors.—Among the news by the late arrivals from England, is the announcement of the recent arrival on a visit to that country, of the Emperor of Russia and the King of Saxony.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 306.)

"In all the schools in the North of Prussia, I found a separate hour assigned to familiar conversations between teacher and pupils, on subjects adapted to the age, capacities and proficiency of the latter. With the youngest classes, things immediately around them,—the school-room, and the materials of which it had been built; its different parts, as foundation, floor, walls, ceiling, roof, windows, doors, fire-place; its furniture and apparatus; its books, slates, paper; the clothes of the pupils, and the materials from which they were made; their food and play-things; the duties of children to animals, to each other, to their parents, neighbours, to the old, to their Maker, &c. As the children advanced in age and attainments, and had acquired full and definite notions of the visible and tangible existences around them, and also of time and space, so that they could understand descriptions of the unseen and the remote, the scope of these lessons was enlarged, so as to take in the different kingdoms of nature, the arts, trades and occupations of men, and the more complicated affairs of society.

"There is no restriction as to the choice of subjects. What more natural than that a kind teacher should attempt to gain the attention and even the good-will of a brisk, eager-minded boy just entering his school, by speaking to him about the domestic animals which he plays with, or tends at home,—the dog, the cat, the sheep, the horse, the cow? Yet, without any interruption, or overlapping of natural boundaries, this simple lesson may be expanded into a knowledge of all quadrupeds, their characteristics and habits of life, the uses of their flesh, skins, fur, bones, horns or ivory, the parts of the world where they live, &c., &c. So if a teacher begins to converse with a boy about domestic fowls, there is no limit, save in his own knowledge, until he has exhausted the whole subject of ornithology,—the varieties of birds, their plumage, their uses, their migratory habits, &c., &c. What more natural than that a benevolent teacher should ask a blushing little girl about the flowers in her vases or garden at home? and yet, this having been done, the door is opened that leads to all botanical knowledge,—to the flowers of all the seasons, and all the zones, to the trees cultivated by the hand of man, or the primeval forests that darken the face of continents. Few children go to school who have not seen a fish,—at least a minnow in a pool. Begin with this, and nature opposes no barrier, until the wonders of the deep are exhausted. Let the school-house, as I said, be the first lesson; and to a mind replenished with knowledge, not only all the different kinds of edifices,—the dwelling-house, the church, the court-house, the palace, the temple—are at once associated; but all the different orders of architecture,—Corinthian, Ionic, Doric, Egyptian, Gothic, &c.—rise to the view. How many different materials have been brought together for the construction of the school-house,—stone, wood, nails, glass,

bricks, mortar, paints, materials used in glazing, &c., &c. Each one of these belongs to a different department of nature; and when an accomplished teacher has once set foot in any of these provinces, he sees a thousand interesting objects around him, as it were, soliciting his attention. Then each one of these materials has its artificer; and thus all the mechanical trades may be brought under consideration,—the house-builders, the masons, the plumbers, the glaziers, the lock-smiths, &c. A single article may be viewed under different aspects,—as, in speaking of a lock, one may consider the nature and properties of iron,—its cohesiveness, malleability, &c., its utility, or the variety of utensils into which it may be wrought; or the conversation may be turned to the particular object and uses of the lock, and upon these a lesson on the rights of property; the duty of honesty; the guilt of theft and robbery, &c., be engrained. So in speaking of the beauties and riches and wonders of nature,—of the revolution of the seasons, the glory of spring, the exuberance of autumn; the grandeur of the mountain; the magnificence of the firmament; the child's mind may be turned to a contemplation of the power and goodness of God. I found these religious aspects of nature to be most frequently adverted to; and was daily delighted with the reverent and loving manner in which the name of the Deity was always spoken,—*'Der liebe Gott,'* the dear God, was the universal form of expression; and the name of the Creator of heaven and earth was hardly ever spoken, without this epithet of endearment.

"I know full well that the extent and variety of subjects said to be taught to young children in the Prussian schools, have been often sneered at.

"In a late speech, made on a public occasion, by one of the distinguished politicians in our country, the idea of teaching the natural sciences in our common schools was made a theme for ridicule. Let it be understood in what manner an accomplished teacher may impart a great amount of useful knowledge on these subjects, and perhaps awaken minds which may hereafter adorn the age, and benefit mankind by their discoveries, and it will be easily seen to which party the ridicule most justly attaches. 'What,' say the objectors, 'teach children botany, and the unintelligible and almost un-speakable names, Monandra, Diandra, Triandra, &c.; or Zoology, with such technical terms as Mollusca, Crustacea, Vertebrata, Mammalia, &c.—the thing is impossible!' The Prussian children are not thus taught. For years, their lessons are free from all the technicalities of science. The knowledge they already possess about common things is made the nucleus around which to collect more; and the language with which they are already familiar becomes the medium through which to communicate new ideas, and by which, whenever necessary, to explain new terms. There is no difficulty in explaining to a child, seven years of age, the distinctive marks by which nature intimates to us, at first sight, whether a plant is healthful or poisonous; or those by which, on inspecting the

skeleton of an animal that lived thousands of years ago, we know whether it lived upon grass, or grain, or flesh. It is in this way that the pupil's mind is carried forward by an actual knowledge of things, until the time arrives for giving him classifications and nomenclatures. When a child knows a great many particular or individual things, he begins to perceive resemblances between some of them; and they then naturally assort themselves, as it were, in his mind, and arrange themselves into different groups. Then, by the aid of a teacher, he perfects a scientific classification among them,—bringing into each group all that belong to it. But soon the number of individuals in each group becomes so numerous, that he wants a cord to tie them together, or a vessel in which to hold them. Then, from the nomenclature of science, he receives a name which binds all the individuals of that group into one, ever afterwards. It is now that he perceives the truth and the beauty of classification and nomenclature.

"Our notions respecting the expediency or propriety of introducing the higher branches, as they are called, into our common schools, are formed from a knowledge of our own school-teachers, and of the habits that prevail in most of the schools themselves. With us, it too often happens that if a higher branch,—geometry, natural philosophy, zoology, botany,—is to be taught, both teacher and class must have text-books. At the beginning of these text-books, all the technical names and definitions belonging to the subject are set down. These, before the pupil has any practical idea of their meaning, must be committed to memory. The book is then studied, chapter by chapter. At the bottom of each page, or at the ends of the sections, are questions printed at full length. At the recitations, the teacher holds on by these leading-strings. He introduces no collateral knowledge. He exhibits no relation between what is contained in the book, and other kindred subjects, or the actual business of men, and the affairs of life. At length the day of examination comes. The pupils rehearse from memory with a suspicious floozy; or, being asked for some useful application of their knowledge,—some practical connection between that knowledge and the concerns of life,—they are silent, or give some ridiculous answer, which at once disparages science, and gratifies the ill-humour of some ignorant satirist. Of course, the teaching of the higher branches falls into disrepute in the minds of all sensible men,—as, under such circumstances, it ought to do. But the Prussian teacher has no book. He needs none. He teaches from a full mind. He cumburs and darkens the subject with no technical phraseology. He observes what proficiency the child has made, and then adapts his instructions, both in quality and amount, to the necessity of the case. He answers all questions. He solves all doubts. It is one of his objects at every recitation, so to present ideas that they shall start doubts and provoke questions. He connects the subject of each lesson with all kindred and collateral ones; and shows its relation to the every-day duties

and business of life; and should the most ignorant man, or the most destitute vagrant in society, ask him 'of what use such knowledge can be?' he will prove to him in a word, that some of his own pleasures or means of subsistence are dependent upon it, or have been created or improved by it.

"In Prussia, the theory, and the practice under it, are,—not that three years' study, under the best masters, qualifies a talented and devoted man to become a teacher,—but that three years of such *general* preparation may qualify one for that *particular* and *daily* preparation which is to be made before meeting a class in school. And a good Prussian teacher no more thinks of meeting his classes without this daily preparation, than a distinguished lawyer, amongst ourselves, would think of managing a cause before court and jury, without special reading and forethought."

"Nothing receives more attention in the Prussian schools than the Bible. It is taken up early and systematically. The great events recorded in the Scriptures of the Old and New Testament; the character and lives of those wonderful men, who, from age to age, were brought upon the stage of action, and through whose agency the future history and destiny of the race were to be so much modified; and especially those sublime views of duty and morality which are brought to light in the gospel,—these are topics of daily and earnest inculcation in every school. To these, in some schools, is added the history of the Christian religion, in connection with contemporary civil history. So far as the Bible lessons are concerned, I can ratify the strong statements made by Professor Stowe, in regard to the absence of sectarian instruction, or endeavours at proselytism."

(To be continued.)

For "The Friend."

Relics of the Past.—No. 22.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

JOHN AND MARGARET LYNAM.

Many of the worthy ministers who in the first rise of our Society were eminently useful, have left no written memorials of their abundant labours and varied trials. Of many, the time of their births and of their deaths, are alike unknown. A brief mention of their names, connected with some act of dedication, or some scene of suffering, we perhaps may find in the records of the Society, or the biography of its members, but the knowledge of what they had previously passed through, or what befel them afterwards ere they were mercifully gathered into everlasting rest, has perished with their contemporaries. Of others, there are materials more or less ample yet preserved, which may furnish us with some idea of their intellectual powers, their spiritual growth, and their faithful obedience to their Heavenly Father's will.

A short time since, in examining Whiting's Catalogue of Friends' Books, my attention was arrested by the names of two authors,

John Lynam, and Margaret his wife, who are there stated to have settled in Pennsylvania, and to have died in Philadelphia. I found that they had been both ministers of the gospel, and sufferers for the cause and testimony of Jesus; but beyond a few lines of their fines and imprisonments, no printed record of them appeared. A few days ago, however, I met with a manuscript volume of the letters of Margaret Lynam, probably in her own handwriting, which gave some further insight into her character and labours. As they appear to be quite savoury, and have never been published, I have thought it might be acceptable to the lovers of old fashioned Quakerism, to place them in "The Friend," accompanied by a biographical sketch of herself and husband.

The time of John Lynam's birth I do not find, but about 1660, he resided in Derbyshire, near Southwingfield, where he followed farming as a business. At that time he was convinced of the truth of the doctrines of the Christian religion as held by the Society of Friends, and could no longer pay tithes for the support of a hireling ministry. The first persecution he endured was on this account. He says in the manuscript book above referred to, that he was cast into prison in Derby by the "Priest of Southwingfield, called Peter Coates, because I could not satisfy his covetous desire in giving him tithes of my hay and corn." He was committed in the Third month, 1661, and was confined nine or ten weeks. In 1663, for a fine of the same person, for a demand of £1 5s., he had a cow seized, worth £3 3s. 4d.

As he continued faithful, a dispensation in the ministry of the gospel was committed to him, wherein he laboured according to the ability received. In 1664, being at a religious meeting at Chesterfield, he was arrested, and being taken to Derby, was there kept a prisoner three months. Towards the close of his confinement he thus wrote:—"I can truly say, blessed be the Lord who hath counted me worthy to suffer for his namesake: for with his blessing and peace he hath rewarded me."

During the same confinement he penned the following:—"After the Lord had appeared unto me, and by the Light had convinced me of his Truth, I came to see the evil of my way. As I joined my mind to the Light, I daily felt his living word, by which my soul was quickened and made alive. The Holy Seed that had long lain oppressed in me, came to be raised up and quickened, and those good desires and tender breathings which for many years had been in me after the Lord, were satisfied, and I felt refreshment and comfort flowing into my soul, as in obedience I was given up to do his will. He did not only call me to believe in him, but also to suffer for his Truth, which hath been to me a shield of defence against all the powers of darkness, either within or without. For this my soul doth magnify the Lord, and rejoice in his salvation. By his holy arm hath he led me on from time to time, and by the strength of his power he hath preserved me to glorify his name, and to bear a further testimony to his

goodness and loving kindness amongst the sons and daughters of men. Yea, amongst the children of light is my spirit enlarged, and my mouth opened to speak of the goodness of the Lord, and his faithfulness which is to his righteous seed forever."

About the year 1670, he married Margaret Ridge. She was the daughter of — Ridge, who, previously to the time Friends' principles were first preached in the North of Ireland, had been a resident of Antrim. He held some public station in that place, perhaps ecclesiastical, for his daughter gives this heading to one of her epistles: "The following words were written to the inhabitants of the town of Antrim, where my father dwelt many years, until he was displaced by the bishops for not conforming to their traditions,—the Book of Common Prayer, and other superstitious ways of worship which by them were upheld."

After leaving Antrim, Margaret resided at Grange, where she was very early convinced of the Truth. A meeting was established there in 1655, and she was probably one of its first members. After her conviction, she continued to reside there for eighteen months, and then removed to England.

Previous to her going to England, she appears to have written the following address to the people of Antrim. In that town there had been years before a lively visitation of Divine love, and many had been brought into great tenderness of spirit, and into a humble holy walking before the Lord. Although not fully acquainted with the spirituality of the gospel, they were accepted in their integrity, and many of them had gone down to their graves in peace. Of those who survived, too many had lost the dew of their early visitation, and settling down contented in forms, no longer experienced the fresh springing of life. Margaret says of them, "When the Lord by his power had gathered a people into obedience to whatever his light made manifest, they despised the cross, and their hearts were hardened so much that they became oppressors and persecutors of the Truth."

"To the People of Antrim.

"Awake! Awake! ye foolish and unwise; the Lord is coming to plead with you, ye stubborn, rebellious and stiff-necked ones; ye uncircumcised in heart. You unto whom the Lord hath formerly made himself known, in whom there was a tender simplicity begotten, when you were persecuted amongst those that feared the Lord, and walked humbly with him. According to the integrity of their hearts, they have received their reward from him whose ways are just and equal. They were zealous to what was made manifest to them, and much judgment and sorrow they passed through. The way of peace was not made so manifest as in these days, yet being diligent and faithful, they tasted of the Lord's love. Ye number yourselves with that people, but have lost your zeal for God, and walk not in humility with him;—you profess the name of Christ, and persecute him within you;—you talk of the new covenant, and are grieving and oppressing Him, who is the co-

for your readers, and I therefore append the following calculation of the value of fruit, per individual, raised in each State. The data upon which this is based, is Ellsworth's Report of Population and Production for 1840. Leaving out fractions, the calculation stands thus:—

	Per person.	Per person.	
New Jersey,	\$1,24	Rhode Island, \$0,25	
Connecticut,	96	Missouri,	24
New Hampshire,	84	Georgia,	23
Vermont,	73	Maryland,	22
New York,	70	Indiana,	16
Virginia,	57	Arkansas,	12
Kentucky,	56	South Carolina,	09
Massachusetts,	53	Alabama,	09
North Carolina,	51	Michigan,	05
Tennessee,	44	Dist. Columbia,	05
Pennsylvania,	36	Mississippi,	04
Delaware,	36	Louisiana,	03
Ohio,	31	Florida,	02
Maine,	29	Wisconsin and Iowa	
Illinois,	27	each 1-10th of 1 ct.	

Average in all the States, 45 cents each person.

It might be a curious subject for investigation for some one fond of such inquiries, to see if some connection could not be traced between the quantity of fruit raised in each State, and its general healthfulness. That good fruit is a great promoter of health there is now no question; respected opinions of our grandpateriors to the contrary notwithstanding. It would seem from present indications, the day is not far distant when we shall have a much more bountiful supply of fine fruits than at present, and as a consequence, *purser blood and less feverish brains!*

S. G. HIGGINSON.

Newburgh, April 26, 1844.

For "The Friend."

ADDRESS TO SUMMER.

I love thee Summer! season sweet!
Thy fragrant fruits and flowers,
I love thy sunny smile to greet,
And thy soft twilight hours;
Thy morning melodies I love,
By mountain stream and glen,
And through thy verdant paths to rove,
Far from the haunts of men.
I love the music soft and sweet,
Of every joyous bird,
Amid the forest dark and deep,
Or echoing valley heard;
The music of each murmuring rill,
Meandering through the mead,
The shepherd's call o'er plain and hill,
His bleating flocks to feed:—
The clear cerulean sky above—
The varied landscape round,—
The melody that fills the grove,
And every rural sound!
The mountain torrent's distant roar—
The dash of ocean's spray—
As break the wild waves on the shore,
Then murmuring die away!
Nay—e'en thy thunder-storms I love—
The dark clouds threat'ning above,—
Spand'd by thy beauteous arch above,
Type of the promise true—
The fearful lightning's vivid ray,
Restoring nature's powers,
Her smiles and tears alternate play,
Her sunshine and her showers!

Come, see the feast spread out for man,
O'er meadow, hill and plain,
While soft and gentle zephyrs fan,
The fields of golden grain,
His bounteous hand this store provides,
(From whom all blessings spring.)
For man and beast and insect tribes,
And every living thing!

See nature's velvet carpet spread,
O'er every hill and dale,
And Flora's train their fragrance shed,
Borne on each balmy gale;
Come, read o'er ocean, earth and sky,
The lesson tiffy impart;
Let admiration fill thine eye,
And gratitude thy heart!

Oh! who can gaze on nature now
In Summer's livery clad,
Nor feel her smile light up his brow,
His heart and spirit glad!
Thy brilliant sunset scenes I love—
The rich emblazon'd sky,
Where sunbeams tinge the clouds with gold,
And winging feast the eye;

While from the landscape, slow retire,
Each form and rainbow hue,
Till day's last lingering beams expire,
And darkness shuts the view;
Or when thy moonlight beauties beam,
With mild and gentle ray,
And draw o'er nature's soft'ned scene,
A contrast with the day!

These, and a thousand beauties more,
On Summer seasons wait,
With boundless blessings from a power,
Magnificently great!
Whose mercies crown the varied year,—
Whose wisdom, goodness, love,
Shine forth upon His footstool here,
Reflected from above!

Philadelphia, Sixth month 18th, 1844.

No man who has learned one thing can learn another without feeling that he knows more than he did about the first. No man can be said thoroughly to know one thing, who has made that one thing his sole object of attention.

Fence Posts.—A practical farmer informs the Hartford Times, that in taking up a fence that had been set fourteen years, he noticed that some of the posts remained nearly sound, while others were rotted off at the bottom. On looking for the cause, he found that those posts that were set limb part down, or inverted from the way they grew, were sound. Those that were set as they grew were rotted off. The fact is worthy the attention of farmers.

Fire-Proof Cement.—Take a quantity of water, proportioned to the surface of wood you may wish to cover, and add to it as much potash as can be dissolved therein. When the water will dissolve no more potash, stir into the solution, 1st, a quantity of fine paste of the consistence of common painter's size; 2d, a sufficient quantity of pure clay to render it of the consistence of cream. When the clay is well mixed, apply the preparation as before directed to the wood; it will secure it from the action of both fire and rain. In a

most violent fire, wood thus saturated may be carbonated, but will never blaze.

It is among the evidences of the Divine original of the Holy Scriptures, that Christians grow more and more food of them as they arrive nearer to heaven.

THE FRIEND.

SIXTH MONTH, 29, 1844.

We have not yet been furnished with any account of the late New England Yearly Meeting, excepting such scraps of verbal information as have incidentally come in our way. We shall, therefore, for the present, merely state, that the meeting assembled at the stated period—the select meeting of Ministers and Elders on Seventh-day, the 15th instant—the meeting for business on Second-day following, continuing by adjournments to its close on Sixth-day evening.

From the Newport Herald of the 22d we subjoin:—

"**Yearly Meeting.**—The Yearly Meeting of the Society of Friends for New England, which commenced in this town on the 15th instant, and has been continued by adjournment from day to day, was closed last evening.

"The meeting has been unusually large this year, which may be ascribed not only to increased facilities for travelling, but to some exciting questions, which were understood to have been brought before it, by appeals from Quarterly Meetings."

We learn that our friend John Pease, from Great Britain, did not attend, as, it is believed was his intention, being detained in the neighbourhood of New York, where he has been several weeks confined by severe indisposition, from which, however, it is understood he is now recovering.

Congress having adjourned, it will be interesting to our readers to know, that a short time previous, the Texas question was again tested, and for the present put to rest, by a vote in the Senate, 25 to 20, to lay Senator Benton's bill, embracing annexation in a modified form, upon the table.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 8 o'clock, on Second-day evening, the 1st of Seventh month, at the usual place.

JOSEPH KITE, Clerk.

DIED, on Seventh-day, the 6th of Fourth month, at Sadsbury, Pa., LIDIA ANN HENDERSON, daughter of the late Thomas Henderson, in the thirty-fourth year of her age, leaving to her friends the consoling evidence, that she departed in the full assurance of a blessed immortality.

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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 317.)

TEACHERS.

"I speak of the teachers whom I saw, and with whom I had more or less of personal intercourse; and, after some opportunity for the observation of public assemblies or bodies of men,—I do not hesitate to say, that if those teachers were brought together, in one body, I believe they would form as dignified, intelligent, benevolent-looking a company of men as could be collected from the same amount of population in any country. They were alike free from arrogant pretension, and from the affectation of humility. It has often been remarked, both in England and in this country, that the nature of a school-teacher's occupation exposes him in some degree to overbearing manners, and to dogmatism in the statement of his opinions. Accustomed to the exercise of supreme authority, moving among those who are so much his inferiors, in point of attainment, perhaps it is proof of a very well-balanced mind, if he keeps himself free from assumption in opinion and haughtiness of demeanor. Especially are such faults or vices apt to spring up in weak or ill-furnished minds. A teacher who cannot rule by love, must do so by fear. A teacher who cannot supply material for the activity of his pupils' minds by his talent, must put down that activity by force. A teacher who cannot answer all the questions, and solve all the doubts of a scholar as they arise, must assume an awful and mysterious air, and must expound in oracles, which themselves need more explanation than the original difficulty. When a teacher knows much, and is master of his whole subject, he can afford to be modest and unpretending. But when the head is the only text book, and the teacher has not been previously prepared, he must, of course, have a small library. Among all the Prussian and Saxon teachers whom I saw, there were not half a dozen instances to remind one of those unpleasant characteristics,—what Lord Bacon would call the "idol of the tribe," or profession,—which sometimes degrade the name, and disparege the sacred calling of a teacher.

"Whence came this beneficent order of men, scattered over the whole country, moulding the character of its people, and carrying them forward in a career of civilization more rapidly than any other people in the world are now advancing? This is a question which can be answered only by giving an account of the

SEMINARIES FOR TEACHERS.

"From the year 1820 to 1830 or 1835, it was customary, in all accounts of Prussian education, to mention the number of these Seminaries for Teachers. This item of information has now become unimportant, as there are seminaries sufficient to supply the wants of the whole country. The stated term of residence at these seminaries is three years. Lately, and in a few places, a class of preliminary institutions have sprung up,—institutions where pupils are received in order to determine whether they are fit to become candidates to be candidates. As a pupil of the seminary is liable to be set aside for incompetency, even after a three years' course of study; so the pupils of these preliminary institutions, after having gone through with a shorter course, are liable to be set aside for incompetency to become competent.

"Let us look for a moment at the guards and securities which, in that country, environ this sacred calling. In the first place, the teacher's profession holds such a high rank in public estimation, that none who have failed in other employments, or departments of business, are encouraged to look upon school-keeping as an ultimate resource. Those, too, who, from any cause, despair of success in other departments of business, or walks of life, have very slender prospects in looking forward to this. These considerations exclude at once all that inferior order of men, who, in some countries, constitute the main body of the teachers. Then come,—though only in some parts of Prussia,—these preliminary schools, where those who wish eventually to become teachers, go, in order to have their natural qualities and adaptation to school-keeping tested; for it must be borne in mind, that a man may have the most unexceptionable character, may be capable of mastering all the branches of study, may even be able to make most brilliant recitations from day to day; and yet, from some coldness or repulsiveness of manner, from harshness of voice, from some natural defect in his person, or in one of his senses, he may be adjudged an unsuitable model or archetype for children to be conformed to, or to grow by; and hence he may be dismissed at the end of his probationary term of six months. At one of these preparatory schools, which I visited, the list

of subjects at the examination,—a part of which I saw,—embraced;—1. Readiness in thinking, German language, mental arithmetic, knowledge of nature, religion, knowledge of the Bible, facility in speaking, &c. The examination on part of these subjects was in writing. To test a pupil's readiness in thinking, for instance, several topics for composition are given out, and after the lapse of a certain number of minutes, whatever has been written must be handed in to the examiners. So questions in arithmetic are given, and the time occupied by the pupils in solving them, is a test of their quickness of thought, or power of commanding their own resources. This facility, or faculty, is considered of great importance. Two entire days were occupied in examining a class of thirty pupils, and only twenty-one were admitted to the seminary school; that is, only about two-thirds were considered to be eligible to become eligible, as teachers, after three years further study.

"The first two of the three years, they spend mainly in reviewing and expanding their elementary knowledge. During the last part of the course, much of the students' time is spent in the Model or Experimental Schools. At first they go in and look on in silence, while an accomplished teacher is instructing a class. Then they themselves commence teaching under the eye of such a teacher. At last they teach a class alone, being responsible for its proficiency, and for its condition as to the order, &c., at the end of a week or other period. During the whole course, there are lectures, discussions, compositions, &c., on the theory and practice of teaching. The essential qualifications of a candidate for the office, his attainments and the spirit of devotion, and of religious fidelity in which he should enter upon his work; the modes of teaching the different branches; the motive-powers to be applied to the minds of children; dissertations upon the different natural dispositions of children, and consequently the different ways of addressing them, of securing their confidence and affection, of winning them to a love of learning, and a sense of duty; and especially the sacredness of the teacher's profession,—the idea that he stands for the time being, in the place of a parent, and therefore that a parent's responsibilities rest upon him, that the most precious hopes of society were committed to his charge, and that on him depends to a great extent the temporal, and perhaps the future well-being of hundreds of his fellow-creatures,—these are the conversations, the ideas, the feelings, amidst which the candidate for teaching spends his probationary years. This is the daily atmosphere he breathes. These are the

sacred, elevating, invigorating influences constantly pouring in upon his soul.

"Here then is the cause of the worth and standing of the teachers, whom I had the pleasure and the honour to see. As a body of men, their character is more enviable than that of either of the three, so-called 'professions.' They have more benevolence and self-sacrifice than the legal or medical, while they have less of sanctimoniousness and austerity, less of indisposition to enter into all the innocent amusements and joyous feelings of childhood, than the clerical. They are not unmindful of what belongs to men while they are serving God; nor of the duties they owe to this world while preparing for another.

"On reviewing a period of six weeks, the greater part of which I spent in visiting schools in the north and middle of Prussia, and in Saxony, (excepting of course the time occupied in going from place to place,) entering the schools to hear the first recitation in the morning, and remaining until the last was completed at night, I call to mind three things about which I cannot be mistaken. In some of my opinions and inferences, I may have erred, but of the following facts, there can be no doubt:—

"1. During all this time, I never saw a teacher hearing a lesson of any kind, (excepting a reading or spelling lesson,) with a book in his hand.

"2. I never saw a teacher sitting while hearing a recitation.

"3. Though I saw hundreds of schools, and thousands,—I think I may say, within bounds, tens of thousands of pupils,—I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.

"During the above period, I witnessed exercises in geography, ancient and modern; in the German language,—from the explanation of the simplest words up to belles-lettres disquisitions, with rules for speaking and writing;—in arithmetic, algebra, geometry, surveying and trigonometry; in book-keeping; in civil history, ancient and modern; in natural philosophy; in botany and zoology; in mineralogy, where there were hundreds of specimens; in the endless variety of the exercises in thinking, knowledge of nature, of the world, and of society; in Bible history, and in Bible knowledge; and, as I before said, in no one of these cases did I see a teacher with a book in his hand. The book,—his books,—his library, was in his head. Promptly, without pause, without hesitation, from the rich resources of his own mind, he brought forth whatever the occasion demanded. I remember calling one morning at a country school in Saxony, where every thing about the premises, and the appearance both of teacher and children, indicated very narrow pecuniary circumstances. As I entered, the teacher was just ready to commence a lesson or lecture on French history. He gave not only the events of a particular period in the history of France, but mentioned, as he proceeded, all the contemporary sovereigns of neighbouring nations. The ordinary time for a lesson here, as else-

where, was an hour. This was somewhat longer, for, towards the close, the teacher entered upon a train of thought from which it was difficult to break off, and rose to a strain of eloquence which it was delightful to hear. The scholars were all absorbed in attention. They had paper, pen and ink before them, and took brief notes of what was said. When the lesson touched upon contemporary events in other nations,—which, as I suppose, had been the subject of previous lessons,—the pupils were questioned concerning them. A small text-box of history was used by the pupils, which they studied at home.

"I ought to say further, that I generally visited schools without guide, or letter of introduction,—presenting myself at the door, and asking the favour of admission. Though I had a general order from the Minister of Public Instruction, commanding all schools, gymnasia and universities in the kingdom to be opened for my inspection, yet I seldom exhibited it, or spoke of it,—at least not until I was about departing. I preferred to enter as a private individual, an uncommanded visitor."

(To be continued.)

Far "The Friend."

THE SHORT-TAILED SHREW.

In an article sent us by an esteemed correspondent, to whom we are indebted for a number of interesting matters, we find the following, written by Dr. John T. Plummer, of Richmond, Indiana. It is extracted from Silliman's Journal.

In the spring of 1842, I caught a short-tailed shrew, (*Sorex brevicaudatus*), under a very rotten log, which it had converted into a perfect labyrinth; and in the largest excavation it had constructed a bed of dry leaves. Having nothing better at hand, I picked up a vertebra of a horse, and fastening the little animal in the spinal canal, I brought him safely home. Turning him out into a glass vessel five inches deep, with perpendicular sides, I covered it with a book, upon which I laid the vertebra, and supposed my little captive was perfectly secure. In a short time after leaving it, however, he succeeded in pushing the covering to one side, and escaped. The book and the bone together weighed on trial upwards of a pound; and, considering the mechanical disadvantages of a smooth, glassy surface, and of the rampant position of the shrew while effecting his liberation, this achievement indicated a degree of strength that surpassed my expectations. Having retaken the little prisoner, I confined him to a box, well provided with masses of rotten wood, paper, and other materials. As soon as I turned him into his new habitation, he hastened to the bottom of the box, and commenced making a new, and to him more satisfactory arrangement of the smaller pieces of wood and other fragments scattered below; his object appearing more particularly to be, to block up the larger openings around him. This task he accomplished with much skill, first dragging and fitting the larger pieces to

the apertures, and then filling up the interstices with fragments of smaller size; after this he crumbled with his teeth the projecting and more accessible parts, and the powder falling into the remaining spaces completed a hiding place. Having thus barricaded his retreat, and otherwise strengthened his frontier, he spent some time in reconnoitering the more central parts, and appeared to run with great delight, in the most lively manner, through all the windings and irregularities of his new abode, peeping out in rapid succession, and snuffing the air, at the various holes he had left for egress and ingress. It was quite entertaining, during these incessant motions, to listen to his seemingly gleeful rushes through his tortuous apartments, and to watch with pleasing uncertainty the various orifices, to see at which he would next thrust out his nose. After having thus familiarized himself to the different routes by which he might retreat in case of danger, he began to snatch and jerk into the interior such portions of paper and rags as were nearest at hand; these I afterwards found he cut into small pieces, and formed into a neat little bed.

These preparatory operations being over, he began to protrude his body with great caution from a hole which appeared to be a favourite outlet, but started back with the utmost precipitation upon the slightest noise, and in a moment after he would slyly peep out at some other opening. At length, having ventured entirely out, he seized a large earth-worm which I had thrown into the box, the very instant it was perceived, and in spite of its violent contortions the shrew ate it with avidity, sometimes confining the motions of the worm by pressing it down with its fore feet. By proper attention, he became in a few days unconcerned at my presence, and when I threw in additional blocks of wood, &c., he came out into full view to adjust them, dragging large pieces a considerable distance with apparent ease. For days and weeks he received corn, insects and worms from my hand, but always with that sudden snatch that characterized it at the beginning. If I held fast to the worm, he would tug at the other end, and jerk at it, till I let go, or the worm was lacerated by his efforts. At such times I have often raised him into the air by means of the worm. When a number of worms were thrown in together, I never knew him to take one from the mass, unless he could seize an end which projected from the heap. Flesh of all kinds, fresh fish, coleopterous, as well as other insects, slugs, millepedes, corn, oats, and every kind of grain which was tried, appeared to be acceptable food. The corcle of the grains of maize was always eaten out, as it is by rats and mice.

When this little quadruped was satiated with food, it never ceased to store away the surplus provisions it might be supplied with, till its granaries and other repositories were filled. I say granaries and other repositories, for on carefully opening into his various recesses, I ascertained that he had separate store-houses: one for corn, which was neatly packed away, grain upon grain, fatwise; another for his oats; and a third for worms and

insects. One day I discovered that he had brought out a number of grains of corn which had sprouted; and the granary having been dampened by water, accidentally spilled in the box, I afterward found the shrew had garbled his grain, and conveyed the sound corn to a drier repository. When water was put into the box, he wet his tongue two or three times, and went away; but when worms were dropped into the cup, he returned, waded about in the water, snatched up his victim, maimed it, stored it away, and returned repeatedly for more, till all were secured.

By gentle attentions, I had by this time so far subdued his timidity, and instructed him in my language, that by night or by day, and at all times, whether in his hiding-places in the box, or running at large in the room, or safely enclosed in secret and inaccessible fissures, he was ready to come at my call, and receive from my hand his accustomed meal. It was curious to observe, that unless he was called into the area of the room, he never approached his box, or any other point, except by a circuitous route against the wall. To his box he would always retire to repose during the hot noons of summer, and it was evident that at this period he did not like to be disturbed; nevertheless, at the well known call he always came, but never at these seasons with his usual alacrity. The buzz of a fly would usually attract him to the surface; but in his dozing hours, if he heard at all, he always heard it with unconcern.

A full grown and living mouse being one day put into his box, very naturally secreted itself among the pieces of wood; but it had scarcely had time to reach the chambers below, before it suddenly appeared at the surface again, fiercely pursued by the shrew: down it went, and up it came, around and through all the meanderings of the box it flew, with erect ears and wildly staring eyes, and every token of astonishment and fear, the eager shrew being at his heels, till by fair chasing it was overtaken by the proper tenant of the box. I think I never witnessed more lively demonstrations of terror, than were exhibited by this poor mouse during the pursuit. While in the grasp of the shrew, it made no resistance, and uttered no cry, and so resolute and blood-thirsty did the shrew appear, that no noises or jarrings of the box frightened it; and it was not until I repeatedly punched it with a rule, that I induced it to relinquish its hold. But the mouse was dead; its feet, tail, snout, neck and cheeks being much lacerated. Another mouse met with the same fate, and nearly in the same manner.

While thus experimenting with this shrew, a person stepping into the office, said he had brought me a novel kind of mouse; but on examining his pocket, he found it had escaped. He left me, spent the greater part of the day in engagements about town, and in the evening returned to tell me that the "mouse," which proved to be a shrew, was under the back of his coat. Thither the little creature had crept, as to a place more congenial to its feelings of security. It was younger than the one already in my possession. Carefully securing it, I put it into the box with the other shrew: it went

below, and remained there much of the time, but was frequently chased by the older one, without being often overtaken. Sometimes in their wanderings about the box, they would unexpectedly meet upon the surface, when a vigorous combat would ensue. Once the younger one perceived the other close in its rear; it sent forth a shrill chirp, wheeled about suddenly, and came to close quarters with the rightful resident of the box, to whose superior strength, however, it ultimately fell a prey. The dead body was dragged below, and deposited in the soft bed of the shrew, which now, for what reason I do not know, began to construct a new nest.

The voice of this animal in retreating to its harbouring places, is almost precisely that of the ground-squirrel, being a rapidly uttered *chip-chip-chip*. Its propensity to gnaw is considerable, but perhaps not so great as that of the mouse. Repeated experiments have convinced me, that (unless peculiar odors are an exception) its sight and smell cannot extend beyond the distance of half an inch; but its sense of hearing is extremely acute.

Dr. Godman says of shrews: "These animals rarely come out in the day-time, and are so small as to require very close attention to observe their modes of living." My captive ventured out of his own accord, equally in the day as in the night; and I never experienced any difficulty in observing its "modes of living." The same author states, that though insects are their principal substance, they seem no less fond of "putrid flesh, and filth of various sorts." Such a character by no means befits the short-tailed shrew; for the one in my possession was as cleanly, tidy, and choice in the quality of his food, as any little quadruped I ever knew; always bringing out the putrid worms and decayed grains from his cell, and always preferring the living to the dead; his habitation was as clean as possible, egestion being performed in a concealed corner. I can also say on behalf of my prisoner, that during the two spring months of his dependence upon me for subsistence, I never perceived any annoying smell, much less that disgusting odor with which, like the polecat, shrews are said to stand charged.

Could this little animal be domesticated, so as to be serviceable in exterminating mice from our dwellings?

For "The Friend."

THE NEW MILITIA LAW.

If we were to estimate the importance of the militia system of Pennsylvania, by the amount of legislation which it involves, we should conclude that many of the highest interests, if not the very existence of the commonwealth, depended upon its maintenance and regulation.

In the year 1822, an act was passed for regulating the militia of the commonwealth, by which the former acts were repealed and supplied. This act of 1822 extends to more than eighty sections, filling about forty octavo pages. Yet, in less than two years, our legislators appear to have judged it necessary to

add a supplement of twelve sections, occupying four folio pages. Again, in 1825, '26, '27, '28, '29, '30, '31, '32, '33, '36, '37, and '41, other supplements were added; besides various enactments relative to volunteer companies. This cumbersome mass of legislation indicates extraordinary solicitude to secure the subjection of our citizens, within what is called military age, to the necessity of learning the art of war, or paying a fine to the commonwealth for exemption. Although the constitution of the state expressly provides that those who conscientiously scruple to bear arms shall not be compelled to do so; and only authorizes the demand of an *equivalent for personal service*; yet, amidst all the provisions of these laws, for the enrolment and training of the militia, and for the assessment and collection of fines, we do not find a solitary intimation that any man is to be excused from military training on account of his conscientious scruples. The white men, within certain ages, with a few exceptions, and these not dependent upon religious principles, but upon situation or employment, are required to appear in the field, professedly to learn the art and discipline of war, or to pay, not an *equivalent for personal service*, but a fine for non-attendance, or a pecuniary composition for leave of absence. The legislators have strangely overlooked the obvious distinction between personal service and militia training, while they were apparently providing for the assessment of the equivalent; and yet a very conspicuous portion of the act of 1822 is employed in delineating the proceedings when the militia are called into the *service* of this state, or of the United States. Thus, while the act itself draws a broad and obvious line between *actual service* and mere militia training, the pecuniary equivalent which can be constitutionally demanded only in the case of personal service is unhesitatingly associated with militia trainings. The evident result of this legislation is, that a man who does not fall within the excepted limits, and who has no visible property, however conscientiously he may scruple to bear arms, is liable to be incarcerated within the walls of a prison during thirty days in each successive year. In other words, he may be compelled to spend nearly one-twelfth part of his time in jail, or to violate his religious principles. If such cases do not actually occur, we may attribute their absence to other causes than the provisions of our laws. To assert that such a law is consistent with the declaration in our bill of rights; that no human authority can in any case control or interfere with the rights of conscience; or that the people of Pennsylvania enjoy the utmost freedom in regard to their religious principles, would be to maintain an evident contradiction.

We might reasonably suppose the legislation, above mentioned, was sufficiently cumbersome, and the invasion of the rights of conscience which it authorizes, palpable enough to satisfy a common persecutor; yet, in the session of 1843, '4, a new act was passed, the design of which is tolerably defined by its title. It is termed "An act to reduce the expenses of the militia system of this com-

monwealth, and provide a more rigid mode for the collection of militia fines.*

The act itself clearly proves, that the more rigid or effective collection of militia fines was the primary object in view. For of the twenty-six sections which it contains, only four (15, 17, 18, 20) are directed to the reduction of expense. And these reductions are applied to the minor details, and will probably make no great change in the aggregate of expenditure.

The following is a summary of this act — The first section declares the act of 1822, and its supplements still in force, except where specially changed by this act.

Section 2d, declares the provision of section 22, act of 1822, which assigns two days in each year to militia trainings to be unchanged. It also authorizes any person who may desire to be excused from militia training, to purchase an exemption by the payment of one dollar yearly, to the county treasurer, for the use of a militia fund, which is provided for in a subsequent section.

Section 3d, repeals the parts of the previous laws which provide for courts of appeal, and boards of exoneration, for the regulation of militia fines, and directs the commanding officer of each company to furnish a list of the delinquent militia men to the brigade inspector.

Section 4th, provides that any captain, or other officer, having charge of the enrolment, who shall neglect or refuse to furnish the brigade inspector with a list of the absentees on the days of training, under oath or affirmation, attesting its correctness, shall forfeit to the commonwealth the sum of fifty dollars.

Sections 5th and 6th, enjoin the brigade inspector, within twenty days after the parades have been gone through, to make out two lists for each county, of the regiments and companies, within his brigade, with the fines levied in each; and to forward, within a specified time, to the auditor general of the commonwealth, a list of the delinquents, with the fines levied upon them in each county. And the auditor general is required to charge the amount thus levied to the treasurer of the county, as a military fund. The brigade inspector is also enjoined to deliver to each board of county commissioners, within the bounds of his brigade, a copy of the fines levied.

Section 7th, directs the county commissioners to make out duplicate copies of the lists of delinquent militia men, with the fines levied upon each, in their respective counties; and to furnish one copy to the collectors of the state and county taxes, with their warrant for the collection of those fines. The collectors are then enjoined to demand payment of the sums thus levied; and in case payment is not made within ten days, they are required to proceed as directed in the collection of state and county taxes. In case such collector shall refuse to receive said duplicate, he is made liable to a fine of fifty dollars, for the use of the commonwealth.

Section 8th, authorizes any delinquent militia man to go before an alderman, or justice of the peace, who is required, upon payment

of twelve and a half cents by the applicant, to administer an oath or affirmation to him; and if the reasons assigned are such as entitle him to exemption, under the provisions of this act, the alderman, or justice, shall give him a certificate, detailing those facts; and such certificates are, by the 9th section, made available instead of the payment of the fines. But as these certificates are to be received by the county commissioners from the respective collectors, in place of the amount of fine levied upon the receiver, it is evident that no certificate will be available for more than one year.

Section 9th, provides that in case any person, upon whom a fine is levied, cannot be found by the proper collector, the county commissioners shall administer an oath* to the collector, that he had made diligent search, and no such person could be found within his bounds. A credit order is then to be given by the commissioners, as a voucher to the collector in the settlement of his military account. The county treasurer is enjoined to transmit to the auditor general an account of the money received from the collectors, and to pay, upon draft of the state treasurer, the amount remaining in his hands, one per cent. being deducted as his commission.

By section 10th, the sums thus collected (for militia fines) are made a military fund, to be disbursed under direction of the auditor general and state treasurer, by drafts to the several brigade inspectors, for amounts due to them upon settlement of their accounts.

Section 11th, makes the fine of privates for not attending on any day of training fifty cents. As the law assigns two days annually to militia musters, the fine for total absence is one dollar a-year. Under the act of 1822, it was two dollars.

Section 12th, relates to persons attaching themselves to volunteer companies.

Section 13th, declares all free able-bodied white male persons, between the ages of eighteen and forty-five years who have resided within the commonwealth one month, liable to militia service, except the vice president, and judicial and executive officers of the United States, members of Congress, custom-house officers, stage-drivers carrying the mail of the United States, ferrymen employed on post-roads, post-masters, inspectors of exports, pilots and mariners actually employed in the sea-service, ministers of the gospel; persons claiming exemption on account of services in volunteer or other military companies; and persons producing certificates from two practising physicians or surgeons, that they are not able-bodied men.

By the act of 1822, the list of exempt was much more extended than by this; teachers in seminaries of learning, together with numerous officers under the commonwealth being included in it. Persons under twenty-one years, though enrolled, were not required to parade, or to be fined for absence. See sections 8 and 22. Whether this provision is changed by the present law, must depend

* In most other places the words are *oath* or *affirmation*; in this *oath* only.

upon the construction of the laws in relation to minors, and not on the terms of the act.

Section 14th, pronounces no cause of absence on the days of training a valid excuse, except sickness of himself or family, or prevention by damage of fire or flood. Any alderman, or justice of the peace, giving a certificate discharging a militia man from the payment of a fine on any other account, is declared guilty of a misdemeanor in office, and liable to the legal penalties provided for such offence.

Section 15th, repeals certain acts relating to the purchase of colours, drums, &c., the instruction of musicians, and the payment of military expenses.

Section 16th, provides for the disbursement of the military fund.

Sections 17, 18, 19, relate to the employment and compensation of persons engaged in making the enrolment of the militia, furnishing copies of enrolment, in advertising the times of training; to the number of fiers, drummers, &c., to be employed; and other unimportant matters.

Section 20th, provides that in case suitable persons cannot be found to serve in the capacity of captain or enrolling officer, within the bounds of any militia company, or if it should happen that there is no person to enrol or call together the militia men, and make the returns required by law, then all the persons subject to the militia law, within the limits of such company, are to assemble at the usual place of training, on a day prescribed, and there nominate a suitable person to perform the services required. In case such election shall not be made, the citizens thus refusing to nominate officers, shall each forfeit and pay two dollars annually, to be collected as provided in the next section.

Section 21st, directs the brigade inspector, in case no person can be found, within the bounds of a company, to make the enrolment, that he shall immediately give notice to the township assessor; who is then required, under a penalty of fifty dollars, to enrol all the persons within the boundaries of said company, who are subject to the payment of fines under this act. The roll thus made is then to be delivered to the county commissioners, who are required to proceed in collecting the fines levied by the last section, in all respects as directed in the 7th section. If the county commissioners neglect or refuse the service thus enjoined, they are to be decreed guilty of a misdemeanor in office, and subject to the penalties prescribed by law.

Sections 22, 23, 24, relate chiefly to the services required of militia officers.

Section 25, commands the state treasurer to make a pro rata division of the surplus military fund which may remain in his possession, among the volunteer companies of this commonwealth.

Section 26th, relates to certain services required of brigade inspectors.

From this synopsis of the new militia law, we may readily perceive that the design is to make the fines, collected from those who do not attend on militia trainings, bear the whole

expense of the militia system; and that a number of civil officers, who, under former laws, had no agency in the assessment or collection of militia demands, are now required to participate in this species of persecution, or suffer the penalties of neglect or refusal.

As the general sense of the community in the eastern part of Pennsylvania has stamped a merited stigma on this demoralizing system, particularly upon that part of it which bears on persons who withhold their support on religious grounds; it is probable that the officers who have been concerned in the assessment of militia fines, have found it no easy matter to engage men of character in the business of collecting them. Hence we may easily account for the small amount which has hitherto flowed into the treasury of the commonwealth from this quarter. This enactment appears very much like an attempt to place the collection of these fines in more responsible hands; but it is very probable that the actual result, if the law should be carried into effect, will be to throw the collection of our state and county taxes into the same kind of hands, that have been usually employed in collecting militia fines. It will, therefore, be no subject of surprise if considerable sums levied upon our citizens, in the form of civil taxes, should vanish before they reach the public treasury. A measure which is intrinsically iniquitous will draw its appropriate evils in its train.

E. L.

For "The Friend."

Relics of the Past.—No. 23.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 318.)

Feeling a concern to attend at the steeple-house, where the priest officiated, who had made himself so busy in endeavouring to prevent her having a meeting, Margaret accordingly went. When the priest had concluded his service, she arose and would have unfolded to him her objections to the doctrines and practices of himself and people, but he hastily retired. As she was thus prevented from relieving her mind, she believed it right to place her concern on paper, that the priest and his followers might read it.

"Unto all the worshippers of the Beast, and those who bow to his Image.

"Prepare yourselves for the battle of the Lamb. To make war with the beast and the old serpent the dragon is our Prince risen. He comes to cut down your images, and to confound your languages. Gather yourselves together ye wise men, and be awakened ye subtle and crafty ones. Hear, ye people, for wisdom hath uttered her voice. Fight not against the Lord, neither take counsel against his anointed;—the Lord of the whole earth, is he whom we fear and worship. This is He whom your forefathers slew,—and ye also persecute and crucify within you. He is the King of Glory, 'who was life, and the life was

the light of men.' His coming was too low and contemptible for the great wise rabbies of the world, and so they received him not; but crucified him, who is the Prince of Life. Even so do ye this day. Ye are a seed of evil-doers,—estranged from the Lord. Ye worship the beast, and fall down to the dust of your own hands. The laud of rest ye shall never inherit, if ye put not away your idols, if ye draw not near the Lord with an upright and pure heart. Your teachers are corrupt, ignorant, unwise, unstable,—denying the Lord Jesus, and drawing people into pernicious ways; they teach for doctrine the traditions of men; they profess God in words, but deny him in power. If any come in the life of what they in words profess, they say they are deceivers. They call evil good, and good evil. If any be moved of the Lord to lay open their deceit, they will either run away, or seek to defend themselves with the arm of flesh, and oppressive laws. * *

"The Spirit of the Lord declares against liars, and saith that such cannot enter the kingdom of Heaven. Your teachers give David's prayers and confessions, and put his words into the mouths of proud, wanton, vain people, who cannot witness David's condition, and thus teach them to lie. If any witness his condition, and mourn and tremble before the Lord, you scoff and reproach them, and call them Quakers. Yet you sing and read of David's quakings and treblings.

"You call yourselves Christians, but if any come to be disciples of Christ, forsaking all and following him, you are filled with rage, bitterness and envy, bidding them depart from your coasts, as a generation of old did Him, for whose name sake we are by you accounted as the off-scouring of all things. The servants of the Lord spoke as they were moved by the Holy Ghost;—Christ said that the true worshippers worship the Father 'in Spirit and in Truth, for the Father seeketh such to worship Him.' Paul wrote to the 'church that was in God';—he also saith your bodies are the temple of God, and he that defileth the temple of God, him will God destroy. The Spirit of the Lord was not to be quenched; but as every one had received, so they were to minister, as good stewards of the manifold graces committed to them. The word of the Lord came unto the prophet, saying, 'Son of man, prophesy, and say thou unto them that prophesy, out of their own hearts, hear you the word of the Lord. Thus saith the Lord, we unto the foolish prophets that follow their own spirits, and have seen nothing.' So both the Spirit of the Lord this day declare against you. You call your meeting-houses the church, and most of them have been old mass houses. You have your bells to call you to worship, and you take the prophets and apostles' words, and add unto them your dark meanings and conceivings, and call that the word of the Lord, and speak it forth to the people by the hour-glass. Ye are the false prophets that steal the word every one from his neighbour, and say the burden of the Lord, when the Lord hath not spoken unto you. Your words shall be your burden.

"Against all this worship is the controversy

of the Lord, and it shall fall. Your Babylonish merchandize, the children of the Light will buy no more; neither shall you any more by them be called the Lady of Kingdoms; nor by your enchantments will they any more be enticed. Therefore, come down, sit in the dust, and be silent. Let the songs of your temple be turned into howling,—and mourn and lament before the Lord. For verily the day cometh, yea, hasteneth, that shall burn as an oven. You that are ungodly and unrighteous, though professing God, and talking of Him, and praying to Him, your nakedness is not hidden from Him, neither doth your fig-leaves cover you."

Margaret took a copy of this paper, and of several other exhortations which she had written, and went to the mayor of the town. He received them from her, and was very moderate and courteous to her. He told her, that if she would not go to the church, as he called the steeple-house, she might stay in Carrickfergus as long as she wished. In reply, she said, that she knew that their worship was not the true worship of God, and that if she were called upon to testify against it, she must be obedient. One of the papers she left with the mayor commenced thus:—

"Unto the Priest, Magistrates, and People of Carrickfergus.

"The living and eternal One, who rules on high, unto whose name every knee must bow, is He whom we fear and worship. For trembling at his word our brethren have cast us out. We dare not bow to the laws of men, who from the law of God have departed. We do not deny the Scriptures, but own them to have been given forth, to be read, believed in, and fulfilled. We have received a measure of the Spirit of the Lord, as it is written,—'the manifestation of the Spirit is given to every man to profit withal.' 'Unto every one of us is given grace, according to the measure of the gift of Christ;—' and he gave some apostles, and prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ.' From the gift received we minister, not boasting of things without our measure, or of other men's experience. This the priests of the nation do, who having the prophets and apostles' words, make a trade of them, and sell them out for money. They tell the people that revelation has ceased,—but the Scriptures saith, 'the secrets of the Lord are with them that fear Him.'"

Margaret goes on to show them, that it is because they are not faithful to God, that they do not know him,—quoting the passage, "if any man have not the Spirit of God, he is none of his." The priest had said, the Light was not sufficient to save. To which she replied, that Christ is the Light,—yea, the true Light, that lighteth every man that cometh into the world; and that Christ was, and is sufficient to save all his children.

Some time after this the military came to Friends' meeting, and violently broke it up. On this occasion Margaret wrote a strong appeal to the mayor, and carried it to him her-

self. He treated her very respectfully, and told her, it was not by his order that the soldiers had acted, and that he would not suffer them to do so again. He appears to have interfered to check the persecuting spirit, and during the time that Margaret and Esther continued in that place, their meetings were not disturbed.

Several of the soldiers having committed some small offence, were, by the officers, condemned to die. Hearing of this, Margaret was brought under a great exercise of spirit on their behalf, and wrote the following lines to the officers:—

“Unto all you Officers and men in authority.

“Come to know the sword of the Lord, and what it is that is to come upon. The sword of the Lord, is the word of God, and it is to cut down all self-love, deceit, pride and envy. As ye have this weapon, ye will be clothed with the armour of God, and your loins girt about with Truth. Then will your actions be God-like, and your wisdom shall never be confounded. But that wisdom, that the fear of the Lord is not the beginning of, shall be overturned and brought to nothing.

“Ye, who are the makers of laws, and executors of judgment, be merciful; as you desire your trespasses may be forgiven of the Lord, even so forgive them that trespass against you. If any have committed a fault, be not forward nor rash to give sentence against them, but in the fear of the Lord, consider well what ye do, lest He, that is the Judge of judges, give you, according to your own deserts, and so you perish forever.

“These lines are written that ye may come to the just principle of God, and in it act;—that his blessing may come upon you, and that you may escape his eternal wrath, which will be the portion of those that will not hear and obey his Son, who, by his Spirit, calls you all into the ways of love and equity. All who, by this Spirit are led, do as they would be done unto, and forgive as they desire the Lord should forgive them.

MARGARET RIDGE.”

For “The Friend.”

HISTORICAL MEMOIRS.

The desire which has been long entertained that a greater variety of works might be written which would interest, and, at the same time, instruct our younger Friends in their own religious principles and history, it may be hoped is about to be gratified. The Historical Memoirs of Friends, by William Hodgson, Jr., recently published under supervision of the Meeting for Sufferings in Philadelphia, is a book of this class, and which it may be safe to anticipate will meet with general acceptance. It is cheering to find there are young Friends who have the qualification, and are willing to devote a portion of the intervals of business hours, to the writing and compiling of books, for the benefit of their fellow-members, and it may be in the Lord's time to aid in spreading the glorious truths of the gospel among those who are yet sitting in darkness,

and to whom the “great light” of the everlasting day of God's power has not yet “sprung up,” as it has to some others. We hope there are other Friends who will go and do likewise.

This work gives short sketches of the lives of more than forty distinguished members,—narrates the rise and spread of the Society in England, Scotland, and Ireland, the West Indies, North America, and on the continent of Europe,—describes the apostasy of several members, and the separations that accompanied the downfall of some of them. It also gives a succinct view of the principles of Friends, and the firmness with which they bore persecution and reproach in vindicating the Truth as opened to them. The remarkable fruits of their ministry, and the striking devotion and purity of their lives, proved the reality and efficacy of the Divine principle of grace and truth in the heart which comes by Jesus Christ, to which they turned the attention of their hearers.

The following interesting account is extracted from the volume under notice.

“A remarkable circumstance occurred during the imprisonment of William Benoit for conscience sake, in Bury goal, in the year 1668.

“One day, he seriously accosted a certain young woman, who was a criminal, asking her, whether during the course of her life she had not many times transgressed against her conscience? and whether thereupon she had not often felt some secret checks and inward reproofs, and been troubled in her mind on account of the evil committed? This he did in such a convincing way, that she not only assented to what he said before her; but, her heart being reached by his discourse, she came clearly to see, that if she had not been so stubborn and disobedient to these inward reproofs, she would not have come into this miserable condition. For man not desiring the knowledge of God's ways, and departing from Him, is left helpless, and cannot keep himself from evil, even though it be such as he would formerly have abhorred in the highest degree.

“William thus opening matters to her, by his wholesome admonitions so wrought upon her mind, that she who never had conversed with the Quakers, and was altogether ignorant of their doctrine, now came to apprehend that it was ‘the grace of God which bringeth salvation,’ which she had so often withstood; and to perceive that this grace had not yet quite forsaken her, but was now making her sensible of the greatness of her transgression. This consideration weighed so powerfully with her, that from a most grievous sinner, she became a true penitent, and with hearty sorrow she cried to the Lord, that it might please Him not to hide his countenance. Continuing in this state of humiliation and sincere repentance, and persevering in watching unto prayer for the pardon of her sins, she was at length favoured with a sure hope of forgiveness, through the precious blood of the ‘Immaculate Lamb,’ who came into the world to save sinners, and call them to repent-

ance, and who died also for the sins of the world.

“Of this change, graciously wrought in her by the Spirit of Christ revealed in her heart, she gave clear evidence, at her trial before Judge Hale; who, having heard how penitent she was, wished much to save her from the capital punishment due by the law to her offence, and accordingly had procured the insertion in the indictment, of the words ‘wilfully and designedly,’ hoping that thence she might find occasion to deny the charge, and so to quash the indictment. But she, being as usual asked whether ‘Guilty or Not Guilty?’ readily answered, ‘Guilty.’ This astonished the judge, who told her that she seemed not duly to consider what she said; since it could not well be believed, that such an one as she, who, it might be, had inconsiderately handled her child in a rough manner, should have wilfully and designedly killed it. Here the judge was opening as it were a back door for her to avoid the penalty of death. But now, the fear of God had obtained so much room in her heart, that no tampering would do—no fig-leaves could be made use of for a cover—she knew that this would have been adding sin to sin, and covering herself with a covering but not of God's Spirit. She therefore plainly acknowledged to the court, that she had indeed committed this wicked act intentionally; adding, that ‘having sinned thus grievously, and being now affected with true repentance, she could by no means excuse herself, but was willing to undergo the punishment the law required. She could not therefore but acknowledge herself guilty, since otherwise how could she expect forgiveness from the Lord?’

“This undisguised and free confession, spoken with a serious countenance and demeanour, so affected Judge Hale, that with tears trickling down his face, he sorrowfully said, ‘Woman, such a case as this I never met with before. Perhaps you, who are but young, and speak so piously, as being struck to the heart with repentance, might yet do much good in the world. But now you force me, that *ex officio* I must pronounce sentence of death against you, since you will admit of no excuse.’ Standing to what she had said, the judge then pronounced the sentence of death.

“When afterwards she came to the place of execution, she made a pathetic speech to the people, exhorting the spectators, especially those who were young, to have the fear of God before their eyes, to give heed to His secret reproofs for evil, and so not to grieve and resist the good Spirit of the Lord: she not having timely attended to this, had run on in evil, and thus proceeding from one wickedness to another, had brought herself to this dismal act. But since she firmly trusted in God's infinite mercy, may surely be believed that her sins, though of a bloody dye, were washed off by the pure blood of Christ, her Redeemer, she could contentedly depart this life. Thus she preached at the gallows, a doctrine very consonant with the views of the people called Quakers, and gave heart-melting proofs that her immortal soul was to en-

ter into paradise, as well as in ancient days that of the thief on the cross."

REPORT

Of the Commissioner of Patents.

This document of 335 pages, is one of the most valuable that has been issued. The commissioner, H. L. Ellsworth, is entitled to great credit for his indefatigable zeal and industry in the collection and diffusion of useful facts, which cannot fail to be of great advantage to the country. The dissemination of valuable seeds, is of itself an object of great importance. Of these, he, Ellsworth, has distributed no less than twelve thousand packages during the past year. He mentions a variety of rice now cultivated in high latitudes, and even on the edge of the snows of the Himalaya mountains, from which circumstances he concludes there is every reason to believe that upland rice will flourish wherever Indian corn will ripen. Some seed has been ordered for this country, which H. L. E. hopes ere long to have ready for distribution. *Multicolored rye* has been considerably diffused in this country, and we shall probably soon know what success has attended its cultivation.

The report speaks of the construction of houses of unburnt clay. Several experiments recently made in the United States and Canada, seem to prove the expediency of erecting houses of this description. With a good foundation of stone, there is no doubt of their durability. In Egypt, unburnt bricks have been found in arches, undecayed, that have stood the lapse of 2000 years. H. L. E. has himself erected one of these houses near the capitol at Washington, which appears as handsome as the best brick-house. It is warm in winter, and cool in summer, and where clay is abundant, and timber scarce, he does not hesitate to recommend this mode of building.

A process for preserving wood, by Doctor Boucherie, of the French Academy, is spoken of, by which it is said, wood has been rendered so hard, that the wheel of a railroad car leaves no trace after more than a year's use.

A machine for ditching, by which, with ten yoke of oxen and five hands, ten miles of ditch, fourteen inches deep, and twenty-eight inches wide at the top, may be excavated in one day, at an expense not exceeding three cents per rod. A larger machine will excavate a ditch three feet deep.

Hosiery is now made in this country with astonishing rapidity, by the aid of the power-weaving loom—an American invention, not yet introduced into England. It is a full day's work to knit by hand two pair of drawers. A girl with the power-loom, will make twenty pairs in a day. A piece twenty-eight inches long, and one inch wide, can be knit in one minute.

Hooks and Eyes.—Thirty years ago the price was \$1 50 per gross; now it is only fifteen to twenty cents. At one establishment in New Britain, Conn., 80,000 to 100,000 pairs are made per day, and plated by a galvanic

battery, or the cold silver process. The value of this article consumed in a year is stated to be \$750,000.

Burden's improved horse-shoes are spoken of. At a factory recently erected by B., at Troy, fifty tons of these shoes are turned out per day. They are sold at the price of only five cents per pound, which brings a set of shoes at about twenty-five cents. It is believed that these shoes can be exported to Europe to good profit.

The improvements in the manufacture and making up of leather, have greatly reduced the price of shoes. Those who have not turned their attention to this matter, may be surprised to learn that leather made water-proof will last a-third longer than other kinds. The annual saving in the cost of this article in the United States, by this improvement, is estimated at not less than \$16,000. A very simple composition of rosin, bees-wax, and tallow, applied warm to the soles and uppers, so as to thoroughly saturate the leather, is found very effectual for this purpose.

By the new process of sugar making, invented by Professor Mapes, one establishment in the city of New York produces from 15,000 to 20,000 pounds of sugar per day from common West India molasses. The sugar is generally superior in quality to that made from the cane in Louisiana. Molasses which has become sour, is often used with good effect.

The electro-magnetic telegraph is spoken of as one of the great improvements of the age—one that is destined to exercise a great, and it is believed, a happy effect in the transmission of intelligence from one section of the country to another. Experiments already made in England and on the continent, leave no doubt of its practicability, and this will ere long be further tested on the rail-road route between Washington and Baltimore.* The rapidity of communication by this means, is truly astonishing. The rate at which the electro-magnetic fluid passes, according to Wheatstone, is 288,000 miles, (equal to eleven and a half times around the globe,) in one second! We see the "streak" of lightning in the heavens, but it leaves no trace; the stream is passed in less than a twinkling of an eye, and is gone far beyond our sight. In the same manner, with equal swiftness the electro-magnetic fluid, unerringly conveys the intelligence entrusted to its operation.

The experiment of illuminating the streets of Paris with the electric spark, it is said has been quite successful.

The culture of pumpkins on grass land, is spoken of as a very advantageous mode. Holes were dug and filled with manure proper for vines, and the seeds planted. The vines did not begin to run till after the grass was mowed for hay. By the time the meadow was wanted for fall pasture, the squashes were ripe, taken from the vines and weighed. From two seeds planted, between six and seven hundred pounds of squashes were produced. It is computed that an acre planted by this mode,

* This has already been tested, and the result has astonished and gratified everybody.

allowing about ninety hills to the acre, would produce about eighteen tons of pumpkins or squashes.—*Germantown Telegraph.*

Scene after the Storming of Badajoz.

I reached the bridge over the Guadiana in three-quarters of an hour, but, to my great surprise and concern, instead of finding everything quiet, and every body occupied in attentions of the wounded, and preparations for burying the dead, as I had anticipated, I beheld a scene of the most dreadful violence and confusion. Parties of intoxicated men were roaming and reeling about, loosed from all discipline, firing into the windows, bursting open the doors, plundering, violating, shooting any person who opposed them, quarrelling about the plunder, and sometimes destroying each other. I proceeded amidst this dangerous mob to the Talavera gate, and thence to the main breach. There, indeed, was a most awful scene. There lay a frightful heap of fourteen or fifteen hundred British soldiers, many dead, but still warm, mixed with the desperately wounded, to whom no assistance could yet be given. There lay the burned and blackened corpses of those that had perished by the explosions, mixed with those that were torn to pieces by round shot or grape, and killed by musketry, stiffening in their gore, body piled upon body, involved and intertwined into one hideous and enormous mass of carnage; while the morning sunbeams, falling on this awful pile, seemed to my imagination pale and lugubrious as during an eclipse. At the foot of the castle wall, where the third division had escalated, the dead lay thick, and a great number were to be seen about the San Vicente bastion at the opposite side of the works. A number had been drowned in the cunette of the ditch, near the Trinidad bastion, but the chief slaughter had taken place at the great breach. There stood still the terrific beam across the top, armed with its sharp and bristling sword blades, which no human dexterity or strength could pass without impalement. The smell of burnt flesh was yet shockingly strong and disgusting. Joining some of the medical officers, who were beginning to assist the most urgent cases among the wounded, I remained during the morning and forenoon; then hastily eating a biscuit blackened with gun-powder, and taking a mouthful of wine, I returned to my charge at Campo Mayor, passing in my way to the Elvas gate of Badajoz, through the same dreadful ordeal as before, for the sack of the city was now at its height. The bells at Campo Mayor were still ringing merrily at intervals, and everybody was rejoicing. Rejoicing! after what I had just witnessed! After the sacrifice of two thousand of the bravest troops in the world in the storm, and double the number during the siege; after the piteous moanings and dying ejaculations yet torturing my hearing; after the blood-beddened pile of slain still fresh in my eye; rejoicing after all this!—*Events of Military Life.*

A PSALM OF NIGHT.

BY W. H. BULLIDGE.

Fades from the west the farewell light
Flung backward by the setting sun,
And silence deepens as the night
Steals with its solemn shadings on:
Gathers the soft, refreshing dew,
On springing grass and dorest stems—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only doth the voiceful day
Thy loving kindness, Lord! proclaim—
But night with its sublime array
Of words, doth magnify thy name!
Ye—white adoring seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth utter speech,
And night in night thy voice makes known;
Through all the earth where thought may reach
Is heard the glad and solemn tone;
And words beyond the furthest star
Whose light hath reached the human eye,
Catch the light anthem from afar
That rolls above immensity!

O, holy Father! 'mid the calm
And stillness of this evening hour,
We, too, would lift our solemn psalm
To praise thy goodness and thy power!
For over us, as over all,
Thy tender mercies shall extend,
Nor vainly shall the contrite call
On thee, our Father and our Friend!

Kept by thy goodness through the day,
Thanksgivings to thy name we pour;
Night o'er us, with its tears—we pray
Thy love to guard us evermore!
In grief, console—in gladness, bless—
In darkness, guide—in sickness, cheer—
Till, in the Saviour's righteousness,
Before thy throne our souls appear!

Learning is an ornament in prosperity, a refuge in adversity, an entertainment at all times, and meditates when alone.

THE FRIEND.

SEVENTH MONTH, 6, 1844.

Since our last, we have been furnished by a member of New England Yearly Meeting with the following particulars:—

The meeting was larger than usual; and ministers with minutes were in attendance from New York, Ohio, and Indiana Yearly Meetings. Epistles from London and Dublin, and from each of the Yearly Meetings on this continent, were received and read, as was also the printed general epistle from London: to the former, answers were prepared and directed to be forwarded. From the report of the Boarding School Committee, it appeared that the average number of scholars for the past year was fifty-five, being a considerable diminution from the number reported last year. The committee recommended that each Monthly Meeting have the privilege of sending one scholar gratis for the ensuing winter term, which was agreed to. The minutes of the Meeting for Sufferings noticed a concern for the collection of materials, relative to the early history of New England Yearly Meet-

ing, which claiming the attention of the meeting, much interest was expressed by some therein, and the subject was referred back to the Meeting for Sufferings, and it encouraged to proceed in the work. Information relative to the Indian concern, similar in character to that given in the account of New York Yearly Meeting, published the 22d ult., was laid before the meeting. The appeal of John Wilbur from the judgment of the Rhode Island Quarterly Meeting, and of Thomas Nichols from the same, were both referred to a committee of twenty-one. In the appointment of this committee, the meeting decided that members of the Standing Committee of the Yearly Meeting, who had heretofore been engaged in the case of John Wilbur, and those Friends who constituted the committee, appointed last year, on the appeal of South Kingston Monthly Meeting (the two cases being nearly similar) should be excluded. It was further proposed, that those who had openly expressed themselves opposed to the proceedings of the Yearly Meeting should also be excluded. It being objected, that this would be making an improper distinction, as it was probable in a case of so much interest, most of the members had expressed themselves one way or the other, and if one was both should be excluded—the meeting, however, decided in favour of the proposition, and accordingly rejected the names of those supposed to belong to the class alluded to. After considerable discussion relative to the right of the appellants to object to any name in the committee, it was decided that they might state their objections, and the meeting would consider them, and decide upon their validity. The appellants were then separately called into the meeting, and the privilege of objecting under this restriction being proffered to them, they both declined it. John Wilbur requested to be allowed some one to assist him before the committee, as from age and infirmity it would be difficult for him to perform the necessary labour: the meeting decided against it. The committee reported in favour of confirming the judgment of the Quarterly Meeting in both cases, one of their number declining to sign the report in the case of J. Wilbur. The reports were adopted by the meeting. J. Wilbur desiring to be present to hear the report in his case, and the conclusion of the meeting, was called in, and they were read to him. After sitting a short time in silence, he rose, and remarked in substance, that however unjust he believed the decision to be, yet he should entertain no hardness against any concerned in the proceedings against him: that it was his desire none of our members should depart from the ancient principles or testimonies of the Society, nor suffer any innovation upon them; these had been dear to him from his youth up, and were still dear to him:—he then withdrew.

A committee having been appointed in the early part of the meeting to propose names for a School Committee; it was authorized likewise to bring forward the names of suitable Friends to compose the Standing Committee and the Meeting for Sufferings. This committee reported upwards of seventy names

for the School Committee, about thirty-six for the Standing Committee, on the part of the men, and about forty for the Meeting for Sufferings; all of which were appointed by the meeting.

The subjects of more clearly defining an explaining the discipline in regard to the rights of individuals and meetings,—the proper subordination of meetings,—the mode of proceeding in the execution of the discipline, &c., were committed to the Meeting for Sufferings, with instructions for it to make such explanation, alterations and additions, as shall meet the concern of the Yearly Meeting, and report next year.

The business being concluded, the meeting adjourned to meet at the usual time next year.

WANTED,

An Apprentice to the retail Drug and Apothecary business. Inquire at this office.

DIED, Fourth month 27th, at his late residence in West Pike-run township, Washington county, Pennsylvania, in the ninety-first year of his age, DAVID GRAY, a minister and member of Westland Monthly and Redstone Quarterly Meeting. It appears from his own account, that the visitation of heavenly love was extended to him in early life, and that he was favoured in a good degree to yield thereto; yet, when he apprehended himself called to the ministry of the gospel, it proved a severe trial, and it was not until he had passed through great exercises and conflicts, that he was enabled to take up the cross in this respect. He endeavoured to be faithful in this important work, and was also usefully engaged in the services of the Society, which, in the early settlement of Friends in that part of the country, were often laborious. He attended a meeting held, Twelfth month 17th, 1799, at the house of John Coleson, which was believed to be the first meeting of Friends held on the west side of the Ohio river. He laboured in the latter years of his life under heavy bodily infirmities; yet used great exertions in getting out to meetings, and frequently attended those for worship and discipline in the nineteenth year of his age. During the few months wherein he was confined at home, his faith and hope were mercifully renewed, and at one time, he said, "Every doubt relative to a happy eternity is removed." He quietly expired, reclining in his chair, without a sigh, groan, or struggle.

—, suddenly, by the rupture of a blood vessel of the lungs, at Samuel Pritchard's, near Raysville, Indiana, on her way home from White Water Quarterly Meeting, on the 5th of the Sixth month, 1844, MARY, the wife of Joel Dixon, of Morgan county, Indiana. She was an elder, and a useful member of White Lick Monthly and Particular Meetings; aged fifty-seven years, within a few days. She was an affectionate wife and mother; manifesting a deep concern that her children might be brought up in the fear of the Lord, so that they might be good examples to others, bring honour to His excellent name, and be enabled to walk in the straight and narrow way that alone leads to eternal rest and peace.

—, on the 24th of Sixth month, at his residence, near Stanfordsville, Dutchess county, New York, ANOS MOSMAN, in the 63d year of his age. He was a much esteemed member of Staunford Monthly Meeting. The sudden removal of this dear Friend is deeply felt by his afflicted widow, the bereaved children, and his numerous friends, who may be consoled in the belief, that an his life was endeared to us, he is justly, low mercy, and walk humbly with his God, he is now gathered with the just of all generations.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

TEACHERS.

(Continued from page 322.)

"It may seem singular, and to some almost ludicrous, that a teacher, in expounding the first rudiments of hand-writing, in teaching the difference between a hair-stroke and a ground-stroke, or how an *l* may be turned into a *b*, or a *z* into a *w*, should be able to work himself up into an oratorical fervor, should attitudinize, and gesticulate, and stride from one end of the class to the other, and appear in every way to be as intensely engaged as an advocate when arguing an important cause to a jury;—but, strange as it may seem, it is nevertheless true; and before five minutes of such a lesson had elapsed, I have seen the children wrought up to an excitement proportionally intense, hanging upon the teacher's lips, catching every word he says, and evincing great elation or depression of spirits, as they had or had not succeeded in following his instructions. So I have seen the same rhetorical vehemence on the part of the teacher, and the same interest and animation on the part of the pupils, during a lesson on the original sounds of the letters,—that is, the difference between the long and the short sound of a vowel, or the different ways of opening the mouth in sounding the consonants *b* and *p*. This zeal of the teacher enkindles the scholars. Such a teacher has no idle, mischievous, whispering children about him, nor any occasion for the rod. He does not make desolation of all the active and playful impulses of childhood and call it peace; nor, to secure stillness among his scholars, does he find it necessary to ride them with the nightmare of fear.

"These incitements and endearments of the teacher, this personal ubiquity, as it were, among all the pupils of the class, prevailed much more as the pupils were younger. Before the older classes, the teacher's manner became calm and didactic. The habit of attention being once formed, nothing was left for subsequent years or teachers, but the easy task of maintaining it. Was there ever such a comment as this on the practice of hiring

cheap teachers, because the school is young, or incompetent ones, because it is backward?

"In Prussia and in Saxony, as well as in Scotland, the power of commanding and retaining the attention of a class is held to be a *sine qua non* in a teacher's qualifications. If he has not talent, skill, vivacity, or resources of anecdote and wit, sufficient to arouse and retain the attention of his pupils, during the accustomed period of recitation, he is deemed to have mistaken his calling, and receives a significant hint to change his vocation.

"Take a group of little children to a toy-shop, and witness their outbursting eagerness and delight. They need no stimulus of badges or prizes to arrest or sustain their attention; they need no quickening of their faculties by rod or ferule. To the exclusion of food and sleep, they will push their inquiries until shape, colour, quality, use, substance, both external and internal, of the objects around them, are exhausted; and each child will want the slow-man wholly to himself. But in all the boundless variety and beauty of nature's works; in that profusion and prodigality of charms with which the Creator has adorned and enriched every part of his creation; in the delights of affection; in the joys of benevolence; in the absorbing interest which an unsophisticated conscience instinctively takes in all questions of right and wrong;—in all these, is there not as much to challenge and command the attention of a little child, as in the curiosities of a toy-ship? When as much of human art and ingenuity shall have been expended upon teaching as upon toys, there will be less difference between the cases.

"The third circumstance I mentioned above, as one of the facts which I could not have mistaken, was the beautiful relation of harmony and affection which subsisted between teacher and pupils. I cannot say that the extraordinary fact I have mentioned was not the result of chance or accident. Of the probability of that, others must judge. I can only say that, during all the time mentioned, I never saw a blow struck; I never heard a sharp rebuke given; I never saw a child in tears, nor arraigned at the teacher's bar for any alleged misconduct. On the contrary, the relation seemed to be, one of duty first, and then affection, on the part of the teacher,—of affection first, and then duty, on the part of the scholar. The teacher's manner was better than parental, for it had a parent's tenderness and vigilance, without the foolish doatings or indulgences to which parental affection is prone. I heard no child ridiculed, sneered at, or scolded, for making a mistake. On the contrary, whenever a mistake was

made, or there was a want of promptness in giving a reply, the expression of the teacher was that of grief and disappointment, as though there had been a failure, not merely to answer the question of a master, but to comply with the expectations of a friend. No child was disconcerted, disabled, or bereft of his senses, through fear. Nay, generally, at the ends of the answers, the teacher's practice is to encourage him with the exclamation, 'good,' 'right,' 'wholly right,' &c., or to check him, with his slowly and painfully articulated 'no'; and this is done with a tone of voice that marks every degree of *plus* and *minus* on the scale of approbation and regret.

"When a difficult question has been put to a young child, which tasks all his energies, the teacher approaches him with a mingled look of concern and encouragement; he stands before him, the light and shade of hope and fear alternately crossing his countenance; he lifts his arms and turns his body,—as a bowler who has given a wrong direction to his bowl, will write his person to bring the ball back upon its track;—and, finally, if the little wrestler with difficulty triumphs, the teacher felicitates him upon his success, perhaps seizes and shakes him by the hand, in token of congratulation; and, when the difficulty has been really formidable, and the effect triumphant, I have seen the teacher catch up the child in his arms and embrace him, as though he were not able to contain his joy. At another time, I have seen a teacher actually clap his hands with delight at a bright reply; and all this has been done so naturally and so unaffectedly as to excite no other feeling in the residue of the children than a desire, by the same means, to win the same caresses. What person worthy of being called by the name, or of sustaining the sacred relation of a parent, would not give any thing, hear any thing, sacrifice any thing, to have his children, during eight or ten years of the period of their childhood, surrounded by circumstances, and breathed upon by sweet and harmonizing influences like these?

"I mean no disparagement of our own teachers by the remark I am about to make. As a general fact, these teachers are as good as public opinion has demanded; as good as the public sentiment has been disposed to appreciate; as good as public liberality has been ready to reward; as good as the preliminary measures taken to qualify them would authorize us to expect. But it was impossible to put down the questionings of my own mind,—whether a visitor could spend six weeks in our own schools without ever hearing an angry word spoken, or seeing a blow struck, or witnessing the flow of tears.

"In the Prussian schools, I observed the fair operation and full result of two practices which I have dwelt upon with great repetition and urgency at home. One is, when hearing a class recite, always to ask the question before naming the scholar who is to give the answer. The question being first asked, all the children are alert, for each one knows that he is liable to be called upon for the reply. On the contrary, if the scholar who is expected to answer is first named, and especially if the scholars are taken in succession, according to local position, then the attention of all the rest has a reprieve, until their turns shall come.

"The other point referred to, is that of adjusting the ease or difficulty of the questions to the capacity of the pupil. A child should never have any excuse or occasion for making a mistake; nay, at first he should be most carefully guarded from the fact, and especially from the consciousness of making a mistake. The questions should be ever so childishly simple, rather than that the answers should be erroneous. No expense of time can be too great if it secures the habit and the desire of accuracy. Hence a false answer should be an event of the rarest occurrence,—one to be deprecated, to be looked upon with surprise and regret, and almost as an offence. Few things can have a worse effect upon a child's character than to set down a row of black marks against him, at the end of every lesson.

"The value of this practice of adjusting questions to the capacities and previous attainments of the pupils, cannot be over-estimated. The opposite course *necessitates* mistakes, habituates and hardens the pupils to blundering and uncertainty, disparages the value of correctness in their eyes; and,—what is a consequence as much to be lamented as any,—gives plausibility to the argument in favour of emulation, as a means of bringing children back to the habit of accuracy from which they have been driven.

"The first of the above named practices can be adopted by every teacher, immediately, and whatever his degree of competency in other respects may be. The last improvement cannot be fully effected, until the teacher can dispense with all text-books, and can teach and question from a full mind only.

"In former reports, I have dwelt at length upon the expediency of employing female teachers to a greater extent in our schools. Some of the arguments in favour of this change have been, the greater intensity of the parental instinct in the female sex, their natural love of the society of children, and the superior gentleness and forbearance of their dispositions,—all of which lead them to mildness rather than severity, to the use of hope rather than of fear as a motive of action, and to the various acts of encouragement, rather than to annoyances and compulsion, in their management of the young. These views have been responded to, and approved by almost all the School Committee men in the state; and, within the last few years, the practice of the different districts has been rapidly conforming to this theory. I must now say that these

views are only calculated for particular meridians. In those parts of Germany which I have seen, they would not be understood. No necessity for them could be perceived. There, almost all teachers, for the youngest children as well as for the oldest, are men. Two or three times I saw a female teacher in a private school; but none in a public, unless for teaching knitting, needle work, &c. Yet in these male teachers, there was a union of gentleness and firmness that left little to be desired.

"Still, in almost every German school into which I entered, I inquired whether corporal punishment were allowed or used, and I was uniformly answered in the affirmative. But it was further said, that, though all teachers had liberty to use it, yet cases of its occurrence were very rare, and these cases were confined almost wholly to young scholars. Until the teacher had time to establish the relation of affection between himself and the new-comer into his school, until he had time to create that attachment which children always feel towards any one, who, day after day, supplies them with novel and pleasing ideas, it was occasionally necessary to restrain and punish them.

"But after a short time, a love of the teacher, and a love of knowledge became a substitute,—how admirable a one!—for punishment. When I asked my common question of Dr. Vogel, of Leipsic, he answered, that it was still used in the schools of which he had the superintendence. 'But, added he, 'thank God, it is used less and less, and when we teachers become fully competent to our work, it will cease altogether.'"

(To be continued.)

Memorial of Friends of Indiana Yearly Meeting on Annexation of Texas.

TWENTY-EIGHTH CONGRESS,—FIRST SESSION.

In Senate.

Thursday, June 6, 1844.

Mr. White, of Indiana, presented a remonstrance of the Society of Friends of Indiana Yearly Meeting, by their Meeting for Sufferings, against the annexation of Texas.

Mr. White rose and said, he held in his hand the memorial of a meeting of the Society of Friends, convened from the States of Indiana and Illinois, and the western part of Ohio, at Richmond, remonstrating against the annexation of Texas to the United States. The principal grounds alleged by the memorialists for this remonstrance, were, that such annexation would have the effect of upholding, continuing, and extending the system of slavery, and of involving this country in an unjust war with a friendly nation now at peace with us. The memorialists, in a letter accompanying their remonstrance, advised him that the sentiments and language they uttered on this occasion, were the sentiments and language of the large body of their Society, consisting of not less than 25,000, distinct from a small body which had separated themselves from the main body of Quakers, and united

with abolitionists. And he (Mr. W.) would himself undertake to say, that they had not only spoken the virtuous sentiments of 25,000 Quakers, but of a very large portion of the intelligence and respectability of the West. He would go further, and undertake to say, that, within less than eighteen months from this time, these will be the universal sentiments of a very large majority of the citizens of the United States. This portion of the American people had only spoken in advance of what will be the prevailing opinion every where in less than twelve months. The annexation of Texas will be a dead question within that period. He took some pride in being selected as the organ of presenting this memorial and remonstrance, because they came from a body of men who, while they possessed more than ordinary intelligence and enterprise, were noted for exemplary prudence, integrity of character, and sobriety of conduct—a body possessing and practising all those virtues of social life, which are best qualified, if he might so say, to *happily* the community in which they dwell. They stand up for what they rigorously believe to be right, whether popular or unpopular; for principles based on virtue—for good government—the friends of order, of the laws, and of religion. They had, doubtless, errors in their tenets; one of which, in his judgment, was that of non-resistance in the present condition of the world; but even in this, they were not only in advance of their age and generation; for who did not see in the advanced march of civilization, the germs of universal peace and Christian brotherhood, which in all human probability, must, at no distant period, pervade all nations? In the present condition of the world, he could not, however, approve of the tenet which they held of refusing to perform military duty; but the obstinacy with which they adhered to such tenets, even suffering imprisonment and fine in their support, evinced at least the sincerity and steadfastness of their principles. He wished the memorial to be first read, and then the letter accompanying it.

The following memorial, together with the accompanying letter, were accordingly read by the Secretary of the Senate:

To the Senate of the United States.

The memorial and remonstrance of the Religious Society of Friends, commonly called Quakers, of Indiana Yearly Meeting, for the States of Indiana, Illinois, and the western part of Ohio, by their Meeting for Sufferings held to represent the said Yearly Meeting in their recess,

Respectfully represents,—

That your memorialists have learned, with much concern, that a treaty has been negotiated, and laid before your body for ratification, to annex the territory of Texas to the United States; and that one, if not the main object of the annexation is, to uphold, continue, and extend the system of slavery.

Deeply impressed with the belief that all slavery and oppression is a direct violation of that righteousness which is of universal obligation, and totally at variance with the spirit

and principles of the gospel of our Lord and Saviour Jesus Christ, we think it our religious duty respectfully, but earnestly and solemnly to remonstrate against the ratification of the said treaty, and against the annexation of the said territory in any manner whatever, the object or effect of which would be, the continuation or extension of slavery.

We also desire to enter our earnest and solemn remonstrance against the measure, as being calculated to involve the country in a war with a friendly nation now at peace with us.

As righteousness exalteth a nation, and sin is a reproach to any people, we cannot justly hope for the Divine blessing upon our government and people, without respect to the principles of equity and justice in the proceedings of our national councils; and these being guided, in a great measure by the influence of the citizens, we should not, if we should be silent, feel clear of the fearful responsibility which the adoption of the proposed measure might bring upon the nation by its consequences; and are therefore in duty bound to enter our solemn protest against it; with a hope and fervent desire, that in this, as well as all other momentous subjects which may claim your deliberations, you may be guided by that wisdom which is from above, which is pure and peaceable, gentle and easy to be entreated, and is profitable to direct in all things.

Signed on behalf of the meeting aforesaid, held at Whitewater, near Richmond, Indiana, by adjournment, on the 31st day of Fifth month, 1844.

THOMAS EVANS, Clerk.

Mr. Berrien observed that it was a memorial, the nature of which, in his opinion, properly raised the question of reception.

The Chair remarked that such would be the question.

Mr. White hoped not; the memorial had reference to the prospective effect of adding new territory to the Union—not to slavery as it now exists in the United States.

Mr. Berrien called for the yeas and nays; which were ordered.

Mr. White inquired how the question of reception arose?

The Chair explained, that according to the usage of the Senate, the question of reception rose spontaneously with the presentation of any petition or memorial, the tendency of which related to the question of slavery.

Mr. Berrien said that, averse as he was to the introduction of any discussion whatever on the subject in the national legislature, yet, believing this paper came within the rule of the Senate, (which, from its language, he could not at all doubt,) he felt it to be his duty to resist its reception. It protested against the continuance of slavery. It did not, it is true, ask for the "abolition of slavery," but it protested against its continuance; and he could see no difference, in effect or principle, between that and abolition. He should now move to lay the question of reception on the table.

Mr. White protested against this proposition; and on it, he raised the question of order, the memorial having been read, and thereby received. He gave notice that if this motion prevailed, he would every day for the remainder of the session, raise the question of reception, and debate it throughout the morning hour.

Mr. Phelps demanded the yeas and nays on the motion to lay the question of reception on the table, and they were ordered.

Mr. Crittenden rose to make a suggestion. He thought if his friend from Georgia deliberated for a moment on the character of the memorial and the memorialists, he would see that he might with great propriety, withdraw his objections. The memorialists disclaim being operated upon by, or acting with, abolitionists. From the beginning of this government to the present day, the Quakers have held the same mild opinions on this subject, and have annually put them forward as their honest conviction. But, further than this expression of their opinions, they have not gone. They have offered their advice—nothing more. In doing this, they acquit their consciences, and they are satisfied. They are not like political abolitionists—they stir up no strife, for they are opposed to strife. They oppose the annexation of Texas, because they are opposed to the extension of slavery. He did not think that in this, their memorial came within the rule or usage of the Senate, which requires the question of reception to be raised. As to discussing the subject, he thought, considering the manner in which it had been handled by our Secretary of State, and the way in which it had already been debated in the Senate, [on the Texas treaty,] it was not worth while now to be fastidious about it. He could assure his friend from Georgia he was no more an abolitionist than he was; but he could not see any thing in this memorial to preclude its reception.

Mr. Barrow desired to hear the memorial and letter again read.

They were read accordingly.

Mr. Morehead regretted exceedingly that a question of this sort should arise in a body which had been heretofore so entirely free from excitement on this subject. He had risen merely to say, that, while he would vote with his friend from Georgia in upholding the rule which had hitherto worked so well, he was not able to come to the same conclusion which he had arrived at, that the object or tendency of the memorial now in question was to strike at the institutions of slavery as they exist in the United States. It appeared to him that the memorial applied merely to the effects which would result from the annexation of Texas, and not to the institution which already exists within the present Union. If the propositions of the memorialists applied to the institution of slavery as it now exists in the United States, without reference to the effects of adding a foreign territory, he would not hesitate a moment in giving his vote with his friend from Georgia to lay the question of reception on the table.

He, for one, would then be ready to uphold the rule in the spirit in which it had always

been resorted to. But he could not think with his friend, that the memorial touched the question of slavery in the United States; and the rule applies solely to the existence of those institutions within the present Union. It could apply to nothing else. Now the memorial remonstrates against the annexation of Texas on the two grounds, that, by this annexation, the slavery which would come with it would be an extension of what the memorialists deem an evil; and that this annexation would involve the United States in a war with a friendly power now at peace. He understood it as a protest against the introduction, under our government, of additional territory with slavery attached to it. It seemed to him to be nothing more than proper to permit these memorialists to express their views as to the effects of this measure upon our government. He was not disposed to place restrictions upon the free expression of opinions coming from any citizens of the United States. He held opinions different from those of the memorialists, as to the effects of the annexation of Texas on our institutions, but he thought the manner in which the memorialists offered their opinions presented a state of the case altogether different from that which would demand the application of the rule of the Senate.

Mr. Berrien found himself very reluctantly placed in the situation in which he was; but it arose from acting up to his conviction of what he felt to be his duty. The course he had pursued would show that he was not disposed to obtrude this question upon the national legislature. His associates knew he had no peculiar views or objects which could induce him to do so. He had at all times abstained from any course calculated to introduce this exciting topic into councils where they were out of place. There was a standing rule of the Senate opposed to it; and under a conviction that this memorial came within the operation of that rule, he had appealed to it. If he had not done so, he should have fallen short of the performance of a duty which he owed to the constituency he represented. It could not be denied that the object of the memorial is to avert the annexation of Texas to the United States, on account of the effect it would have in upholding, continuing, and extending the institution of slavery now existing in the United States. It refers to the continuing and upholding of slavery in the United States. If the memorialists had confined themselves to the simple declaration that, by the annexation of Texas, there would be an extension of slavery, against which they remonstrated, there might be some force in what had been said of the memorial not coming strictly within the rule. But the words "upholding" and "continuing" refer, too obviously to be doubted, to the slave institutions of the United States. The memorialists not only declare themselves opposed to the extension of slavery in the United States by the annexation of Texas, but to the upholding and continuance of slavery; and this certainly could not be construed into any thing less than hostility to the institutions of the slave-holding States. He regretted that this subject had

we have always held in support of the peaceable reign of the Messiah, is one of the most dignified which has ever been committed to man, and which it is our duty faithfully to uphold whatever privation or suffering it may cost, we affectionately caution our beloved Friends against allowing themselves to be seduced by connivance or inadvertency, into an active support of this law, or the payment of the fines which it imposes.

And believing that we are called to watchfulness and circumspection at all times, it is our desire that when refusing to comply with the requisitions of this anti-christian law, we may show forth in the meekness of wisdom that we are influenced by a sense of a religious duty.

And may our lives and the temper of our spirits indicate that we are the humble and self-denying followers of Him, who declared, and in his own example evinced, that his kingdom is not of this world, and therefore his servants cannot fight.

Signed by direction, on behalf of the meeting aforesaid,

WILLIAM EVANS, Clerk.

Martin Luther's Activity.—The following facts, from Professor Stowe's article in the Biblical Repository on the writings of Luther, show the activity of this wonderful man.

1517 to 1526, the first ten years of the reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was 232; and from 1537 to 1546, the year of his death, the number was 183. His first book was published in November, 1517, and he died in February, 1546, an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen volumes, an average of more than twenty-five a year, or one every fortnight of his public life. He did not go through the manual labour of all his writings, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it."

The pin factory of Slocum, Jillson & Co., at Poughkeepsie, manufactures thirteen hundred pounds of pins per day of various sizes, and they are getting additional machinery ready by which they can soon manufacture twenty-five hundred pounds daily. They employ in the various branches of their operation one hundred hands regularly. They use 380 tons of wire, and between two and three thousand reams of paper per annum. Their pins sell upon the average at twenty-five cents per pound, making the annual value of their sales, when their additional works are in full operation, at five hundred and twenty-five thousand dollars.

An explosion of subterranean water took place lately in the district of Vizeu, in Portugal, by which the soil was torn up, and earth and stones flung to a great height into the air, for the distance of more than a league, between the small river Oleiros and the Douro. All the cultivated land over which the water flowed was destroyed, and in many places it created ravines forty feet in depth, and thirty fathoms wide. It carried away and shattered to fragments in its course, which was of extreme rapidity, no fewer than fifty wind and water mills, choked the Dauro with rubbish, and caused the death of nine persons, including one entire family. On the same day a similar explosion took place in the mountain of Marcelim, in the same district, arising from the same source, but branching off in the direction of the river Bastanza. It carried away a farm-house, four cows, some sheep and goats. A similar occurrence took place here last year, and the year before, and eighteen months since in Madeira.—*Correspondent of the Times.*

Unusual Abundance of Amber.—A remarkable phenomenon, which has been observed during the present year, on this shore of the Baltic, has proved a source of great profit to the inhabitants. The amber gathering has been more productive than it is remembered ever to have been. In the village of Kahlberg alone, where the amber gathering is farmed, a quantity of amber, amounting in value to 20,000 thalers, has been obtained within the last few weeks. Probably the violent storms that have prevailed this winter, especially during the month of December, has brought this treasure up from the bottom of the sea.—*Elbing Zeitung.*

Whatever of our frailties and infirmities may be remembered by our surviving friends, when the green sod is growing over us, let it not be said that we had within us unkind and churlish hearts. We are borne with; let us bear with others, not forgetting the injunction of the apostle Peter, "Be pitiful, be courteous;" nor that of Paul, "Be kindly affectioned one to another."—*Old Humphrey.*

A Knowing Lobster.—Elkins, who resides in Brooklyn, and has been engaged in the whaling business, while standing on the dock at Nantucket, saw what is commonly called a Quobog clam, lying in the water with its shell partially open, and a lobster manœuvring around it. Presently the lobster picked up a large pebble and dropped it in the clam shell, which prevented it from closing, and then set about devouring its prey. This, says the Brooklyn Advertiser, certainly shows the lobster capable of drawing an inference and a clam out of its shell at the same time.

Of 6953 persons tried by the different courts of Assize in France, in 1842, 3626 were wholly uneducated, 2283 could read and write indifferently, and only 239 had a good education.—*Late paper.*

TO A WILD BIRD.

Sweet is thy gurgling song,
Wild Bird, that flitest by on gladsome wing
The hedgerow houghs among;
Which thou, with thy most sweet companion, Spring,
Dost make a bower of beauty and of song.

Say, in thy little heart
Dost thy of tenderness the master prove?
What to thy notes impart
Their pithos? Is it mingled joy and love
Give them a magic unapproached by art?

Where is thy little nest?
In the snug hollow of some mossy bank?
Or shall we make our quest
Where tall weeds dip their tresses long and dank
Into the brooklet, at the wind's behest,

That, in a frigid feat,
Bends down their sleepy heads, and rushes by;
A perfumed music, wild as it is sweet,
Mocking the drowsy streamlet's lullaby:
But, birdling! tell me where is thy retreat?

Dost the dark ivy throw
The beauty of her berries round thy porch;
Which the bright moon peers through,
And the sun gleams on, but lacks power to scorch?
Or are the bustling May-buds screen enow?

As yet, no little voice,
Whose feeble "chink" eats into pity's heart
(Though it bids thee rejoice),
To curious ear the secret doth impart,
Of where are treasured all thy hopes and joys.

Happy, uncareful thing,
No thought of the dim mellow mars thy mirth—
Each day its store doth bring;
Thy caterer God, thy garner thee wide earth;
Oh! wise were we like eerea aside to fling.

The bee is come abroad,
And 'mid the golden flowers is busy singing;
The lark springs from the sod
In raptured scaring; Hark! heaven's arch is ringing;
Say, does he all unconscious praise his God?

Birdling, the Power Divine
That thou with gladness girds his creatures round,
Will watch o'er thee and thine;
For to his nearest does his care abound;
Aod, thus assured, I all to him resign!

Chambers's Journal.

HAPPY OLD AGE.

More enviable lot hath no man known
Than his, who, looking on the downward slope
Of life, by meek Philosophy, pure Faith and Hope
Enlightened, gazes calmly where the throne
Of the Eternal, on its mount, is shown,
By hymning joys encreased; whose full scope
Of praise he echoes to the loftiest trope!
And while he longs to step from this dim zone
Into Heaven's glorious clime, is patient, too,
And daily full of a most thankful cheer
For blessings still abiding with him here—
The world and nature in their fairest hue,
Love ever on the watch beside his chair,
And some rich promise crowning every prayer.

Archbishop Toltoton, on the subject of plays, says,—"They are intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to vice and infidelity. By their profaneness, they are apt to instil bad principles into the minds of men, and to lessen that awe and reverence which all men ought to have of the Almighty and religion; and by their lewdness they teach vice, and are apt to infect the minds of men, and to dispose them to lewd and dissolute practices."

For "The Friend."

Articles of the Past.—No. 24.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 326.)

Margaret Ridge and Esther Fletcher, about the beginning of 1660, left Carrickfergus and travelled through the North of Ireland. At Grange, many who had been convinced of the truth when the first Quakers preached there, but had not joined in membership, they found had lost their first love, and the tender desires after good which had been begotten in their minds. The spirit of the world had entered into their hearts, and they had turned to those things again which the Light had convinced them were evil. To these Margaret addressed the following exhortation:—

"To those to whom the everlasting gospel hath been declared, and who have sat down at ease in the flesh,—this is the word of the Lord. Arise! arise! and work ye slothful ones. Why sit ye idle? Why sport ye in the day-time? Why slight ye the day of your visitation? I have offered you a day of mercy, and visited you in my tender love. But ye have turned with the swine to the mire, and with the dog to the vomit:—to drunkenness, to pride, to lust, to vanity. A day of sore trouble and anguish shall come upon you, ye seed of evil doers; ye workers of iniquity, that cannot cease to do evil, my spirit will not always strive with you. Be awakened ye slothful ones, repent and turn from the evil of your doings, lest I cut you off, and ye go down to the pit and perish forever.

"The Lord hath long waited to be gracious to you, and he hath sent his messengers and servants amongst you. Desires after the Truth were begotten in you, and your understandings were opened to see that Christ Jesus was the Way, the Life, and the Truth. Ye saw that the worship of the world was in the will and imaginations of man, and that which thirsted after the Lord could not in it receive satisfaction, but that it was grieved, oppressed and burdened. Whilst ye kept low in a true thirst and sensibility, the Truth was precious to you. But alas for you, your goodness was as the morning cloud, and as the dew it soon passed away. Ye wax worse and worse; ye are gotten into hardness of heart, and into the liberty of the flesh, until some of you are passed feeling. The pure seed of God is grieved by your backsliding. If ye had joined to that seed ye would have been strong men now, wiser than those who were your teachers. If ye had abode in the vine, ye would have brought forth fruit to the glory of the Lord. But ye have departed from him; as unfruitful branches ye are cut off from the vine;—slothfulness, carelessness, and slavery has entered in amongst you.

"To such as have not altogether stopped your ears, and hardened your hearts,—keep low in the fear of the Lord, and ye shall be preserved. Reason not with flesh and blood, neither desire the glory of Pharaoh's house;

but love the Light,—be diligent; press forward;—labour in the vineyard, that ye may receive the reward,—even that rest which is prepared for all who in faithfulness and uprightness of heart wait on the Lord. In the seed of God abide, that ye may witness the first nature removed, slain and crucified. Dwell in the cross, there the power of God is felt that redeems out of the world, and so maketh of twain, one new man; and so maketh peace.

"This is unto you a warning, and an invitation from the spirit of love, to come out of Sodom. For if in her sins ye remain, ye shall not escape her plagues.

MARGARET RIDGE."

At Dagnall [probably Donegal] a concern came upon Margaret and Esther to visit by an epistle the Friends in the North of Ireland amongst whom they had been labouring.

"Dear Friends!—Babes and lambs, whom the Lord is gathering into unity and fellowship with himself, we dearly salute you all. Ye that have tasted of the good word of life, be diligent, watchful and obedient, that a daily increase ye may witness of the measure of grace committed to you. That you may not be found careless, slothful, and unprofitable servants. Labour that the ground may be changed, that bringeth forth corrupt fruit. Walk in the daily cross, that the enmity in you may be slain, and that seed raised which is heir of the promise, and inherits the blessing. Keep in the feeling of the pure power of God, that his life may spring up amongst you; that his word may dwell plentifully in you, even to the bringing down of every earthly thought and desire, and to the crucifying of every unruly affection. That nothing but the Life may reign and rule in you. That ye may receive strength and virtue from the vine, and be living branches, the planting of the Lord, bringing forth the pure fruits of righteousness, in which he may take delight.

"Watch and wait in the light that discovers all the subtle working of the enemy. So shall ye receive power from the Lord, to resist the evil one in all his appearances. When thoughts and temptations arise to cumber and burden the mind, feel after the power of God, which can expel and remove them, and give dominion to the seed.

"Set not down satisfied with a mere conviction of the truth, enjoying liberty in earthly things;—for woe is unto those who are at ease in Zion. Ye that have been long seeking the living among the dead, feeding upon dry and barren pastures, where you could get no refreshment; the Lord hath visited you in his everlasting love, and made known to you the way of peace and life. In that Light to which your minds have been turned, wait diligently, that ye may be established; that none sit down in a mere profession, covering yourselves with a form, whilst ye lack oil in your lamps.

"Keep your meetings in the fear of the Lord. Wait that ye may truly worship;—for the Lord searcheth the heart, and trieth the reins. Therefore, let none of you be found doing your own works, neither offering an

unclean thing. As ye wait in the light, in the silence of all flesh,—ye will feel the life springing up in you, and the day-star arising in your hearts. As the Lord opens your understandings, keep low in his power, which brings down all high and exalted thoughts and imaginations; that nothing but the life may have place amongst you. As ye bring your deeds to the light, it will make manifest the seeds of darkness, and discover the mystery of iniquity. Thus you will see your nakedness and account your own righteousness as filthy rags. Blessed are the poor in spirit,—the hungry and thirsty shall be satisfied.

"Ye that have known a being brought out of Egypt, and the house of bondage, follow the leadings of the Spirit of Truth. As it draws, be obedient and faithful. Then dominion and victory ye shall come to witness over the thoughts and outgoings of your mind, and over that which would lead you to run in your own time or will. Thus no untimely fruits shall be found amongst you, but all in their due season to the praise and glory of the Lord, to whom all praise and glory alone belong.

"Take heed of the spirit that leads into the earth,—and its defilements and pollutions;—that seeks the friendship and the favour of the world, lest deceit and hypocrisy find entrance, and the seed of God be veiled, and the Light in you be darkened, and you wax worse and worse. If ye abide there, the blessing will depart, and the curse will enter.

"Dear Friends, ye who know in measure a redemption out of the world's ways, worship, fashions and customs, keep your garments unspotted. Be faithful to the Lord, ye that would have unity with him, and enjoy his presence. Join not with any thing that separates from him. So shall he make his abode with you, and ye shall drink of the rivers of his pleasure abundantly;—ye shall renew your strength;—ye shall run and not weary, and walk and not faint. When storms and tempests arise, a hiding place ye shall have; a vine of your own to sit under, where none can make you afraid. The Lord Almighty keep you all in the Truth unto the end.

MARGARET RIDGE,
ESTHER FLETCHER.

"Written from Dagnall to Friends in the North of Ireland, 1660."

Whilst in the same place, the minds of the two Friends being drawn in sympathy to the faithful at Bristol, where they had probably laboured before coming to Ireland, they thus addressed them:—

"To Friends in Bristol.

"Dear Friends:—Our love in the Lord salutes you all who are of the seed of Abraham, and of the birth that is immortal, who are by the living power of the Lord upheld and preserved in the hour of temptation. As ye abide in that power which in the beginning wrought mightily in you to the bringing down the powers of darkness, and the strong holds of the enemy, a safe habitation, and a sure hiding-place ye will know in the time of trouble. Thus shall ye stand unmoved

in the day of trial. If ye neither turn to the right hand nor to the left, but follow the Lamb whithersoever he goes, his power shall defend you, his presence and blessing shall remain with you forevermore. Peace and joy shall be your portion;—ye shall sow in tears, but assuredly shall reap in joy. For you who suffer for righteousness, and for the testimony of a good conscience, the crown of glory is prepared. May you be preserved in the dominion and authority of the Lamb, in the unity of the Spirit, in love and peace one with another;—where we are with you in that love that changeth not.

MARGARET RIDGE,
ESTHER FLETCHER.

"From Dagnall, 1660."

Friends at Bristol had been much disturbed and abused by the military at the time of their religious meetings. Soon after the date of this letter they witnessed a mitigation of their sufferings, and George Fox says, "the meeting was held in peace a good while after."

(To be continued.)

FLOOD ON THE MISSISSIPPI.

Loss of Life and Property.

By the Western papers, it appears that there is no abatement yet in the flood in the Mississippi! It was sweeping on destructively on the 23d ult., and a further rise anticipated. The river is now three, six, nine, and even fifteen miles wide at places! The curb-stone on Front street, east of the market-house at St. Louis, was covered some three or four inches by water! The St. Louis papers of the 23d ult. contain long and melancholy particulars of the disasters. The Revelle says:—

The town of Brunswick is almost entirely inundated, the water in the streets being from seven to ten feet deep. The river had fallen seven inches, however, previous to the departure of the Linn. The towns of Old Franklin and Nashville, it is feared, will be entirely destroyed. At Rocheport the water was up to the second stories of the dwellings and ware-houses; all the inhabitants had removed to the bluffs for safety. The town of Charlton is said to have suffered severely. The Linn was detained forty-two hours, on her upward trip, in rescuing families and their effects. Boonville, Arrow Rock, and Glasgow, have sustained but little injury.

The river below the mouth of White river is higher than it has been known for many years. The whole country adjacent to the river, between the mouth of Arkansas and Vicksburg, is completely overflowed; many of the finest plantations are as one entire sheet of water, and the loss of property, such as stock, cotton, tobacco, &c., besides the complete destruction of the growing crops, is said to be immense.

Illinois town was completely under water. The ferry boat crossing from St. Louis to the bluffs, a distance of ten miles. The loss of property is beyond all computation—buildings were floating down the Mississippi, also the bodies of cattle drowned upon the bot-

oms. Crops all along the rivers were entirely destroyed.

The Missouri Mail on her trip down was compelled to assist the inhabitants drowning on the banks. The Illinois river is still rising—the water is up to the houses in Alton. The low lands below St. Louis are entirely covered with water. Houses in some parts of St. Louis have four feet water on the first floor. At the upper part of the levee, steam-boats can discharge freight near about the roofs, conveniently.

Later.—Our friend, Amos Gove, has furnished us with the following letter, dated the 22d, brought by the Belle Air. "In consequence of the rapid and unusual rise of the river, a total suspension of all business has become necessary. Our basement stores are deserted, with from four to eight feet of water in them. Twelve hundred miles of the bottom lands of Missouri are under water to the depth of twelve feet. Many lives have been lost in the struggle; capital, to an incalculable extent, has been washed away; crops totally destroyed; six houses have floated by our city to-day. The Illinois river is equally high. Steam-boats are engaged in rescuing families from their threatening situations."

The violence of the current of the Missouri is such, that great difficulty is experienced in stemming it. Some boats have been forced to lie by, or turn down. It is almost impossible to procure fuel; and this difficulty must long continue, even after the flood has subsided. The wood yards are swept clear. Messengers from the islands and settlements above St. Louis, have arrived, and solicited the people of that city for aid to save their property and the inhabitants from the flood.

The steam-boat Belle Air, it is said, did a feat seldom done by steam-boats—she run through the town of Chester, below St. Louis, passing over some of the house-tops. In her course, she ran into a brick house, and demolished it! About one square below she ran into a stone house, shipping an immense quantity of stones on her bow, tearing off her guard from the bow to the wheel-house, and demolishing her kitchen, besides doing much other damage. One man was knocked overboard, but finally saved. The Cincinnati Commercial says: "While the Belle Air was at St. Louis, she tied up to a four-story house, and a man was noticed sitting in the third story window, with his feet resting on the wheel-house, reading a newspaper, while she was loading. Persons can judge from this how high the water is in parts of that city."

The Illinois River.—The Alton Telegraph, of June 22d, represents the Illinois as higher than it has been since 1805. Its average width, from Peoria to the mouth, was judged to be eight miles! The late floods in the whole western valley seem to have been among the most disastrous ever known there. Great numbers of cattle have been lost, as well as crops, fences, buildings, &c.

Flood on the Wabash.—The recent freshet in this river has been productive of immense damage. The Lafayette Free Press, of the

20th ult., states that the whole country, or rather the river, and creek bottoms, together with the level prairies, have been submerged, and it is impossible to form any thing like a correct idea of the extent of the damage sustained. Fences have been swept away, entire fields of grain have been destroyed, families have been driven from their dwellings, and forced to take refuge in boats, or "flee to the hills" for safety.

For "The Friend."

BRITISH INTERFERENCE.

The English people are proverbial for their sympathy with suffering humanity, and though they may be charged with interfering in the concerns of others, yet, when their rights are manifestly outraged, they do not hesitate to remonstrate, and to contend for the plain principles of reason, humanity, and religion, which are violated in the case. They hold up a dignified testimony against wrong, whether others hear or not;—the following appears in point:—

"Startling Statement.—We find the following astounding statement among the items of foreign news received by the Acadia. Is it possible that such things can occur in the nineteenth century!

A Portuguese Woman Sentenced to Death for embracing the Protestant Faith.—On Tuesday last a meeting of the town council of Edinburgh was held in the Council-hall, the Lord Provost in the chair. After some routine business had been transacted, Mr. Macfarlan, a councillor, called the attention of the council to the case of a woman, named Maria Joaquim, who had been sentenced to death in the Island of Madeira, for denying the worship of the Virgin, and the doctrine of transubstantiation; and moved that the council transmit a memorial to Lord Aberdeen, Secretary for Foreign Affairs, on the subject. Mr. James Duncan (who had lived for some time in Madeira) seconded the motion, which was unanimously agreed to.

The council, at the same time, directed copies to be sent to Lord Howard de Walden, our Ambassador at the Port of Portugal, and to Mr. Stoddart, the British Consul at Funchal, in Madeira. The poor victim in this case, Maria Joaquim, wife of Manuel Alves, is the mother of seven children, of which the youngest was an infant at the breast when she was cast into prison. Of the various counts in her indictment, all relating, not to conduct, but to belief, two only have been established. It was sworn against her by one witness that he had heard her say the Host is bread; and it was attested by several other witnesses that she had said the Holy Scriptures forbid the worship of images.

And for these heresies—identically the old truths for which so many suffered death in our own country, during the minority of one Mary, and in the sister kingdom during the bloody reign of another—this poor woman was sentenced on the second day of the present month, after her long imprisonment in a noisome dungeon, to die on the scaffold. She

has been condemned to be hanged for holding that a wafer is not God, but merely a little flour and water, and that images should not be adored.—*London Witness.*

The Condemned Woman.—Persecution in Madeira.—On a review of our English exchange papers, we find that a deputation from Scotland arrived in London on the 30th ult., and waited on the Foreign Secretary to request the interference of the British government in behalf of the women sentenced to death for heresy, in the Island of Madeira. Lord Aberdeen stated that a proper remembrance on the subject would be forwarded to the Portuguese government.

Here followed the trial.

The condemned is the mother of seven children, the youngest of whom was at the breast when she was cast in prison, about a year ago.

We publish the above at the request of a correspondent, who questions the correctness of the report. The account of the trial or allusions to the movements made in London in behalf of the woman, we find in the *London Record*; *London Patriot*, of Thursday, 30th May; *London Times*, 31st May; *London Chronicle*, and various other papers published in London during the week ending 1st instant. A reference to the papers named will probably convince "a subscriber" that the occurrence is real—not "imaginary."—*N. Y. Sun.*

A Noble Slave Emancipated.—By a colonial ordinance of the Governor of Guadeloupe, a slave of the name of Felix has been emancipated as a reward for his generous conduct on the awful day the 8th of February; 2000 francs have been voted for that purpose by the colonial council; 1500 francs being paid to Felix's master, and 500 francs to Felix himself as a gift. This is the story as contained in the report to the council.

"On the 8th February two brothers were covered with the ruins around them. One of them fortunately succeeded in extricating himself unhurt, but the other was wounded and dying, and his more fortunate brother was for some time trying, with his precious load, to find his way out; but the obstacles were insurmountable, his strength was exhausted, and the flames of conflagration were rapidly approaching. At that distressing hour he finds Felix by his side. 'My friend,' he says, 'if you have a kind heart, help me to save my brother, and I will give you a doubloon.' 'To-day nothing for money, all for the love of God,' replied the noble and generous slave; and, collecting all his strength and energy, he surmounts all obstacles, and arrives on the wharf, where he lays the dying man in a boat." It is with the utmost difficulty that Felix has been discovered, so anxious was he to conceal his noble conduct.—*Gazette Officielle, August 25th.*

Bishop Watson.—When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world."

THE FRIEND.

SEVENTH MONTH, 13, 1844.

Insubordination to the laws, and its consequence, a reckless and wicked abandonment to the worst passions of the human heart, seem to have gained a fearful ascendancy among a large number of the community in this city and adjoining districts. Another awful riot, with its attendant horrors, has been permitted to overwhelm with fearfulness, sorrow, and deep mortification, the orderly and peaceable part of the inhabitants. On Sixth-day, the 25th instant, the people in the neighbourhood of a Roman Catholic place of worship, in Queen street, near Third street, in the lower part of the district of Southwark, observed persons conveying fire-arms into the building. Alarm spread, and a high degree of excitement extensively prevailed. A committee of citizens waited upon the Sheriff, who, the next morning entered the building, and found therein upwards of seventy muskets, fowling-pieces, and pistols, some of them heavily loaded, together with a keg of powder, and a box of cartridges. By what authority these articles were placed there does not very clearly appear. From this time the excitement became very great, and the destruction of the building seemed determined upon. The mob continually increased in numbers and in ferocity,—the civil authorities interposed, and the military were called out to support them. We cannot enter into minute details, and must refer for particulars to the daily papers. But during Seventh-day the uproar continued to increase, the mob became wilder and more furious during First-day, and especially the ensuing night, which truly was indistinguishably awful. The military and the mob came in conflict—cannon and musketry were used on either side—the scene was dreadful. Including both sides, thirteen, as is stated, were killed, and about fifty wounded. Of the wounded, we learn, that several are not likely to survive. Since Second-day morning, quietness in a good measure has been restored, the building which was the central point of the disturbances, remains in possession of the authorities, and the minds of the people are becoming more tranquilized.

May our trust be in Him who causeth the wrath of man to minister to his praise, and the remainder of wrath, when it pleaseth Him, can restrain.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettie, jr., No. 74 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—Blaney Sharpless, Haddonfield; John G. Hoskins, No. 60 Franklin street; Jeremiah Willets, No. 193 North Fifth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIAGE, on Fifth day, the 20th ult., at Friends' Meeting-house, Moorestown, Burlington county, N. J. SARA LIPPINCOTT, to SARAH HORTON.

—, Sixth month 19th, at Friends' meeting, Croton Valley, N. Y. WILLIAM T. CORNELL, of Plattekill to ELIZABETH, daughter of Stephen Wood, of Bedford.

DIED, the 29th of last month, ANN PLEASANTS, in the seventieth year of her age. Her close was peaceful, and without a struggle. Though long an invalid, from paralysis, and entirely helpless in body for the last four years, yet her life was terminated by inflammation of the lungs, brought on by an attack of influenza. She was not considered dangerously ill, until within a few days of her death; her lungs, it appears, had been long affected, and one quite cured. She had laboured for many years, though she laboured under this disease. Her mind not only retained its faculties unimpaired, but seemed to become brighter as her bodily debility increased. Those who were privileged to behold her example, and to receive her instructions, will long feel the loss they have sustained. For her we have no cause to mourn, fully believing that she has entered upon that rest which remaineth for the people of God. It was her prayer, under protracted afflictions, that "her faith and patience might not fail;" the murmur of discontent was never heard to escape her lips; her soul indeed seemed purified from earthly dross, and sanctified by grace, she was enabled to say and experience, "prayer to be all her business, all her pleasure, praise." With a mind which remained in the service of God, elevated beyond the influence of bodily suffering,—and the cry of her spirit often was, "come Lord Jesus, come quickly." She desired patiently to await the last summons, which would announce the liberty her soul longed after. When under much bodily suffering, she remarked, "Ah, what are my sufferings in comparison with those of the blessed Jesus!" Her dependence upon the Almighty arm, which supported her under the sixth trouble, she felt assured would not fail under the seventh, and to her encouragement, she proved, "as her day so was her strength." Early she had been taught to experience the unsatisfactory nature of all earthly happiness, and was strengthened to choose the Lord for her portion, and the God of Jacob for the lot of her inheritance.

—, at her residence, Frankford, Pa., on Second-day, the 24th of Sixth month, ALICE KNOWLER, a benevolent minister and member of Frankford Monthly Meeting, in the forty-fourth year of her age. She was zealously concerned for the promotion of the blessed cause of Truth, and vigilant in guarding against the snares of an unwearied enemy in whatever form they presented. She was often engaged in encouraging Friends to increased watchfulness and dedication,—and solemnly admonishing the lukewarm and indifferent,—being concerned faithfully to occupy her gift, as one that must give account. Although deeply sensible of our loss, we have cause reverently to believe, that, through obedience to the requisitions of her Divine Lord and Master, in her day and generation, she was prepared for the solemn change;—and having filled up her measure of suffering for his body's sake, and the Church,—she now rests from her labours, and her works they follow her.

—, on the 6th of Sixth month, 1844, in the nineteenth year of her age, at her residence, Hickory Grove, Wayne county, North Carolina, SARAH W., wife of Neecham T. Perkins, after a few days of very painful illness, which she bore with great patience and Christian resignation. She was a member of Nantuxia Particular and Centenies Monthly Meeting, and was regular in the attendance of these. She was firm in support of the principles of Friends, and though her life is great to survivors, we trust, that death to her was gain.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

TEACHERS.

(Continued from page 330.)

"I found all the teachers whom I visited alive to the subject of improvement. They had libraries of the standard works on education,—works of which there are such great numbers in the German language. Every new book of any promise was eagerly sought after; and I uniformly found the educational periodicals of the day upon the tables of the teachers. From the editor of one of these periodicals, I learned that more than thirty of this description are printed in Germany; and that the obscurest teacher in the obscurest village is usually a subscriber to one or more.

"A feeling of deep humiliation overcame me, as I contrasted this state of things with that in my own country, where of all the numerous educational periodicals which have been undertaken within the last twenty years, only two, of any length of standing, still survive. All the others have failed through the indifference of teachers, and the apathy of the public.

"The extensive range and high grade of instruction which so many of the German youth are enjoying, and those noble qualifications on the part of their instructors, are the natural and legitimate result of their seminaries for teachers. Without the latter, the former never could have been, any more than an effect without its cause. Although 'the first regular seminary for teachers,' (see Dr. Bache's report, page 222,) 'was established at Stettin, in Pomerania, in 1735,' yet it was not until within the last quarter of a century, and especially since the general pacification of Europe, that the system has made such rapid advances towards perfection. And so powerfully has this system commended itself to all enlightened men, that not only have these seminaries for teachers been constantly increasing in Prussia, in Saxony, and in the states of the west and south-west of Germany, but most of the enlightened governments of Europe have followed the example. Out of Prussia, the plan was first adopted in Holland. The celebrated Normal school of Prinsen was

established at Haarlem, in 1816; and it is now acknowledged by all, that common school education has been reformed and immeasurably advanced throughout the whole of that enlightened country, by the influence of this school.

"When that great government measure for the establishment of common schools throughout France was adopted in 1833, one of its main features was the creation of Normal schools. At these institutions, young men are not only educated, but gratuitously maintained; they enjoy certain privileges, are exempted from military service, and if they acquit themselves worthily, they are certain of an appointment as a school-teacher at the end of their course.

"It is a fact most interesting in itself, and worthy to be cited as one of the proofs of the advancement, (however slow,) of the race, that the Normal school now in successful operation at Versailles, occupies the very site, —some of its buildings are the very buildings, and its beautiful grounds the very grounds,—which were the dog-kennels of Louis XIV., and his royal successors.

"Scotland, so long and so justly celebrated among the countries of Europe for the superior education of its people, was not slow to discover the advantages of schools for the preparation of teachers. It has now one such school at Edinburgh, and one at Glasgow, besides the Madras college at St. Andrews, which exercises the double function of giving a classical education, and of preparing teachers for schools.

"Under the enlightened administration of the National Board of Education for Ireland, a Normal school has been established at Dublin, and placed upon the most liberal basis. Excellent buildings, with large and beautiful yards and play-grounds, are provided for it, in the very heart of the city. Here hundreds of the poor children are in constant attendance, to whom instruction is given, in part by professional teachers, and in part by the pupils of the Normal school. The Normal pupils reside at a place called Glasnevin, a little way out of the city. Here they have a farm, which is conducted by a scientific agriculturist. When not engaged at the school in the city, the pupils are occupied on the farm. At this Normal school none but actual teachers are received. They leave their own schools, and come from all parts of Ireland to receive instruction here. Their whole maintenance,—tuition, board, lodging, is gratuitous; and a certain sum is secured to them annually on their return to their schools. More than a thousand teachers have already availed themselves of the benefits of this noble charity.

"Though the government of England has declined to follow the example of all the enlightened nations of Europe, yet private individuals and societies are striving to remedy, to some extent, the consequences of this neglect. A Normal school established under the auspices of that enlightened educationist, Kay Shuttleworth, is now in successful operation at Battersea; and the church party have recently purchased and fitted up, at an expense of \$100,000, a Normal school at Chelsea, near London.

"After the revolution of 1830, which separated Belgium from Holland, the former country neglected its schools, and since that period, it seems to be acknowledged, on all hands, that the education of the Belgian people has been rapidly retrograding. But by virtue of a recent law, an entire school system is now organizing for that country. Under the new order of things, there are to be two Normal schools, one at Lierre in the Province of Antwerp, and the other at Nivelles, in the Province of Brabant.

"Even at St. Petersburg, in Russia, says Professor Stowe, 'a model school for the education of teachers of every grade, and for all parts of the empire,' has been established. Thus it appears that almost every member of the great European family of nations, which possesses any claims to be called enlightened or civilized, has looked with favour upon what may be considered one of the greatest of all instrumentalities for the improvement of the race. One empire alone has signaled its name by an opposite course. That empire is Austria. Although the Austrian maintains what it calls a system of schools which set metres and bounds, on all sides, to the development of the human faculties;—although it prepares a few teachers, yet it is the office of these teachers to lop and prune the common mind, and not to develop it;—and where, during the very year previous to my visit, in a part of that empire bordering upon the kingdom of Saxony,—across whose frontier a little of the light and genial warmth of education had been reflected,—a few of the more enlightened subjects of that arbitrary power applied to it for liberty to establish a Normal school within their own province, and offered to supply, gratuitously, the money requisite for the purpose, both the application and the offer were rejected with indignity.

SCHOOL INSPECTORS.

"The extraordinary system of measures by which the Prussian schools have been elevated, and are now sustained, would not be understood, without taking into view the office and character of the School Inspectors. The kingdom is divided into circles or districts;

and for each one of these, there is one or more school commissioners or inspectors.

"By visiting schools, attending examinations, and by personal introduction, I saw many of this class of magistrates. They had evidently been selected from among the most talented and educated men in the community. They were such men as would be here appointed as presidents or professors of colleges, judges of the higher courts, or called to other civil stations for which talent, attainment, and character are deemed essential prerequisites. The office is one both of honour and emolument.

"It is easy to see how efficient such a class of officers must have been in bringing up teachers to a high standard of qualifications, at the beginning; and in creating, at last, a self-motive, self-improving spirit, among them. If examiners, inspectors, school-committees,—or by whatever other name they may be called,—know little of geography, grammar, arithmetic, or the art of reading, the candidate who presents himself before them for examination, will feel no need of knowing more than they do; and a succession of ignorant and incompetent candidates will be sure to apply for schools in towns which have ignorant examiners. The whole Prussian system impressed me with a deep sense of the vast difference in the amount of general attainment and talent devoted to the cause of popular education in that country, as compared with any other country or state I had ever seen. I must refer to other sources for information in regard to the municipal or parochial supervision of the schools, and can here only observe, that over all these intermediate functionaries is the Minister of Public Instruction. This officer is a member of the king's council. He takes rank with the highest officers in the government; sits at the council board of the nation with the minister of state, of war, of finance, &c., and his honours and emoluments are equal to theirs. He has no merely clerical duties to perform, and being relieved from all official drudgery, he can devote his time and his talents to the higher duties of his department. Such also has been the case in France, since the late organization of their system of public instruction.

SCHOOL ATTENDANCE.

"One of the most signal features of the school system of Prussia, and of many of the neighbouring states, is the universality of the children's attendance. After a child has arrived at the legal age for attending school,—whether he be the child of noble or of peasant,—the only two absolute grounds of exemption from attendance, are sickness and death. The German language has a word for which we have no equivalent, either in language or in idea. The word is used in reference to children, and signifies *due to the school*—that is, when the legal age for going to school arrives, the right of the school to the child's attendance attaches, just as with us, the right of a creditor to the payment of a note or bond attaches, on the day of its maturity. If a child, after having once been enrolled as a member of the school, absents

himself from it; or, if, after arriving at the legal age, he is not sent there by his parents, a notice in due form is sent to apprise them of the delinquency. If the child is not then forthcoming, a summons follows. The parent is cited before the court; and if he has no excuse, and refuses compliance, the child is taken from him, and sent to school, the father to prison.

"I had frequent conversations with school teachers and school officers respecting this compulsory attendance of the children. From these sources I gathered the information, that, with one exception, there was very little complaint about it, or opposition to it. Were it not that some of the children are compelled to receive instruction in a religious creed from which their parents dissent, there would rarely be a murmur of complaint in the community. The children are so fond of the school, the benefits of public instruction are so universally acknowledged, and the whole public sentiment has become so conformed to the practice, that I believe there is quite as little complaint, (excepting on account of the invasion of religious freedom before referred to,) under the rigorous system of Prussia as under our lax one. One school officer, of whom I inquired whether this enforced school attendance were acceptable and popular, replied, that the people did not know any other way, and that all the children were born with an innate idea of going to school.

"It should be added, however, that parents are not obliged to send their children to a *public* school; if they prefer it, the children may be sent to a *private* school; but they *must* be sent to some one. All teachers, however, of private as well as of public schools, must submit to an examination, and have a certificate of qualification from the government officer.

"A very erroneous idea prevails with us, that this enforcement of school attendance is the prerogative of despotism alone. I believe it is generally supposed here, that such compulsion is not merely incompatible with, but impossible in, a free or elective government. This is a great error. With the exception of Austria (including Bohemia) and Prussia, almost all the other states of Germany have now constitutional governments. Many of them have an upper and lower house of Assembly, like our Senate and House of Representatives. Whoever will attend the Parliament of Saxony, for instance, will witness as great freedom of debate as in any country in the world; and no law can be passed but by a majority of the representatives, chosen by the people themselves. In the first school I visited, in Saxony, I heard a lesson 'on government,' in which all the great privileges secured to the Saxon people by their constitution were enumerated; and both teacher and pupils contrasted their present free condition with that of some other countries, as well as with that of their own ancestors. The elective franchise in this and in several of the other states of Germany, is more generally enjoyed, that is, the restrictions upon it are less, than in some of the states of our own Union.

"In many of the German states, the anniversaries of the date of their constitution are

celebrated by fêtes and shows, by dinners and speeches, as in our country the era of our independence; and yet, in these states, by virtue of laws which the free representatives of a free people have enacted, every child is compelled to attend school!¹⁷

(To be continued.)

From Chambers' Edinburgh Journal.

LIFE IN SHETLAND.

In the remote and thinly-peopled Shetland islands, where the higher class of inhabitants, in many instances residing far from each other, are nearly deprived of society of their own rank, some families are accustomed to fill up their leisure with attention to the animal creation in all the varieties within their reach. In almost every family, indeed, in the seclusion of these islands, the young devote much time and many cares to the domestic creatures necessarily dependent on them, and also to rearing and domesticating sundry animals, in general wild and uninteresting. Of the former class are the herds of ponies each family has to rear and maintain for the farm work, in the absence of caris and roads—the cows which supply so many of our comforts—the weakly or deserted lambs, often taken home from the flocks by which the uninhabited islands and healthy hills are pastured—the geese and other tenants of the poultry-yard, not to speak of those universal favourites, dogs and cats, of which every Shetland household contains a goodly proportion. Some idea of what is meant by the latter may be gleaned from the fact, that at one of the country gentlemen's seats were lately domiciled all at once the following animals: a rein-deer from the North Cape, which roamed about the lawn, and sought its stable with the cows; a seal of the larger species, which occupied a porch attached to the dwelling, and often intruded herself up two flights of stairs, examining each apartment with the most anxious curiosity; a sea-otter, whose region was the kitchen, whose playmate the shepherd's dog, and whose inveterate and not very endearing propensity it was to persist in nestling in the servants' bed, instead of his own comfortable crib; a very fine Newfoundland dog, with which the seal had many amusing and bloodless encounters in her native element; but the finest specimen of the canine race was a *sui generis* Shetland dog, who afterwards pined and died, apparently of a broken heart for his master's temporary absence. There was, moreover, a blue cat of the Persian breed from Archangel—a perfect treasure for her kind for gentleness and affection—and a piebald raven from the Faroe isles; besides several gulls and a cormorant—all quite tame and domestic. Verily, the family had sufficient society—no need of balls, or dinners, or evening parties. Did a glimpse of sunshine enliven the winter day? the seal was carried down in her sedan chair (*dhies*, a hand-barrow, which she mounted with eagerness) to the excavation made for her use, into which the sea flowed each tide; and there we would watch her elegant gambols, or throw her the fish that had been provided for her. Was the

twilight long, and hanging heavy! the otter and Shetland dog were invited to the parlour, where they would engage in a game of romps. At first it was only on repeated encouragement that the dog would notice his young and playful companion, so inferior in height, although his match in strength and agility; very speedily, however, both got equally energetic, and their gambols and wiles, sometimes uncouth, often elegant, always displaying the attitudes and propensities peculiar to each, would be kept up for a considerable time with untiring spirit. At length, temper being lost on both sides, the kitchen guest would be dismissed; while the canine pet, soothed and caressed by his master, resigned himself to rest on the rug, where he would soon be joined by his inseparable friend and favourite, the gentle puss, who had stolen away when the otter was permitted entrance, no doubt much disgusted and amazed that her beloved master and his family should have such tastes. Thus are we accustomed to make friends and companions of the lower animals, and we are not ashamed to confess, that the loss of some of our playful and affectionate dumb friends has caused sincere sorrow, and, among the young people, many tears; which some may unthinkingly sneer at, but which the gentle and ingenuous will recognize as natural and graceful expressions of gratitude for submission unreserved and undeviating, affection enduring and unequivocal, and the display of qualities such as we are accustomed to love in our fellow-men.

Such being our opportunities of observation, and such our experience, we trust a few more particular notices and anecdotes of the animal kingdom in the Shetland islands will not be uninteresting, especially to the young. We shall begin with the ponies.

"Eric, it looks thick; will there be snow, think you?" says the laird to his principal assistant, as the shutters are closed and the candles lighted.

"No doubt of that, sir," responds Eric; "the horses are come home."

"Have you let them in?"

"O yes, sir; they are all in the yard;" and forthwith the master, laying aside the book he had just taken up, and followed by his whole family, go out to see and welcome the shaggy servants, who have come of their own accord from their lilly ranges to seek shelter and food during the approaching storm. There are twelve, twenty, thirty, perhaps so many as forty of them, old and young. A scanty meal of hay or coarse dried grass is given them, while the young people endeavour to keep the elder animals from sponging on the younger; for when their own share is finished, the old horses are very apt to be domineering and vicious to their own kind, as well as voracious, and sometimes kick off the others, and injure them to the breaking of a limb. They therefore require to be watched when thus fed in numbers together.

Next morning the ground is covered with snow; the ponies scrape the fleecy carpet with their feet, endeavouring to obtain a mouthful; and morning and evening they receive from their protectors a spare meal as

before. A very stormy night is apprehended, and some young or weakly foal, peradventure the pet of one of the little girls, walks into the kitchen, and there very quietly and demurely takes up his quarters, to the great delight of the children, who run to feed him from time to time with oat-cake or potatoes, and a draught of sweet warm milk; all which attentions he receives with becoming gravity.

The horses with us are never stabled; the side of a house, or of a stone wall, is all the shelter they receive; and many of their companions are left to do as they best may on their native hills and shores, receiving, during a long snow, a handful of hay or straw once every two or three days, and sustaining their life chiefly by seeking the beach, and eating the drift sea-weed, of which cows are also fond, and eat freely. We do not find that the horse is nearly so sagacious or affectionate as the cow, and is much more selfish and obstinate. However much he may be indulged or taken notice of, he very rarely displays definite attachment or discriminating sagacity; he will, indeed, carry his rider safely home through a thick mist or drifting snow, if the reins are assigned to him, thus in all probability avoiding a plunge in a snow-wreath or a flounder in a quag-mire; but so will any animal seek and find its native place, or the shed where it is accustomed to receive food.

The Shetland pony, however, is docile, rarely vicious, and admirably adapted for the half-savage life he is doomed to lead in these islands, where even the steeds kept for the family's use in riding receive little better usage than the rest, and never know the luxuries of currying, stabling, or supping on oats. Some of these ponies are very diminutive; the largest are about eleven hands; while some do not exceed thirty-three, or even thirty inches. One of the latter, a dun-coloured mare of exquisite symmetry, could stand under a dining-table, and a lady, who is rather *petite*, could seat herself on its back, without lifting her feet from the ground. This gentle and beautiful creature was lost by falling over a precipice, but the foal she had with her was found, and carefully nourished, and is still alive; the same in colour, but rather larger than its dam. The breed of ponies is degenerating within these few years; for the handsomest and best are usually exported. Only one circumstance—and it is rather a melancholy one—is in favour of the breed, namely, that the late severe seasons have carried off the weakly ones in hundreds. The trying and variable Shetland winter may thus prove a necessary and beneficial, though it may be a rough regenerator.

Of the cow we have little to say; she is staid and matronly, and well treated, as she always deserves to be; her milk, though small in quantity, is peculiarly rich. Oxen are almost always employed in the plough, or the light cart used on the proprietors' farms. The ox is very sagacious, docile, patient, and enduring. Only one we ever saw was inveterately obstinate, and averse to labour. He was a young and beautiful animal, milk-white, without a spot. He used invariably to fall down when about to be yoked, as if deprived

of the use of his joints, and no coaxing or beating could induce him to rise, so that it required five or six men to set him on his legs. He appeared in good plight, but almost every body supposed he was really weak, so well did he feign; till one day his owner came with a powerful horse-whip, and gave him a severe chastisement, to the no small surprise and scandal of the bystanders at the imagined cruelty of this procedure; however, ere long, the ox started up with the greatest agility, and that day worked steadily and vigorously, as he had done indeed for a few weeks before this fancy struck him. Next morning, however, again he lay as if dead or dying; but the instant the author of his castigation appeared at some distance coming towards him, he jumped up as before; this was often repeated; but as his master could not be always at hand, and he was found utterly incorrigible, and not amenable to any other discipline whatever, he was reluctantly devoted to the knife.

Last season, after much procrastination, and with many regrets, we were compelled to sign the death-warrant of a very old and faithful servant, a work ox, who had reached his twenty-first year, and was still, to all appearance, in possession of as much activity and vigour as ever. No animal could by possibility be more docile, sagacious, and affectionate; he distinctly knew and acknowledged, under any circumstances, the persons belonging to his owner's family, or who were accustomed to drive him; and he was so perfectly aware of what was required of him, that one would have imagined he understood human language. Though it is a defect in the character of the lower class of Shetlanders, that they only value their animals for the use they can make of them, and indulge in no sentiment towards even the most attached of their dumb dependents, yet of this animal, all who knew him, said he was so intelligent, as to be able to do every thing but speak; nor could any but strangers be got to butcher him at last, so well was he known, and so highly appreciated. I may just add, that his flesh was finely flavoured and tender, as well as fat, and that it is quite usual in Shetland to keep both cows and oxen to the age of sixteen or eighteen years before slaughtering them.

Who has not heard of the softness and fineness of the Shetland wool? I do not know the reason of its extreme softness. Is it the coarse scanty food, or something peculiar in our herbage? Or is it merely the particular breed? Partly all these causes, I imagine; for the wool degenerates when the sheep are removed to more southerly latitudes, or to better pastures in their own. They are of small size—the mutton is highly flavoured, and dark-coloured, like the Welsh—the wool is of different shades of brown colour, gray and black, as well as white. I trust the benevolent feelings of my readers will prompt them to a more lively interest in this, the staple article of produce in these poor and lonely isles, when they are informed, that, while the hardy adventurous fisherman seeks his livelihood on the dangerous ocean, the females of his family add materially to their too often

scanty resources, and, at least, always provide their own clothing, by the produce of their knitting, which is, indeed, the only remunerating branch of industry within their reach. The wool is so fine, that it may be spun into a thread as small as a cambric one, and this on a common lint-wheel. Some idea of this may be formed from the fact, that one thousand yards of thread are frequently spun from one ounce of wool, each thread being threefold, or three thousand yards in all! Stockings knitted from thread of this quality are so light and fine, as to be capable of being drawn through a finger-ring, and for such, so high a price as two guineas, and even more, has been paid. These used to be the most recherche articles of Shetland manufacture; but within these few years, the cottage girls knit a variety of elegant shawls and scarfs in numerous ingenious patterns, mostly their own invention, which are as beautiful as lace, and not above three or four ounces in weight.

There is no scene more exciting in Shetland than a whale hunt. When the latter word is used, the reader most probably will associate with it Melton Mowbray, or Oakleigh, or the Caledonia hunt. How contrasted to these is the scene I would endeavour to describe! In the one are met all the paraphernalia of hounds and horns, a rich and cultivated country, dinners and balls. In the other, Shetland boats and the unstable ocean, shouts and confusion; while, instead of a brush, or a few hares, a shoal of valuable animals driven on shore contribute, by the produce of their blubber, light to our dreary nights, or many comforts to the poor island fishermen. The only species of whale which is thus stranded on the shores of these islands is the *Delphinus Deducator*, or *Ca'ing Whale*, one of the lesser cetacea allied to the grampus and porpoise. The ca'ing whale, which is from eight to twenty feet long, and yields from twenty to sixty gallons of oil, is gregarious. Crowds of the species roam over the North Sea, always under the guidance of a leader; who would appear, however, to be equally fallible with many human leaders, for he often leads them far out of their proper walk. Every year, hundreds are stranded in Shetland, and also in the Faroe isles, where, it may be remarked, they are of more service, as the Faroese do not scruple to use their flesh as food. As a general account of our whale hunts might be comparatively uninteresting, I shall here give a description of a particular one, which occurred a few years ago, and was attended by circumstances of unusual animation. The scene was one of those snug land-locked bays with which the Shetland isles abound, opening round the point of a small adjacent island into the North Sea; the time was a calm dull winter day.

(To be concluded.)

Green Cornstalks make Rich Milk.—At a late meeting of the Farmers' Club in New York, — Morris, of Morrisenia, stated that he kept a dairy of one hundred and twenty-six cows, to supply the New York market with milk—that he feeds them on green corn. He

sows his corn broadcast, and says it makes better and richer milk than any other food he has used, and there can be no doubt but that it produces more provender than any other vegetable. — Morris's statement exactly coincides with our notion. So much saccharine matter as cornstalks yield must make rich milk.—*Late paper.*

Carpet Weaving.— Bigelow, an ingenious young artisan, has invented a power-loom for weaving ingrain carpets; it is a splendid piece of machinery, and does great credit to the artist; it is capable of doing more than the ordinary hand-loom, and can with great ease be managed by a girl. While the shuttle is passing from one box to another, if the thread breaks, it at once stops, and when any change is necessary, a small bell attached to the machinery informs the girl in attendance what is wanted. It is truly astonishing to see the rapid march of science.

To the Lowell Company the people of this country are indebted for bringing this beautiful machine to its present high state of perfection; they have expended nearly 100,000 dollars in building and erecting machines; they have now put up fifty looms, about one-third of which are in active operation; the carpets produced are of excellent quality, and will bear comparison with any manufactured.

Bigelow has likewise completed a machine for the manufacture of Brussels carpets, which is confidently expected to excel all his other inventions in point of simplicity.

A paragraph has gone the rounds of the papers, stating that the inventor had got an offer from England of 80,000 pounds for the patent. A gentleman connected with the Lowell company states, that it is not correct, but — Bigelow has taken out a patent in England.—*Ibid.*

New Stereotype Process.—It is stated in a late British paper, that a most important improvement has been made in the art of stereotype printing, for which Konheim & Skirving, of London, have obtained a patent, and which bids fair to work a complete revolution in the book-making world. The procuring of a cast of movable type by the methods hitherto adopted with plaster of Paris has been attended with great difficulty and loss of time,—objections so entirely removed by the substitution of some other substance by the new plan, that a perfect mould, free from all defects, may be obtained in half an hour. Under the old process the work occupied a day, and then frequently had to be done over again. Specimens, in which passages of Hebrew, Arabic, and other oriental languages are given, have been seen, and the stereotype is a perfect fac-simile of the original. The saving in the expense of stereotyping effected by the new process will be seventy or eighty per cent., and the public will, no doubt, benefit by it and by, in the reduced cost of standard works.

TRUST IN THE LORD.

“Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.” Psalm 37, 5 and 6 v.

Malice and calumny may, for a time, overshadow the brightness of a holy character; but the sun will come forth, and the clouds will fly away. This was most eminently true of the blessed Jesus, at his resurrection, and will be verified in all his sincere faithful followers sooner or later.

The spotless Lamb of God was dumb, before those who were divesting him of his honours, and robbing him of his life.

Israel was commanded to “stand still,” and see the salvation of God; but many of them gazed upon the *power and power of Pharaoh*, who was in pursuit of them, till their faith failed, and they began to murmur and despond. How often is this our case before we perceive it!—*Extract.*

The Condor.—The condor, which chiefly inhabits the valley of Ylo, in Peru, is unquestionably the largest of those birds which have the power of flight. It is sometimes, though but rarely, upwards of fifteen feet across the wings when extended. The beak, four inches long, is so strong as to be able to pierce the body of a bullock; and the talons so strong as to enable it to carry off a deer or young calf. They seldom frequent the forests, as their flight would be thereby impeded. They descend from an almost incredible height, sometimes 20,000 feet from the top of the mountains. “The peculiarities of structure in the respiratory system of birds, have, probably, a relation,” says Dr. Roget, “to the capability we see them possess, of bearing with impunity very quick and violent changes of atmospheric pressure. Thus the condor of the Andes is often seen to descend rapidly, from a height of about 20,000 feet, to the edge of the sea, where air is more than twice the density of that which the bird had been breathing.” “We are as yet,” he adds, “unable to trace the connection which probably exists between the structure of the lungs, and this extraordinary power of accommodation to such great and sudden variations of atmospheric pressure.”

The general colour of the condor is brownish; the feathers on the back, however, are sometimes perfectly black. The neck is encircled with a white ruff, and on the head is a species of comb.

The condor is very destructive, and, consequently, various methods are employed with success to capture it. Sometimes a person, clothed in the skin of a newly killed animal, goes out, and entices the condor to attack him; while companions, who have secreted themselves, from their hiding-place rush out and seize him. The female makes her nest among the highest and most inaccessible rocks; where she lays two white eggs, somewhat bigger than those of a turkey.

For "The Friend."

Relics of the Past.—No. 25.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best agents, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 335.)

Margaret Ridge having returned to Carrickfergus, wrote at that place the following epistle to Friends in the North of England:—
 "Dear children of the Lord, and lambs of my Father's fold, unto whom in the pure unity and unchangeable life I am joined;—the Lord hath begotten you by his immortal Word, and by his living power hath he preserved you in innocence, and hath made you comely. He hath raised up his seed in you, that beautifies and adorns. Your lamps burn brightly and shine, and give light to many. Your feet are on the top of the mountains; the hills and the tall cedars shall bow and fall before you, as ye abide in the Lamb's innocence. In the feeling of the power and pure life of God, in which stands the mystery of the fellowship which is unchangeable, I salute you.

MARGARET RIDGE.

"Carrickfergus, in Ireland, 1660."

Having now completed her service in Ireland, Margaret returned to England. She probably landed at Whitehaven, from whence she visited her friends in Derbyshire with a few lines.

"Dear Friends:—Trust in the Lord, and let your confidence be in him who hath delivered you in many troubles. He is faithful; he will not break the bruised reed, nor quench the smoking flax. So dwell in his power, and in it you will be preserved out of temptations, and from the snares of the enemy. Peace and eternal rest will be your portion, if ye abide faithful unto the end. Although ye be passing through a night of sorrow, yet the day of refreshment draweth near, and though ye now sow in tears, ye shall reap in joy. Fear not,—the Lord of the hosts of Israel is with you: He will appear for your help, and by his arm of power will bring salvation to his seed. As ye dwell in his power, the shadows and clouds will pass away, and the perfect day will arise, and ye shall rejoice in God your Saviour. The Lord of life be your strength for evermore.

"From your dear friend and sister in the Truth,

MARGARET RIDGE.

"Whitehaven, 1660."

Friends of Derbyshire had been during 1659, and were, at the date of this letter, enduring much persecution. Ralph Sharply on the 21st of Sixth month, 1659, was arrested with several other Friends, who were going peaceably to their meeting, and were set in the stocks, where they were left for more than an hour. After being released, Ralph found it his place to preach the gospel to the people around, and for this offence was sent to the house of correction. He was confined for two days, and then being set at liberty, again felt a pressure of love to the people, and a

necessity to declare the Truth to them as they walked the streets. A priest and lawyer opposed him, and charged him with denying the Scriptures to be the word of God. He answered, "I do not deny the Scriptures, but own and witness them; but I deny them to be the *Immortal Word of God* which endures forever." This testimony so consonant with the language of Scripture, wherein the Lord Jesus is proclaimed as the *WORD*, was called blasphemy, and two justices committed him on account of the expression to Derby goal. Here he lay ten days. Many others were imprisoned for going to meeting; some were forcibly kept from the meeting-house; others were sorely beaten and stoned; at some places, through beatings, much blood was shed, and many were in danger of losing their lives. But they bore all their sufferings with innocent patience, not lifting up a hand against their persecutors.

Margaret soon travelled south, and by the 1st of the Third month, she was at Alton, in Hampshire. On her way, she had probably passed through Alford, in Lincolnshire, and having had her mind exercised on behalf of the people of that place, she addressed the following exhortation to them:—

"Unto all the people of Alford, from the highest to the lowest, unto what name or form soever, who are estranged from the Lord, and know not the Bishop and Shepherd of your souls. Sin hath separated you from God, and transgression hath driven you from his presence. The Prince of the air rules in your hearts, at his will ye are led captive. By the subtlety of the serpent ye are deceived, and that eye which could discover the mystery of iniquity, and the secret working of the enemy is blinded.

"A light shines in your dark hearts, which reproves and checks you for that which no mortal eye can accuse you of;—it often sets your sins in order before you, and sometimes ye are brought thereby into trouble and sorrow for your disobedience and rebellion against the Lord. The light of Christ shows and manifests every motion of evil before it be acted, and judges and condemns after evil be committed, whether it be in thought, word, or work.

"In the Light, ye have to wait, and watch, and believe. Its testimony is true, and whatsoever it condemns, be willing to forsake. That which would turn from the Light, and reason with flesh and blood, is the voice of the enemy; obey it not. That which leads unto soberness, meekness, and purity, is the Word of God, is the voice of the true Shepherd. Follow it, and it will lead you out of the ways of death and hell, and bring you into the ways of peace and eternal life. You will be brought into a pure conversation, into an undefiled religion, into the church that is in God, into the worship that is in Spirit and in Truth. If ye love the Light of Christ that shines in your consciences, and obey his requirings, ye shall receive power over all that is contrary to it; over all evil thoughts, words and works. As ye come into the unity of the Spirit, ye will know him, that is the way, the truth and the life. Ye will enter in by the door, and will

see and detect the robber that cometh up some other way.

"Ye who are daily grieving and oppressing the good Spirit of grace, by rebelling against it, by quenching and disobeying its motions, and yet are speaking the good words of Scripture, which holy men speak as they were moved by the Holy Ghost, ye shall stumble, fall, and perish forever, if ye repent not. Cover not yourselves with a mere profession, with praying, and speaking good words,—for the kingdom of God stands not on words, but in power. The prayer which the Lord accepts, is with the Spirit, and with the understanding, where the holy hands are lifted up without wrath and doubting. Ye pray with polluted lips and with unholy hands. The unclean nature yet standeth in you, neither do you walk in the daily cross, by which the enmity is to be slain. Ye are glorying above the cross; some of you stumble at it; others count it foolishness; making the cross of Christ of none effect, though it be the power of God unto salvation to them that believe.

"Some of you are lifted up with pride and envy, and speak great swelling words against the people of the Lord, who seek the good of your souls, and desire that ye may come to the knowledge of the Truth. Ye who desire to know the Lord, and yet abide in the fearful and unbelieving spirit,—it is the enemy of your souls that is seeking to keep you in slavery, and in bondage, and would not have you come to the knowledge of the Truth, and to the Light that manifests all deceit. For this light would bring you out of the ways of death unto the ways of life. It would give you the bread that satisfies to feed on, and that water of Life to drink, of which whosoever drinks shall thirst no more.

"To the government of Jesus must ye all come, and submit to the teaching of his Spirit, or else ye shall perish forever.

MARGARET RIDGE.

"From Alton, the 1st of the Third month, 1660."

(To be continued.)

"Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach." This ought to be the prayer of every Christian, especially if he be a minister of the gospel, that his sufferings in the world may not give just offence to the brethren, or the church: which they never will do, if he suffers in a good cause, with a good conscience.

"Even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." The usage our Lord met with from his brethren, because of his integrity to the house of God, should comfort those who meet with the same usage, on the same account. "They that sit in the gate (or judgment seat) speak against me; and I was the song of the drunkards." The true followers of the holy Jesus will often experience the like treatment, from an evil and adulterous generation.

For "The Friend."

SCRIPTURE WARNINGS.

How soon after Adam partook of the forbidden fruit was the disposition manifested to cast the blame of wrong doing upon others. We may safely regard it as one of the fruits of the fall, which appears at an early period, and often attaches itself to the human character through life. When the Omniscent One asked Adam, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" the man said, the woman whom thou gavest me to be with me, she gave me of the tree, and I did eat." And of the woman he demanded, "What is it that thou hast done?" and she said, the serpent beguiled me, and I did eat." All these subterfuges were no better than fig-leaf coverings—they did not conceal their sin, nor defend them from the consequences of it.

Duplicity does not long hide the workings of the evil spirit within. When Cain, one of Adam's immediate descendants, found that his offering was not respected, he "was wroth, and his countenance fell." The change in his feelings towards his brother was soon visible in his countenance. "And he talked with Abel his brother, and when they were in the field, Cain rose up and slew his brother." How soon after the creation, persecution commenced on account of religion! "And wherefore slew he him? Because his own works were evil, and his brother's righteous." "And the Lord said unto Cain, where is Abel thy brother? And he said, I know not. Am I my brother's keeper." Here he tried to shun detection by falsehood. "But the Lord said, what hast thou done? Thy brother's blood crieth to me from the ground." Certain it is that Divine judgment will sooner or later overtake the guilty soul. To escape the awful retribution which awaits the dark spirit of revenge, let every one not only bear in mind, but put in practice the Divine injunction: "it is shown unto thee, O man, what is good, and what doth the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God."

Joseph was remarkably favoured with Divine communications above his brethren, and they hated him for it. "And Israel said to Joseph, Go, I pray thee, see whether it be well with thy brethren, and well with the flock, and bring me word again;" "and when they saw him afar off, before he came near them, they conspired against him to slay him." Reuben plead for him, determining to deliver him out of their hands as soon as an opportunity presented—but they sold their brother, in the absence of Reuben, to a band of Ishmaelites, who took him down into Egypt, and there sold him again for a servant among strangers. It was now necessary to contrive some mode of pacifying their father and their friends respecting the loss of a brother, and it was not probable that men who had no more natural affection than to cast him into a pit, and then to sell their brother to strangers, would give the true cause of his absence—prevarication was resorted to—they did not directly say that he had been destroyed by wild beasts, but they

took his coat and disfigured it by dipping it in blood, brought it to Israel, and said, this have we found; know now whether it be thy son's coat or not. If they could succeed in throwing the imputation of their brother's destruction upon some one else, instead of themselves, the end of these hard-hearted men would be answered for the time. But there was an All-seeing One who beheld their actions and their hearts, and not only preserved Joseph, but brought them to judgment. Joseph, "the arms of whose hands were made strong by the hands of the mighty God of Jacob," was an object of his peculiar providence and keeping. The various visions which he had given him of his future greatness, of the distress that was to overtake his father's household, and of his being the instrument of preserving his father's flocks and family were to be fulfilled. Although he was discarded and hated by his brethren, yet the Lord was with him, and in due time lifted him out of the prison-house, and brought his brethren to bow down to him. In their distress they remembered their cruelty to their brother. A few days solitary confinement gave them opportunity for reflection, and when, in their turn, they found themselves altogether in the power of strangers, whose course they could not foresee, they not only keenly felt the difference between having the power in their hands, and its being transferred to another; but the just witness for Joseph's God had place to plead in their guilty breasts. And they said one to another, "we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, spake I not unto you, saying, do not sin against the child; and ye would not hear; therefore, behold also his blood is required." They would not regard the pleadings of the object of their dislike, nor of his brother on his behalf. They were determined to rid themselves of their dreaming brother, let the consequence be what it might. But notwithstanding the archers shot at him, and sorely grieved him, and hated him, yet his bow abode in strength, and like a fruitful bough by a well, his branch ran over the wall.

Balaam would have cursed Israel for the rewards of divination if the Lord had permitted. He loved the wages of unrighteousness, though he professed he could not go beyond the word of the Lord; and when the seed of Jacob took vengeance on those who adopted the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, he was found among the slain.

Joseph was sold for money, and Judas conversed with the chief priests to betray the Lord of life and glory for thirty pieces of silver; when he came to see what he had done, he brought the money and cast it down in the temple, saying, "I have sinned in that I have betrayed the innocent blood;" and he destroyed himself. What a heavy burden will fall on those who betray Christ in any of his dear children, and give them over into the hands of their enemies. "He that offendeth

one of these little ones that believeth in me," said the lip of Truth, "it were better for him that a mill-stone were hanged about his neck and he drowned in the depths of the sea."

Christians make much profession of the excellency and Divine authority of the Holy Scriptures, but too many of them act as if they did not apprehend the penalties which they denounce against cruelty and injustice and all manner of sin would ever be poured forth upon them. They seem to think themselves a sort of favourites who will be excepted in the day of Divine retribution. A very unwise and unsafe conclusion. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "I die daily, said an experienced apostle, nevertheless I live; yet, not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If Christ live in us, we shall bring forth the fruits of his Spirit—which is not a vindictive revengeful spirit—but breathes peace on earth—and good will to men—especially to those who travail for the salvation of souls, and the prosperity of the kingdom and cause of the Redeemer. It seeks the strength and support of such in the discharge of the duties whereunto the Holy Ghost hath separated them—and instead of turning them aside from the work of the Lord, it rejoices in their fruitfulness and success.

Hay Making.—In making clover hay, we are decidedly in favour of not exposing it much to the sun after it is first wilted. We speak from experience, having practised various modes, and we are certain that it may be made with less labour, and that it is of far superior quality, when cured in cock, than in any other way. When the swathes are a little wilted, pitch them into cocks. Laying it up in such a manner that it will stand the weather, which is easily done, by the exercise of a little care. Examine the hay from day to day, to see how the process of curing advances, and when it seems to be so well made that with what it will dry in handling, it will do to put in the barn or stack, turn over the cocks, loosen up the bottoms a little with a fork, and proceed to load it. Clover hay thus cured, is not likely to heat in the mow or stack, and from having every leaf and head saved, will be found to be very nutritious, and much relished by all animals. In fact, we believe that clover hay, properly cured, will make more flesh, milk or butter, than any other hay, pound for pound. The prejudice against clover, has arisen from the bad manner of curing it. Knocked about as it frequently is, wet and dried by turns, it loses its leaves and heads, and becomes little else than a mass of tasteless stems, which no animal will eat.—*Albany Cultivator.*

"There is another life, where there is no death, nor any pain nor trouble, but fullness of joy, in the presence of Him who made us, and who will love us forever."

A Torrent of Burning Lava poured into the Ocean.

When the torrent of fire precipitated itself into the ocean, the scene assumed a character of terrific and indescribable grandeur. The magnitude of destruction was never more perceptibly displayed than when these antagonistic elements met in deadly strife. The mightiest of earth's magazines of fire poured forth its burning billows to meet the mightiest of ocean's. For two score miles it came, rolling, tumbling, swelling forward, an awful agent of death. Rocks melted like wax in its path; forests crackled and blazed before its fervent heat; the very hills were lifted from their primeval beds, and sank beneath its tide, or were borne onward by its waves; the works of man were to it but as a scroll in the flames; nature shrivelled and trembled before the irresistible flow. Imagine Niagara's stream, above the brink of the falls, with its dashing, whirling, tossing, and eddying rapids, madly raging and hurrying on to their plunge, instantaneously converted into fire, a gory-headed river of fused minerals; the wrecks of creative matter blazing and disappearing beneath its surface; volumes of hissing-steam arising; smoke curling upwards from ten thousand vents, which gave utterance to a family deep-toned mutterings, and sullen, confined, and ominous clamorings, as if the spirits of fallen demons were struggling against their final doom; gases detonating and shrieking as they burst from their hot prison-house; the heavens lurid with flame; the atmosphere dark, turbid, and oppressive; the horizon murky with vapours, and gleaming with the reflected contest; while cave and hollow, as the hot air swept along their heated walls, threw back the unearthly sounds in a myriad of prolonged echoes. Such was the scene, as the fiery cataract, leaping a precipice of fifty feet, poured its flood upon the ocean. The old line of coast, a mass of compact, indurated lava, whitened, cracked, and fell. The waters recoiled, and sent forth a tempest of spray; they foamed, and lashed around and over the melted rock; they boiled with the heat, and the roar of the conflicting agencies grew fiercer and louder. The reports of the exploding gases were distinctly heard twenty-five miles distant. They were likened to the discharges of whole broadsides of heavy artillery. Streaks of the intensest light glanced like lightning in all directions; the outskirts of the burning lava as it fell, cooled by the shock, was shivered into millions of fragments, and, borne aloft by strong breezes blowing towards the land, were scattered in scintillant showers far into the country. For three successive weeks the volcano disgorged an uninterrupted burning tide, with scarcely any diminution, into the ocean. On either side, for twenty miles, the sea became heated, and with such rapidity, that, on the second day of the junction, fishes came on shore dead in great numbers at Keaua, fifteen miles distant. Six weeks later, at the base of the hills, the water continued scalding hot, and sent forth steam at every wash of the waves.—*Jarres's Scenes and Scenery in the Sandwich Islands.*

BEE MOTH.

An article in the last number of the Farmers' Cabinet, quotes the following remarks in relation to bees, and their great enemy the moth, from a communication from Charles G. Page, Examiner of Patents, to H. L. Ellsworth:—

"No branch perhaps of agricultural, or rather rural occupation, has been so much neglected in this country as *bee culture*. Wherever it has been attempted with care, it has always proved profitable; but many who engage in this business, abandon it—for the reason that the bee is left to be its own protector against its many enemies, but more particularly against its common enemy, the bee moth. A large number of applications for patents have been made for improvements in bee-hives, most of them with reference to this very point, viz: protection against the moth; and it might be reasonably inferred, from the fact that applications are continually being made for this purpose, that no complete remedy has been devised.

"From the character of many of the inventions, it is obvious that the habits of this insect are not studied; and it is to be regretted that, while naturalists and apiarists have so long investigated and made themselves familiar with the domestic habits and whole economy of bees, they have neglected to notice this their predatory, and ultimately fatal enemy. In Virginia, it is a common practice to put the hives upon the ground, as a security from the moth; and I can testify to the fact, that bees in well made hives, protected by a covering from rain and excessive heat, under these circumstances thrive well. The eggs of the bee moth are deposited usually somewhere about the base of the hive, and, after hatching, the larvæ crawl into the hive and commence their work of destruction. It is presumed that the instinct of the insect leads it to deposit its eggs in dry and warm places, and consequently to avoid the ground. The hive is placed upon tiles or bricks, to prevent the approach of mice, &c.

"The bee readily adapts itself to every climate; and although its period for labour is abridged in the more northern latitudes, yet it seems to thrive equally well wherever it can find an abundance of food. An esteemed friend, H. K. Oliver, of Salem, Massachusetts, has been singularly successful in his culture. I have not space for a detail of his peculiar mode of management, were such proper for this report; but I may state its result. This gentleman, the care of whose apiary is merely a relaxation from graver pursuits, has taken 300 pounds of honey per annum, from three hives; and the average for each of his hives for several years past, has not been less than 80 pounds. In 1840, he took from one hive 140 pounds, and left 60 pounds for the bees to winter upon. It is obvious that such continued success cannot be merely fortuitous, but must be the result of proper care and contrivance. As the importance of this culture is underrated, or, more properly speaking, but little known, I may be thought to have bestowed more attention to the subject than it deserves. Among the articles, however,

which go to swell the aggregate of the annual exports of our country, bees-wax forms no inconsiderable item at this time, and is capable of being very largely extended."

PRESERVING BUTTER.

In the number of the Cabinet from which the foregoing was taken, is a communication dated Hartford, June 12th, 1844, signed G. Fox, and addressed to H. L. Ellsworth, Commissioner of Patents, as follows:—

"In answer to your inquiry, What has been your practice in putting up butter, especially for preservation in hot climates, or for long voyages? I will cheerfully state, that I have had considerable experience on this subject, and, in some particulars, good success. There are many things required to insure good butter. The butter itself must be well made; that is, worked enough, and not too much, and salted with rock salt. This being well done, and the buttermilk all expelled, the butter may be packed in good white-oak, well-seasoned casks, well filled. In cool climates larger casks can be used. In hot climates, it is best to have small casks—say from 25 to 30 lbs.—so that too much need not be exposed while using. Then put these small casks into a hoghead, and fill up the same with strong pickle that will bear an egg, and the butter may be shipped to the West Indies or Europe, and kept perfectly sweet. I have never found saltpetre or sugar of any benefit. Butter of my packing has opened as good in the West Indies, as it was in Connecticut. I will remark, that to keep butter in ice-houses, when it remains frozen, will answer, if the butter is to be continued in the same temperature; but if it is exposed to warm weather after being taken from the ice-house, it will not keep as long as if it had not been exposed to so cold a temperature."

Pennsylvania Finances.—The following brief statement of the financial affairs of Pennsylvania up to the 1st of Fourth mo. last, is copied from a recent publication by J. W. Hammond, chief clerk in the Auditor General's office.

Debt of the Commonwealth.

6 per cent.		
stocks,	\$1,321,013 98	
5 do. do.	32,934,763 73	
4½ do. do.	200,000 00	
		\$37,465,777 71
Relief notes		
in circulation		
bearing 1 per		
ct. inter.,	\$1,292,449 68	
Loan 6 per		
cent.,	171,636 00	
		\$1,464,085 68
Domestic creditors—scrip		
outstanding,	166,505 65	
Interest on loans, due 1st of		
February, 1844,	955,426 14	
		\$40,051,794 18

Property of the Commonwealth.

Stock in sundry corporations, (par value.)	\$2,002,597 56
Public works, (cost of construction,)	25,616,375 01
Public buildings and grounds at Harrisburg, (estimated.)	250,000 00
Money due on lands unpaired, (estimated.)	200,000 00
State Arsenals, powder magazine, &c., (estimated.)	100,000 00
	<hr/>
	\$31,165,972 57

"Draw nigh unto my soul, and redeem it; deliver me because of mine enemies. Thou hast known my reproach, my shame, and my dishonour: mine adversaries are all before thee." 69th Psalm, 18th v.—Deliverance from tribulation, and persecution, is prayed for by the church, and by her faithful children, upon the same grounds.—*Extract.*

World's Comforts.—"Reproach hath broken my heart, and I am full of heaviness: I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also call for my meat; and in my thirst they gave me vinegar to drink." 69th Psalm, 20th v.—Such are the comforts often administered by the world, to an afflicted and tribulated soul.

Boucherie's Method of Hardening Wood.—Among other curious things in the annual report of the Patent Office, is a long description, translated from the French, of the process discovered by Boucherie for impregnating wood with various saline solutions, both for the purpose of colouring, as well as preserving the wood. In this operation, the inventor has availed himself of the capillary (or rather vascular) action of the living plant to carry liquids into every minute pore, and effects impregnation in a most rapid and thorough manner. In the older processes, the impregnation was facilitated by various devices, in using the force pump or atmospheric pressure; but in Boucherie's method, nature is made to play a singular part—is cheated as it were—and the living plant is made to absorb chemical preparations instead of its own sap. For instance, a large poplar tree, soon after it was cut down, was placed with its foot in a solution of pyrolignite of iron, (the liquid selected by the inventor, after seven years of experiment,) and in a short time the whole tree was penetrated with the solution. The position of the tree, whether horizontal or vertical, is of no consequence as to its absorbing power; and the inventor, moreover, found that it was not necessary to cut the tree down, but that by boring holes in the tree, and forming a trough around these, the absorption immediately took place. Some singular facts were also developed in his experiments. He found that all kinds of trees refused entirely to take up any vegetable solution, while neutral me-

tallic solutions were absorbed with avidity. He found also that branches of trees, as soon as cut, began to absorb air, and, by a simple contrivance, ascertained that a freshly cut branch will absorb five times its own volume of air. Among the results of this process are, first—that wood is preserved from decay, and the attacks of insects; that wood may be prevented from shrinking; that it is rendered almost incombustible; and that it may be, with great facility, dyed to the very heart in a perfect manner. A most singular experiment was effected within the wood itself. A magnificent blue wood was produced by causing a tree to absorb successively a salt of iron and the prussiate of potash—the elements of prussian blue. Arago exhibited to the Academy of Sciences a column of pear-tree wood, impregnated with pyrolignite of iron, as black and hard as ebony.—*N. Y. Evening Post.*

The Axe is laid at the Root of the Trees.

It was customary with the Jewish prophets, says Adam Clarke, to represent kingdoms, nations, and individuals, whose ruin they predicted, under the figure of forests and trees doomed to be cut down. But the learned author then proceeds, as do many others, to apply the texts to the Jews nationally. This is a radical mistake. John the Baptist is addressing individuals, and speaks of individual repentance, as indispensable to escape individual ruin; hence, he used the plural form *trees*, and not the singular *tree*, which might much more naturally represent them, had he spoken of them as a political body. Great mischief has been done by transferring the language of the New Testament, without ground, from individuals to nations. God does not save men by the gospel nationally but *individually*; and those interpreters miserably err who divert the readers of the gospels and epistles, from the feeling of *personal* interest and responsibility. How different the views of St. Paul; *tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the gentile; but glory, honour and peace to every man that worketh good; to the Jew first, and also to the gentile; for there is no respect of persons with God.* Such interpreters, though perhaps unintentionally, make the labours, and sufferings, and instructions of our Saviour and his apostles of no real value. For what did they exert themselves on this interpretation? To save a few Jews only from the destruction of Jerusalem.—*Extract.*

"The teacher of Sir Isaac Newton thought him a dull boy; he would have understood him better, if he could have watched him at his play, and seen him joyfully absorbed in making curious mills, and setting mice to run them. And so also with Sir Humphry Davy; he cared little for books, but took delight in trying experiments, and in roaming the country for minerals."

THE FRIEND.

SEVENTH MONTH, 20, 1844.

An error inadvertently escaped correction in our account of the riot last week—line eleventh, for 25th instant, read *fifth* inst. For the information of our friends at a distance, we have the satisfaction to state, that no outbreak has occurred within the past week, and excepting the presence of the military, which at the call, and under the control of the Governor, are yet here in considerable numbers, there is nothing interruptive of the business transactions, or in the general appearance of the city, at variance with its wonted quiet and orderly aspect. In truth, throughout the mad uproar, beyond the immediate vicinity of the seat of it, the city itself, and the greater portion of the surrounding districts, showed scarcely any indications materially different from the ordinary condition of things. There seemed a propriety in thus remarking, to counteract, as far as we may, the many oral and written exaggerations which there is reason to believe have gone abroad.

POSTAGE.

Correspondents will oblige us by paying postage on their letters. It is, to say the least, very thoughtless in subscribers when they wish the direction of the paper changed, to tax us with the postage on a letter giving the information, when the post-master may always lawfully give such notice under his frank.

By letters from England, we learn that our friend Sarah Emlen arrived at Liverpool on the eighteenth of Sixth month, after a favourable passage of twenty-one days from our Capes.

DIED, on Fifth-day, the 20th of Sixth month, SARAH M. wife of John Williams, of Blockley, Philadelphia county, in the 44th year of her age; a member of Radnor Monthly and Merion Particular Meeting. In the removal of this dear friend her family have sustained a severe loss; yet they sorrow not as those without hope, believing she has been permitted to enter into everlasting rest.

—, at her residence, near Dublin, Wayne county, Indiana, on the sixth of Seventh month, 1844, after a short illness, MARIA, wife of Nathan Wasson, a daughter of Joseph and Elizabeth Cox; a member of Bethel Particular and Milford Monthly Meeting, in the 32d year of her age.

—, on the first day of Seventh month, 1844, SABBALAH, wife of Thomas White, of a short illness, in the 79th year of her age; a member of Centre Monthly and Particular Meeting, in Clinton county, Ohio, (formerly from Upper Evesham, New Jersey). Her disorder was of a paralytic nature; and although deprived of speech, her countenance was calm and serene. In the death of this dear friend, we have the convincing evidence, that our loss is her everlasting gain; that her redeemed spirit is in the enjoyment of a rich reward, an inheritance with the righteous of all ages.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Continued from page 338.)

"This account of the People's Schools would be very imperfect, did I omit to mention one or two other classes among them, corresponding in grade with our town schools, or public high schools. These are the Real, and Burgher schools.

"The royal real school of Berlin,—the first in point of date,—was formed as early as 1747, by Counsellor Hecker. The epithet 'real,' is used in contradistinction from 'learned.' At the time when this school was established, Latin and Greek were the exclusive objects of study in the learned schools, and the avowed purpose in founding this was, that 'no mere words should be taught to the pupils, but realities,—explanations being made to them from models and plans, and of subjects calculated to be useful in after-life.' The establishment of this class of schools was the commencement of a great educational reform.

"The special design of the Burgher school is to prepare young men to become citizens,—that is, to qualify them for the transaction of such municipal, or other public affairs as they may be called upon to perform. The man, whose duty it may be to build bridges, to construct drains, to lay out streets or roads, to erect public buildings, to pass ordinances for the establishment or regulation of the police, and for the general administration of city or county affairs, should have some special preparation for duties so various and responsible; and the city which fails to educate those young men who are afterwards to perform such duties in her behalf, will find, in the end, that their mistakes, mismanagement, and want of economy, will cost a hundred times more than the original outlay which would have qualified them for such offices.

"The above classes of schools are also schools for the useful arts, manufactures and commerce. In some of them architecture, engineering, mining, &c., are taught; and the course of studies is susceptible of being enlarged to any extent, until they become complete polytechnic institutions.

"I was so fortunate as to arrive at Cologne pending an examination of its Burgher school. One day had already been spent, but I was present on the morning of the second, before the exercises commenced. A programme of the order of performances, accompanied by remarks and explanations on the course of studies, and the methods of instruction, had been prepared for the use of examiners and visitors. It consisted of twenty-four printed folio pages,—a fact which shows the degree of attention devoted to the subject. The number and apparent standing and character of the visitors, ratified the inference which one would naturally draw from such a fact. From this programme it appeared that the subjects of examination were religion, the German language, the French, Latin, English, and Italian languages, history, geography, knowledge of nature, arithmetic and geometry, drawing, calligraphy and singing,—in all thirteen branches.

"I shall only speak of that part of the examination which I heard.

"In arithmetic, after a little time had been spent in expounding the mere relations of numbers, the pupils gave an account of the different weights and measures of the neighbouring states; of the standard value of gold and silver, as determined by the laws of different nations; of the current coins of all the nations of Europe, and of the United States of North America. They were then required to change coins of one denomination and country into those of another. After this, they were examined in electro-magnetism, having apparatus on which to try experiments. A class of boys, from thirteen to seventeen years of age, was then examined in the French and English languages. During the exercise in French, both teacher and pupils spoke in French, and during the exercise in English, both teacher and pupils spoke in English. These exercises consisted in translations, parsing and general remarks. The teacher's observations on the construction and genius of the English language would have done credit to a professor in one of our colleges. A want of time, excluded examinations in Latin and Italian, but all that I saw and heard was performed so well as to create an assurance of ability to sustain an examination in any other branch set down in the programme. After this came declamation in three languages. In this exercise, I observed there was not a single gesticulation, nor any symptom of any internal impulse towards one. The lads took their station behind a table, which they seized with both hands and held steadfastly, until the close.

"In a private school at Utrecht, composed of both sexes, I heard a lesson in English his-

tory, conducted principally in the French language. During the lesson, a boy was called to the blackboard, who traced down, in a diagram-form, in a manner similar to the great historical charts, to be found in Lavoisne's Atlas, a regular succession of the English sovereigns, from the time of Edward III., to the present Queen. How valuable and permanent must history be when learned in this way.

"In this school, four languages, the German, Dutch, French and English, were spoken promiscuously, by both teachers and pupils.

"In many parts of the continent, evening schools are kept, which are attended by apprentices and others. In these schools, all branches of useful knowledge are taught. In Paris, I have seen men forty or fifty years of age in attendance, and diligently studying the branches appropriate to their respective occupations.

"In some of the German states, the law requires apprentices to attend school a certain number of evenings in every week.

"In most, if not in all the German cities which I visited, I found Sunday schools in active operation for secular instruction.

"In Prussia, Saxony, and some other of the German states, schools for further cultivation, as they are called, [forbildung-schulen,] are rapidly increasing." [These are designed for the further improvement of those, who, having passed the period of boyhood, have entered upon the active walks of life.]

"Having brought to a close what I propose to say respecting the spirit, and the methods of instruction prevalent in the German schools, perhaps it may not be wholly useless to others, who may make a similar tour of exploration, if I add, that after leaving the north of Prussia, and the kingdom of Saxony, I observed a slight falling off,—a declension in the tone and conduct of the schools. This, however, was slight, until I approached the Rhine. But here, in the Grand Duchy of Nassau, of Hesse Darmstadt, of Baden; and in the cities of Coblenz, Cologne and Dusseldorf,—although the same general system was every where in operation, yet its body was not animated and informed by so active and zealous a soul.

"The above view of the condition, and of the degree of influence exerted upon the national character, by the Prussian schools, would be incomplete without a few general remarks.

"The question is sometimes asked, why, with such a wide extended and energetic machinery for public instruction, the Prussians, as a people, do not rise more rapidly in the scale of civilization; why the mechanical and

useful arts remain among them in such a half-barbarous condition; why the people are so sluggish and unenterprising in their character; and, finally, why certain national vices are not yet extirpated.

"These questions may be readily answered. First. It is a great defect in the People's Schools of Prussia, that the children leave them at so early an age. At fourteen, when the mind, by blending its own reflections with the instructions of an accomplished teacher, is perhaps in the very best state for making rapid advances, the child is withdrawn from school, and his progress suddenly arrested. The subsequent instruction of the evening school, and the Sunday school, reaches but a small part of the rural population.

"Secondly. There is a great dearth of suitable books for the reading of the older children or younger men. Notwithstanding the multitude of publications sent forth annually from the prolific German brain, but very few of them are adapted to the youthful mind; and that great instrumentality for operating in every place, however secluded or remote, and for elevating every individual, however indigent or obscure,—The District School Library,—has hardly yet been heard of in the kingdom. Hence there is a failure of mental nutriment on which the common people can thrive.

"Thirdly. But the most potent reason for Prussian backwardness and incompetency is this:—when the children come out from the school, they have little use for the faculties that have been developed, or for the knowledge that has been acquired. Their resources are not brought into demand; their powers are not roused and brought into exercise." [This is attributable to the nature of their government which depresses individual enterprise and activity, and plans, and directs every thing, even to the laying out of a road, or the building of a bridge, without taking counsel with the people.] "Besides, it was not until the beginning of the present century, that the Prussian peasantry were emancipated from a condition of absolute vassalage. Who could expect that the spirit of a nation, which centuries of despotism had benumbed and stupefied, could at once resume its pristine vigour and elasticity?

"Some suspicions are entertained that the present sovereign is adverse to that mighty intellectual movement which is now so honourably distinguishing Prussia from most of the nations in Europe. Alike for the fame of the king, and the welfare of humanity, it is to be hoped that these suspicions are groundless. He has the power of gaining as enviable and lasting a renown as any sovereign who ever sat upon an earthly throne. The opportunity is before him, the materials are in his hands. He can liberalize the institutions of his people, elevate their condition, and continue to enlighten their minds, until they shall become a luminary in the heart of Europe, shedding its benignant beams upon surrounding nations. One of his ancestors has been surnamed 'the Great,' because he aggrandized his country in war,—because he ravished the population, and seized the territory of other nations, and

added them to his own; but this monarch may win a purer and a nobler fame,—not by the captives or the domain which he shall take, by conquest or spoliation, from the nations around him, but by the example and the enlightenment which he shall be instrumental in giving both to contemporaries and to posterity."

(To be continued.)

From Chambers' Edinburgh Journal.

LIFE IN SHETLAND.

(Continued from page 340.)

It was yet the morning twilight, when a messenger was sent to the proprietor of the land lying around the bay, to inform him that a shoal of whales were lying in the narrow sound leading into it. Not long did the laird indulge in sloth after this summons; in a very few minutes he was up and dressed, issuing orders all the while he performed his hasty toilet, and sending messengers to his tenants, desiring them to hasten to put themselves under his direction at the scene of action. In an incredibly short space of time, many boats were gathered, and filled with men and boys armed with weapons, and instruments of noise as well as murder. Happy was he who could boast the possession of some rusty ancestral sword or cutlass, or a harpoon acquired in some Greenland voyage; and in absence of, or addition to all these, the boats were loaded with stones of all sizes, hastily gathered from the beach at starting. The laird was provided with a heavy gun, loaded with two balls, a weapon which had been fatal to the lives of many seals and otters. The boats proceeded singly, and in silence, the men straining every nerve, in suppressed but bursting eagerness, in order to get between the whales and the expanse of the ocean. When all were collected in a close phalanx—to which boats from neighbouring shores, and lairds from adjacent islands, were each moment gathering—the chase commenced in earnest. Every voice was raised in shouts and wild cries; showers of stones were flung by every hand not employed with oars; kettles and saucers were rattled, and various violins tuned, not so much to harmony, as to discord; all combined making a chaos of sounds, intended to confuse the timid group, who were seen floundering in alarm till the water was like a boiling cauldron. The whales were thus slowly followed till they were driven fairly past the narrow sound or entrance, and into the bay; but here the prospect widening, it became rather a difficult matter to persuade the inhabitants of the deep that it would be best for them to run on shore. Boats continued to push from the land, terrifying still more, and scattering the herd; and strangers were not found willing to place themselves under due direction and generalship. The shoal separated in two divisions, and the hunters, in their eagerness, became less and less amenable to discipline, so that an unsuccessful termination of the adventure was greatly to be dreaded. The laird and his first lieutenant and factotum became entirely hoarse with bawling, and the poor persecuted whales made several desperate

and dangerous efforts to break the barrier of boats that opposed their return to the ocean. Thus passed many hours, during which the hunters had enough to do to keep themselves in safety, and prevent their prize from escaping. The boats were tossed by the motion of the whales in the water, as if it were agitated by a storm; the short day drew to its close; the afternoon twilight came; but though the sun's beams had been hidden through the day, a slight breeze was now scattering the low clouds, to make way for the bright rising of the full moon; the wearied and anxious pursuers (many of whom had, in their eager haste, left their homes without breakfast) were now making up their minds to keep watch over their restless prey even through the night; so the laird, having sent on shore for refreshments, rested from his exertions, to snatch a hasty repast, and refresh his boatmen. While he was thus engaged, the herd of whales once again united, and after a short interval of repose, suddenly made a simultaneous movement towards the shore. At this joyful sight, and the apparently near triumphant termination of their day's toil, hunger and fatigue were forgotten, and all were again engaged with oars, and voices, stones and fiddles, in contributing to the wished-for result; when the leader of the herd, a large and powerful male, feeling the water shallowing, turned back, apparently resolved to make one desperate attempt for freedom and safety. His companions followed, taking their way with the swiftness of lightning along the shore, seeking an outlet, which undoubtedly they would soon have found, from the position of the boats and the breadth of the bay; but at this moment of breathless suspense, the laird, whose powerfully-manned boat lay nearest to the direction the whales were taking, sped like an arrow to meet the poor prisoners thus gallantly struggling for release. Vain struggle! When within a few yards, the laird raised his mercurial gun, and fired at the leader of the herd. Stunned and blinded, the poor animal turned from the direction of safety, and despairing, or, unwittingly, ran directly on shore, just below the proprietor's dwelling. The whole herd of two hundred blindly followed, as is their invariable habit. The hunters, of course, rushed after them, and as the boats touched the ground, the men jumped to their waists in water, in the midst of their helpless prey, who were despatched with knives and harpoons, without mercy, till all appeared wading in blood rather than water. The laird's factotum was a man of extraordinary strength and stature, and, armed with a powerful family sword of his master's, stabbed and cut by the moonlight, till his athletic arm dropped from weariness, his whole person dripping with the blood of the slaughtered whales, and his brain fairly delirious with excitement and exertion. Ere midnight the whole herd lay dead on the beach, those which had been killed in the water being dragged above the flood-mark.

Next morning, the laird and the assessors of the booty met in solemn conclave, with an eager and noisy, though respectful multitude,

were gathered around the bodies of the slain. In such cases the capture is divided into three parts. One part belongs to the admiral as crown dues, another to the proprietor of the shore on which the whales are stranded, while the third is divided among those who have assisted in the chase. But the admiral now, I believe, waives his right in favour of the captors. On the occasion I have been alluded to, the division was first effected justly; and to the satisfaction of all, and then commenced the operation of flenching, or cutting off the blubber, which is the only part of this species of whale here considered of any use.

Some of the participators chose to carry away their own shares, while others were happy if their landlord would take theirs, the value to be placed to their credit against rent-day. I have mentioned that the flesh of the ca'ing whale is eaten by the natives of the Faroe islands. It is not necessary that compels them to this; for they have abundance of other sorts of animal food—sheep, wild-fowl in profusion, and their superfluous foals, which last are said to be palatable food—but the whale's flesh is considered to be nutritious, and is much to their liking. Having heard of this custom, I resolved to taste the flesh of one of the above mentioned whales. A young one was selected, from which some steaks were cut, and, without any other preparation, broiled. The flesh looked and tasted exactly like beef; rather coarser, than our delicate Shetland beef, indeed, but with no peculiar flavour or odour to distinguish it from ox flesh, or betray its origin. Prejudice was found the only drawback; for several persons—men, women, and children—partook of it with relish, who did not know it to be other than beef; yet no sooner were most of them informed of what their repast consisted, than no persuasions could induce them to finish what remained; so much are we the creatures of early prejudice and prepossession. It is not more than fifty years since the flesh of the seal was eagerly eaten by the Shetlanders, as it still is by the Faroese and Greenlanders. I have tasted it too, and found it much the same, but still more delicate than the whale's. Could the prejudice against whale's flesh be overcome, what a welcome supply of food would the carcases prove, which are now left to rot on the beaches, or else to sink in the sea, while the natives of Faroe never suffer from famine, as the Shetlanders have done for a succession of years, from failure of their crops and fishing. A more extraordinary prejudice of the Shetlanders leads them obstinately to refuse as food all sorts of shell-fish, even in the extremity of distress from want. Lobsters and crabs, of large size and fine quality, as well as many of the smaller crustacea, no Shetland peasant or fisherman will ever taste; and when others do, they look on with loathing and abhorrence.

Occasionally a large Greenland whale, or finner, has been stranded and killed among the Shetland islands. * * *

A very large one was embayed in a narrow sound, above twenty years ago, and having been killed, was towed into the nearest bay,

when it grounded, and lay like an island till it was flenched. It was eighty feet long. A six-oared boat could row into its mouth, and it required a ladder to climb on its back. Another individual of this species had more lately run into a narrow creek, in which it could not turn to get out, and was therefore killed, without risk or much trouble, and yielded a noble recompense.

I have already described the seal as one of the animals occasionally domesticated by the solitary-living gentry of Shetland. Our seas once abounded more in seals than they do now; not that we have steam-boats fizzing and fussing into every creek and harbour, disturbing these timid and harmless denizens of our rocks; but light being a great desideratum in every dwelling, the seals have been mercilessly hunted and destroyed for the sake of the oil they yield, which is well known to be the finest of all for the lamp. There are only two species known here, and the distinction between them is very strongly marked. The one is *phoca barbata*, seven to ten feet long. The female is so different in colour and appearance, as to be recognized at once when only the head is above water, even by the fishermen, and thus it has been mistaken and figured by naturalists as a different species, under the name of gray seal and gryphus. These are monogamous, each pair residing in a cave by themselves. The other species is the *phoca vitulina*, never above six feet in length; male and female nearly alike; gregarious, or congregating in flocks of from six to fifty, or more. Both species bring forth but one at a time. The young of the former is carefully nursed, and fed in its native cavern, till it has cast its first hair, which it does in about six weeks; while the young of the latter takes the water from its birth, and swims and dives with nearly the same facility as its parents. We have very frequently attempted to rear the cubs of both species, but unsuccessfully, except in the case of the one formerly alluded to. She was captured in a dangerous and almost inaccessible cave, after a severe struggle, when a few weeks old. From her having acquired vigour by the ordinary nursing of the mother, she was easily fed on fish, (of which she devoured an incredible quantity,) and grew very rapidly; but, on the other hand, she never lost altogether her native ferocity, nor would suffer herself to be touched, or even too nearly approached, by any but the individual who had her peculiarly in charge; and strange to say, with that person she was, from the first, confiding and gentle. After a while, however, she became much more domestic, traversing the house, apparently seeking society or caressing language, of which she seemed exceedingly sensible. The unreclaimable wildness of her nature was then only perceivable in the piercing glance and strikingly intelligent expression of her large and beautiful eyes. Her voice was singularly expressive, and of various modulation. Plaintively pleasing and prolonged were the notes when singing her own lullaby, or, perhaps, one might fancy, (we often did,) that she pensively mourned for her native haunts of rocks, bil-

lows, and freedom. When impatient for food, her cry was precisely like that of a child; when disturbed or irritated, it was the short howl of a dog. Her gait on land was awkward, and apparently uneasy, as she was always anxious to be carried the few hundred yards' distance to the water; and there, indeed, her motions were all grace and ease; diving for amusement, or after the pieces of fish which were thrown to her, or else presenting an air of the haughtiest and most dignified defiance to the Newfoundland dog, who, on his part, anxious as he ever was to encounter a wounded seal, dared not too familiarly or nearly approach the ferocious glance of that expressive countenance.

It appears that diving is necessary for the health of these animals. They usually remain from a few minutes to a quarter of an hour under water; their blood then becomes more venoid; and with this condition their brain appears formed most to agree. It is imagined to be this condition of the blood that gives rise to the powerful odour of coal-tar, or carbonized hydrogen gas, emitted from their bodies both dead and alive. I have observed it to be more powerful from this animal when angry, or just after returning from her daily visit to her native element. Our *sealchie* lived with us for six months, and grew to the size of above seven feet. She was then permitted to go at large on the sea; but on being called, though at a considerable distance, she would immediately answer in the plaintive sound, expressive of pleasure and recognition; and on returning to the house, we would soon find her to swim to land, and patiently wait on the beach for her carriage; or else, if called and encouraged, make her ungainly way over stones, grass, and gravel walks, to the lodge appointed for her. She was thus amusing herself on the sea one day, when a sudden storm of snow came on, and we observed one or two wild seals of the smaller species swimming about her; the clouds thickened, the snow drifted from the land, and we never saw our interesting protégée again, though a boat was instantly sent in search of her. We conjectured that she had been attracted round a point of the land by the wild ones during the thickness of the weather; for next day, our favourite found her way into a neighbouring inlet, not to be welcomed and regaled with warm milk, as she had been accustomed, but, when she confidently approached the dwelling of man, only to be knocked on the head, and eagerly despatched, (we hope thoughtlessly, though she was well known in the island,) for the sake of her skin and blubber. Poor Finna! long wast thou regretted, and bitterly was thy cruel fate lamented.

(To be continued.)

Cheap Postage in England.—Professor E. Wright, now on a visit to England, has the following remarks on cheap postage in one of his letters published in the Boston Chronicle:—

"You may send a letter of no matter how many pieces of paper, or containing, no matter what dry substance, if it does not weigh

over half an ounce, to any part of the kingdom for a penny or *two cents*; if it weighs less than an ounce, four cents, and so on. This has wonderful consequences. It sets all the people to corresponding, resuscitates old friendships, creates new ones, facilitates all manner of traffic, and *pays the government a clear profit of \$3,000,000 per annum!* It may be called the grand civilizer and universal educator of the people. The poorest girl that can express her idea by pot-hooks, now corresponds with her poor parents while out at service; and if she wishes to remit them a few shillings of her earnings, she has only to pay three pence, or six cents, at the post-office for a money order, and inclose it in her letter, and the government then becomes not only the bearer, but the insurer of the money. It cannot be lost, and the party to whom it is sent, is as sure to get it as if it were handed over in silver. The convenience of this arrangement for making little purchases, collecting little debts, &c., must be felt to be understood."

From Kohl's Ireland.

North-east Coast of Ireland, and Giant's Causeway.

The weather was very bad on the morning when I set out for Carrickfergus, on the outside of the stage-coach. A tremendous wind was blowing from the north, and a storm of rain and hail rattled down upon us. It was the first day since my arrival, that the Irish all allowed the weather to be really bad. Every body who had bade us good-morning as we passed, added to his greeting the Irish phrase—"A wild day to-day!" Inside our coach, we had no ballast, excepting four young ladies, who filled up indeed the narrow space allowed in English stage-coaches for inside passengers, but who did not add much underweight to maintain a balance, amid the fury of the storm. We, outside, therefore, who were of course most thoroughly aware of the power of the storm, dreaded each moment the overturn of the top-heavy coach, and huddled close together, covering our heads with our cloaks, in order to feel the cutting wind the less. The autumn-leaves flew about in whirling eddies; the trees on the sea-shore bowed down like reeds before the wind; the sea-gulls screamed as they fluttered landwards; the fish sought for shelter in the quieter depths of the sea; the boats and skiffs rocked wildly about on the shore; in short, the weather was just of that tempestuous kind, which I would have chosen for seeing the far-famed Giant's Causeway, and the whole of that wild and picturesque coast which bounds the north-east of Ireland. A storm occasions many interesting spectacles on this coast, and harmonizes well with the wild works of the Irish giants.

Our course first led us round Lough Belfast. The Irish give the name of Lough, not only to inland lakes, but to gulfs or inlets of the sea, such as Lough Belfast, Lough Strangford, Lough Swilly, and others. Lough Belfast is sometimes called Lough Carrickfergus, after the old Irish city of that name, which is one of the most ancient in Ireland, and flour-

ished long before an Englishman had ever set foot on Irish soil. On the whole way from Belfast to Carrickfergus, the road is bordered by lines of country-seats and gardens; but the gloomy and tempestuous weather did not lend that embellishment to the petty beauty of these human creations, that it did to the wild works of the giants, to which we were hastening; indeed, as the hail generally obliged us to keep our eyes shut, we may be said to have derived no pleasure from the sight of all the flower-beds, shrubberies, cottages, and parks, which the speculative industry of Belfast capitalists had so ingeniously spun from the flax of Ulster.

Near Carrickfergus, close to the brink of the ocean, stands a large old castle, which is still kept fortified, and is garrisoned by two companies of soldiers. The situation is very picturesque, and the view over the coast, the town of Dufferin, the Belfast Lough, and the dreary waste of waters beyond, must be most beautiful, in weather permitting its enjoyment. The walls of the castle are at the same time clothed in fresh green ivy, and washed by the white foam of the waves, as they break at its feet. Belfast Lough is the principal landing-place for the whole North of Ireland.

The Belfast stage-coach only goes as far as Carrickfergus. From that town to the little village of Larne, we availed ourselves of the convenience of a two-horsed car. From that place the traveller either provides himself with farther conveyance, or joins her majesty's mail-bags, which drive farther northward upon a one-horsed car. Lough Larne, a little bay, protected by hills on the landside, and having only a very narrow opening towards the sea, was covered with small skiffs and fishing-boats, which had sought shelter in the little harbour from the storm that raged out there; and whole swarms of sea-birds, which seemed likewise to be seeking shelter, fluttered screaming among them.

Larne is a quiet little town, in no way distinguished from others of its class, in the North of Ireland. From Larne the coast begins to assume its wild and picturesque aspect, and at this place I joined her majesty's mail-bags, which travelled with very little dignity, in a low two-wheeled car, drawn by one horse. I could not help contrasting in my mind's eye this unpretending little equipage, with the luxurious and imposing four-horsed mail-coaches of England.

All the land lying between the sea, Lough Belfast, Lough Neagh, and the river Bann, is called the county of Antrim. This country so rich in natural wonders, is covered all over with a great stratum of limestone. Over this limestone volcanic masses of later formation have been deposited, which have greatly altered the shape and composition of the original stratum, and have not only covered it, but here and there have pushed it away, and scattered it in fragments around. The chalk limestone is as white as snow, when found on the surface, and volcanic masses being mostly basalt, are nearly black, wherever they are exposed to the eye. The circumference of this basalt and limestone district is about 120

miles, and the stretch of coast along which both materials present themselves to the eye, is about sixty miles long, from Lough Belfast to Lough Foyle. Along this whole district the white chalk rocks, and the black basaltic formations, are found arranged in the most curious, picturesque, and diversified forms.

Sometimes the chalky mass lies in regular strata, and the basalt is poured over it in a similar strata. Elsewhere the limestone has remained untouched by the basalt, and projects its white cliffs as proudly into the ocean, as once into the glowing furnace of the volcanic liquids. Here and there, however, they vanish under the surface of the sea, and the basalt rears itself above them, sometimes in regular columns, and sometimes in irregular masses. In some places the basalt forms long aisles or avenues of thick and lofty columns; and in others, yawns open in deep black chasms and caves; in others, projects bold precipices over the raging waves, or breaks up into sharp fragments, forming little rocks, and precipitous islands. Elsewhere the limestone and basalt seem to have struggled with one another for supremacy, and their colours and materials seem mixed together in inextricable confusion.

These effects and appearances can of course only be observed on the sides of the rocks which line the sea-coast; for inland, the whole is covered with earth and vegetation. Here and there the land rises into high points, some of which are nearly two thousand feet high; and here and there it sinks, forming valleys which extend along to the sea, and break the high rocky line of the coast. On the sides of these valleys, which seem to have been caused by sudden yawnings and openings of the earth, the naked basalt and limestone rocks rise abruptly to a great height. The rich cultivation of these valleys, the picturesque rocks which wall them in, the waterfalls which dash down their sides, and the wide expanse of ocean which stretches away at the entrance, all these beauties give a charm to these wild valleys which must make some of them very attractive residences. The coast itself is very steep and precipitous, except where these valleys stretch down to the sea-side. Many rocks and headlands are from one to two thousand feet in height, but their usual elevation varies from six hundred to one thousand feet.

Beyond Larne we reached Glenarm, one of the valleys above described, which is followed by the valleys of Glenariff and Cushendun. Formerly a narrow and difficult way called "the path," alone conducted the traveller along this coast; but lately a very fine road has been cut along it, called the Antrim Coast road. The making of a flat, straight road through a wild coast like that which I have described, must, it may well be imagined, have presented no ordinary difficulties and obstacles. Any one who travels along the Antrim coast road may see that neither powder, pick-axe, nor labour has been spared. The English, defying basalt and the giants, have cut straight through every thing that came in their way, and have left to posterity a work of enterprise and ingenuity for which

future generations will long be thankful. In some places immense masses of basalt have been cut through from top to bottom; in others, great holes and chasms have been filled up. Particular difficulties were presented by those parts of the road upon which large masses of limestone were apt to roll down from the slippery rocks above. "Boulders," or boulder-stones, "is the name applied by the English to these loose fragments of stone. Many of them still break away, from time to time, from the sides of the rocks, loosened by the gradual influence of time and weather. Others, long since broken, lie about in large fragments on the rock, or stick to the loam which here and there covers the rock, and, after a long continuance of wet weather, they come tumbling down the sides. At these places it was necessary to shelter the road by a kind of arched roof, over which the boulder-stones could roll harmlessly away, or to erect a solid wall of rock at the side of the road, to stop the boulder-stones when they rolled down. Those boulders, which have long since rolled down from the sides, form here and there a dam along the coast against the inroads of the sea.

Such was the coast, and such the road, along which our car drove away through the storm, with its mail-bags and other contents. Near Larne, the little peninsula, Magee, a volcanic formation of basalt, bends round the entrance of the Lough. Along the whole eastern coast of this peninsula rise pillars of basalt ranged in regular succession for four or five miles. These columns are called "The Gobbins," and this basaltic peninsula, which is a mile and a half wide, and six or seven miles long, is, in my opinion, a far more really gigantic work than the Giants' Causeway itself. The latter is, in fact, a mere toy compared to it; but because the surface of the peninsula is covered with vegetation, and the pavement of the basaltic columns is thus concealed, the far less colossal structure has acquired the greater fame.

The point next in interest is the precipice of Ballygally Head, which advances boldly and majestically into the sea, and is composed of an immense number of irregular basaltic masses. The road winds round the foot of this precipice, and as we still kept close to the edge of the sea-shore, the stormy heaving of the white-crested billows, and the furious working of the tempest, offered an animating spectacle to my eyes. Against the huge boulder-stones which lay scattered about on the shore, the mighty waves broke incessantly in the maddest and most diversified manner. Roaring and foaming they advanced like living mountains, and swept proudly on until all at once they dashed against the boulder-stones, and were shattered to pieces like shipwrecked vessels. The majestic water-mountains, clear and green as crystal, bounded up fiercely against the rocks, and then, with a wild hollow crash, broke into hundreds of little streams which ran busily about among the boulder-stones, until they found their way back to their native sea. Twenty white-crested waterspouts heaved up their snowy heads at once from the deep, and single arms

of the great wave, dashed down the sides of the rocks, formed momentary waterfalls, which, though mere *improvisations*, were often more beautiful while they lasted, than many a far-famed little cataract in the county of Wicklow. Thousands and thousands of such mighty waves marched thus, hand in hand, up to the coast, and broke thus wildly, one after another, like the scattering sparks of bursting rockets, forming a spectacle fantastic and picturesque, though only momentary in its endurance.

(To be continued.)

For "The Friend."

Relics of the Past.—No. 26.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 341.)

Margaret having returned from her travels in the South of England to Whitehaven, was engaged to write several epistles to Friends. The first was addressed to "those who formerly were tender, but have come to less through disobedience." She exhorts them to keep low in the fear of God, to bow to the Lord's judgments, that so his Witness may be awakened in them, which testifies against all fleshly liberty. She tells them that that was a day wherein the Lord was gathering his chosen ones, and redeeming them out of the ways, fashions and customs of the world, into a holy conversation and unspotted life. She warns them to prize the visitations of the Lord, which would renew the spiritual life in them, lest they should perish forever. Her second epistle was to faithful Friends generally "in the South of England."

"Dear Friends:—Who are of the seed of Abraham,—who are God's husbandry,—elect and precious,—chosen and beloved. Ye who have tasted of the endless love of God,—have been partakers of his death and sufferings, and of his life and resurrection also. Dwell in the living power,—that in the simplicity and innocence of Jesus ye may all be preserved to the end. By the operation of this power the earthly will be daily brought under, and that which is blessed of God will be raised up and bear rule. Then the living plant of the Lord will grow and bring forth fruit abundantly to his praise. It is the living can glorify the Lord, the dead praise him not.

"So dear friends dwell in the Life, that ye may be a sweet savour of the Lord,—walking worthy of his love,—that he may delight in you, and abide with you forever. The Lord of life and power be your strength, and keep you pure and unspotted, in unity with his Holy Spirit, and in peace and love one with another.

MARGARET RIDGE.

"From Whitehaven, 1660."

Her third epistle from Whitehaven was to Friends at Alton, in Hampshire.

"Dear Friends, Brethren and Sisters in the Truth:—My love reacheth to you all who

are faithful and obedient, diligent and watchful. As in the counsel of God ye continually stand, to you shall the sun of righteousness arise with healing in his wings,—and the day of his love shall break forth brighter and brighter. For with the lilies he doth feed, until the day break, and the shadows flee away. Every one of you abide in his place, that your strength may daily be renewed, and ye receive of the living virtue and life, that flows from the root unto all who abide in the Vine. This causeth the branches to grow, and to bring forth pleasant fruit, and goodly to behold, in which the Lord delighteth, and by which his name is glorified. All who are faithful and obedient to the measure of grace committed to them, shall enter into their Heavenly Father's joy, and into his rest. Blessed are ye who are willing to sell all to purchase the pearl,—ye know in measure the worth of it.

"If ought in any of you separates from the life of God, wait on him that ye may receive power to do his will. In doing this ye shall witness peace and joy, and the partition wall will be broken down, the veil rent, and your darkness shall pass away.

"Ye who have known the power of the Lord, by which your minds have been changed, and through which ye have passed from death unto life, go on in the strength of the Lord. Wait upon him in that which quiets and stays the mind, that ye may partake of the still waters of Shiloh, which refresh the plant of the Lord, and causeth it to grow.

"The blessing and increase of the Lord be upon you forever. Amen.

MARGARET RIDGE."

Margaret Ridge continued faithfully labouring as a minister. About the close of 1660, or the beginning of 1661, she was taken from meeting in Westmoreland, and imprisoned in Appleby gaol for three months.

In the Eleventh month, 1660, the deputy-lieutenant of that county issued orders to the constables, that after the eleventh of that month, no large meetings of "Quakers, sectaries, or other disaffected persons," would be allowed on any pretence whatever. As a consequence of this order, the meetings of Friends were much disturbed, and many taken therefrom to prison. At Appleby gaol, where M. R. was, there were fifty-two confined, and sixty-four at Kendal. Whilst thus prevented from visiting her Friends, Margaret addressed several excellent epistles to them. The first appears to have been one to Friends generally. A few extracts may show the spirit she was in:—

"Be ye built upon the sure foundation, that ye may stand unmoved. Put on the armour of God, that ye may be strong, and able to stand in the day of trial. Let none look at the loss of outward things, neither fear what man can do unto you. In grace, establish your hearts, that ye be not soon shaken nor led captive by the temptations and snares of the enemy. That the Life being preserved in you all, with it ye may be seasoned and sanctified; have your lamps trimmed, and be ready to enter the marriage chamber.

"If any that hath professed the Truth, turn to the pollutions of the world, and cause the way of God to be evil spoken of, and his name dishonoured,—wrath shall pursue them,—sorrow and trouble shall compass them about, and confusion shall cover them. But ye children, in whose hearts it is to do the Lord's will, who are indeed what ye profess to be, Israelites in whom there is no guile,—for you the Lord will appear; he will plead your cause with your enemies, and make his arm bare for your deliverance. Fear not, neither be dismayed. Your King reigneth, and of his dominion there shall be no end. In righteousness shall his sceptre be established, and unto him shall the powers of darkness bow. By the sword of the Spirit shall his enemies be scattered and fall. But as trees planted by the river side ye shall grow, with the dew of Hermon ye shall be watered, with everlasting dignity ye shall be crowned, who in singleness and uprightness of heart wait upon the Lord, and do his will. Yea, blessed shall ye be who are willing to forsake all and follow the Lamb whithersoever he goeth. For you the Crown immortal is prepared;—in the kingdom that has no end shall your inheritance be."

The second epistle commences thus:—

"Dear Friends, Brothers and Sisters,—who in the light of the Lord dwell, who by his power are preserved in faithfulness, innocence, and patience. Grace, mercy and peace be multiplied unto you all, from our Lord Jesus Christ, the fountain from whence light and life come. To you my love floweth forth, and in the eternal unity I am one with you. Even here do we meet often together, and although we are many members, yet we are but one body. At one fountain do we drink, at one table we feed;—by the word of life we are engrafted into the true Vine, and are made partakers of the virtue that flows from the root." She concludes thus,—
"In the time by Him determined the Lord will assuredly plead the cause of the innocent, and execute his righteous judgments upon the workers of iniquity, who shall receive their reward according to their doings. Ye who serve and worship the living God, who cannot bow to the wills of men, but are willing to suffer for righteousness sake, great shall be your reward. Peace, rest, and joy shall be your portion for evermore who endure these trials. Ye shall come forth as pure gold, which by the fire is tried seven times. God shall honour you, and fill your hearts with joy, and your tongues with living praises."

The following short epistle appears to have closed her labours in this line during that confinement:—

"Dear Friends:—In the love of the Lord I salute you, and my desire is, that ye may be found in well doing, that ye may witness peace with God, and joy in the Holy Ghost. Friends, in that which leads out of the earth, and all visible things up unto the invisible God, let your minds be stayed.

"The Lord strengthen and raise up his own seed in you, that you may be found in his praise and glory. MARGARET RIDGE.

"From Appleby Prison, the 16th of Third mo., 1661."

At this time of peculiar trial in Westmoreland, almost all the principal Friends were in prison. A letter from Stephen Hubersty, one of those confined, to Francis Howgill, interestingly sets forth the patience, innocence, and constancy of the sufferers:—

"Kendal, 9th of Twelfth month, 1660.

"My dear and well beloved Friend and Brother in the Lord!—My dear and everlasting love in the Lord Jesus Christ is unto thee, and to our brethren, knowing assuredly, that thou art a pillar in the church of our God, whereof Christ Jesus is the Head, who is the Head of principalities and powers, and is our Head, God blessed forever and ever. Amen. To whom the saints owe subjection in all things, who is become our exceeding great reward, and portion forever. Dearly doth my soul salute thee, and embrace thee in the Spirit of Life, and in God's holy covenant, in which the faithful are united and joined firmly together, in this day of trial and sufferings, which is come upon many to try their faith and patience, and who will stand by the Lord, and who will not. And this we are assured, and that from the Lord, that we are innocent and harmless as lambs, and had no such thing in our heart, for which they seem to accuse us, and for which we thus suffer, and are baled to prison, and persecuted. O Lord, lay not this sin to their charge. We are clear, God knows, and redeemed out of wars, and that for which they pretend to lay this heavy yoke and bondage upon us, though we are free in the Lord, and we know that we are delivered from the evil to come, though we suffer. Friends here always are pretty well generally, as I know, through great sufferings and spoilings. The Lord give all patience to persevere unto the end, that we may inherit eternal life, and that crown of glory which is in the Lord's hand for the faithful; and God give us patience, we knowing that in heaven there is laid up a better and more enduring substance. Friends of Kendal have been tossed up and down, of which it is likely thou hast heard, and divers taken out of Preston meeting, and with some of Kendal carried to Appleby. Underborough meeting, has escaped yet pretty well, only Miles B. was taken at Kendal. God's love is large to us, and, I believe, we shall not start aside like a broken bow. May the Lord give us courage to go through that suffering which he permits to come upon us,—which I hope in time may tend to some of our good. So God Almighty be with us, and keep us forever. Amen. And let thy prayers be to God for us, that we may be preserved if harder trials come. So, dear Francis, farewell, whom I much honour in the Lord.

"I am thy loving and dear Friend, whom thou knowest,

STEPHEN HUBERSTY."

(To be continued.)

THE ENGLISH BIBLE.

The first English Bible we read of was that translated by J. Wickliffe, about the year 1380, but never printed, though there are

manuscript copies of it in several of the public libraries. A translation, however, of the New Testament, by Wickliffe, was printed by Lewis, in 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale printed abroad in 1526; but most of the copies were bought up and burnt by Bishop Tonstal and Sir Thomas More. Tindal's first publication only contained the New Testament, and was revised and republished by him in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale and John Rogers, (superintendent of an English church in Germany, and the first martyr in the reign of Queen Mary,) who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII., in 1537, under the borrowed name of Thomas Mathews; whence this has been usually called Mathews's Bible. It was printed at Hamburg, and license obtained for publishing it in England, by the favour of archbishop Cranmer, and the bishops Latimer and Shaxton.

The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards bishop of Exeter; and examined after him by archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shilling a month; yet, two years after, the popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again under Queen Mary's reign, and restored again in the first year of Queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in Queen Mary's reign, viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham, and Knox, made a new translation, printed there in 1560, the New Testament, having been printed in 1557; hence called the Geneva Bible, containing the variations of readings, marginal annotations, &c., on account of which it was much valued by the Puritan party in that and the following reigns. Archbishop Parker resolved on a new translation for the public use of the church, and engaged the bishops, and other learned men, to take each a share or portion; these being afterwards joined together and printed, with short annotations, in 1568, in large folio, made

what was afterwards called the Great English Bible, and commonly the Bishops' Bible. In 1589, it was also published in octavo, in a small, but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572: this is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his part; *e. gr.* at the end of the Pentateuch W. E., for William Exon, that is, William, bishop of Exeter, whose allotment ended there; at the end of Samuel, R. M., for Richard Menensis, or bishop of St. David's, to whom the second allotment fell; and the like of the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred on account of the notes, which, at the Hampton court conference, he charged as partial, untrue, seditious, &c. The Bishop's Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1552, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the Papists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation. These, finding it impossible to keep the people from having the Scriptures in their vulgar tongue, resolved to give a version of their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin; one complaint against it was, its retaining a multitude of Hebrew and Greek words, untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes, tunike, holocaust, prepuce, pasche, &c.*; however, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by Secretary Walsingham to refute it; but, after a good progress made therein, Archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the church of England should be committed to the defence of a Puritan; and appointed Dr. Fulke in his place, who refuted the Rhemish with great spirit and learning. Cartwright's refutation was also afterwards published in 1618, under Archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother tongue; though, it is to be observed, they are forbid-

den to read it without a license from their superiors.

The last English Bible was that which proceeded from the Hampton court conference, in 1608, where, many exceptions being made to the Bishop's Bible, King James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604, which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task, since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1611, with a dedication to James, and a learned preface, and is commonly called King James's Bible. After this, all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common Prayer Book, which were still continued according to the bishop's translation, till the alteration of the liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his Table-Talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking it for the English translation the Bishop's Bible, as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrapha to Andrew Downes,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault they spoke; if not, he read on." [King James's Bible is that now read by authority in all the churches in Britain.] Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with oriental customs and manners, and the changes our language has undergone since King James's time, are very powerful arguments for a new translation, or at least a correction of the old one. A very considerable change has been unwarrantably introduced into the text in the subsequent editions, by turning into *italics* what did not thus appear in the *editio princeps*, and several which followed it; by means of which, numerous passages are rendered unavoidably perplexing to the mere English reader. There have been various English Bibles with marginal references, by Canne, Hayes, Barker, Scatteredgood, Field, Tension, Lloyd, Blayney, Wilson, Scott, and Bagster.—*Encyclopedia R. K.*

From the Nantucket Daily Inquirer.

THE LATE METEOR.

To the Editor of the Inquirer:—

The appearance of a meteor of uncommon magnitude and brilliancy was reported in several New York papers, as having been ob-

served late in the evening of the 23d ult. A correspondent of the New Haven Daily Herald, of the 29th ult., received last evening, after giving some valuable particulars of the duration, motion, and extinction of the meteor, calls for similar information from other parts of the country. A meteor of similar description was seen nearly at the same moment of absolute time, by an individual in this place, under such circumstances as leave no doubt of its being the same. With the relative position of the moon and the meteor, in connection with terrestrial objects seen from the point of observation, I have been enabled to obtain very nearly its apparent position among the stars on its first appearance; also the line of its progress, and the point at which it became extinct. Although the meteor, as I shall show, was much nearer to New Haven than to Nantucket, yet it is quite probable that the observer here saw it a few seconds earlier, than the observer at New Haven, inasmuch as his eyes were fixed on the region in which it first became visible. Blazing up at once, and, at first without perceptible motion, it seemed like the birth of a new planet. After two or three seconds its motion was perceptible, and increased till the moment of its dissolution. The observer has since compared the recollected period with the beats of a chronometer, and estimates the time of its visibility at nine seconds. Observations on meteors, unexpectedly seen, are necessarily vague and indefinite, in reference to time and position, but a clear investigation of all the circumstances of this meteor, as seen at New Haven and at Nantucket, will result, I have no doubt, in furnishing the means of a very close approximation to its distance and magnitude, inperfect as the details of the data may be; and I invite the observer at New Haven to a more minute comparison of the observations at that place, and herewith furnish him with such particulars as, with great care, I have been able to collect. The time of its appearance, as seen here, was about twelve minutes past ten, mean time, at this meridian, occupying that point of the heavens whose right ascension is 192 degrees 30 minutes, and declination 16 degrees South; its altitude was 14 degrees; its bearing South 52½ degrees West; its apparent motion from the left to the right hand of the observer, or toward the North, inclining to the horizon in an angle of 25 degrees, and very nearly parallel to the ecliptic. The point of its extinction was very near the 184th degree of right ascension, and the 12th degree of South declination; its bearing South 61 degrees 30 minutes West, at an altitude of 11 degrees 20 minutes. No scintillations nor fragments were visible, and it left no train. At New Haven, says the correspondent of the Herald, its bearing when first noticed, was South 3 degrees West, at an altitude of 22 degrees; it sailed slowly Eastward, and burst when South 35 degrees East, at an altitude of 16 degrees. Time of passage, two or three seconds."

Collating the observations of both places, I have come to the following results, claiming for them only the character of approximations, yet maintaining that they cannot be

essentially wide of the truth. On its first appearance, it was 101½ miles from New Haven, and 166 from Nantucket. When it burst, it was 60½ miles from New Haven, and 104½ from Nantucket; by the observations at New Haven, it burst when 17 miles, and by those of Nantucket 20 miles above the surface of the earth. Its course was North, 28 degrees East, its mean progress 7 miles per second. All observers agree that its apparent magnitude exceeded that of the planet Venus when nearest to the earth. Much of this is undoubtedly due to its brilliancy; yet, if we allow one half of the angle which it seemed to subtend, to be entirely spurious, its real diameter could not have been less than 100 feet, nor its contents, if spherical, less than 500,000 cubic feet; and but for the resistance of the atmosphere which first ignited and finally dissipated it, this huge body, solid or gaseous, would have reached the earth, a few miles north-east of Block Island.

W. M.

Seventh month 9th, 1844.

THE WORM'S DEATH SONG.

BY F. G. KEY.

O let me alone—I've a work to do
That can brook not a moment's delay;
While yet I breathe, I must spin and weave,
And may rest not night or day.

Food and sleep I may never know,
Till my blessed work be done,
Then my rest shall be sweet, in the winding sheet,
That around me I have spun.

I have been a base and grovelling thing,
And the dust of the earth, my home;
But now I know, that the end of my wo
And the day of my bliss is come.

In the shroud I make, this creeping frame
Shall peacefully die away,
But its death shall be new life to me,
In the midst of its perished clay.

I shall wake, I shall wake—a glorious form
Of brightness and beauty to wear;
I shall burst from the gloom of my opening tomb,
And breathe in the balmy air.

I shall spread my new wings to the morning sun,
On the summer's bright I'll live,
I will bathe me where, in the dewy air,
The flowers their sweetness give.

I will not touch the dusty earth,
I'll spring to the brightening sky,
And free as the breeze, wherever I please,
On joyous wings I'll fly.

And wherever I go timid mortals may know,
That like me from the tomb they shall rise;
To the dead shall be given, by signal from heaven,
A new life and new home in the skies.

Then let them like me make ready their shrouds,
Nor shrink from the mortal strife;
And like me they shall sing, as to heaven they spring,
Death is not the end of life.

BIGOTRY.

Bigotry consists in being obstinately and perversely attached to our own opinions; or, as some have better described it, "a tenacious adherence to a system or opinion, adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It

must be distinguished from love to truth, which influences a man to embrace it wherever he finds it; and from true zeal, which is an ardor of mind, exciting its possessor conscientiously to defend and propagate the principles he maintains with the meekness of wisdom. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, prejudice cried, Can any good come out of Nazareth? Crucify him, crucify him, said bigotry. Why what evil hath he done? replied candor." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantialities of religion than the essentials of it. Simple bigotry is the spirit of persecution, without the power; persecution is bigotry, armed with power, and carrying its will into act. "We have a law, and by our law he ought to die." As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians. When the disciples asked him if they should call fire down from heaven, as Elias did, and consume those who did not receive their Lord, "Jesus answered, Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them."—*Extract.*

The losses by the flood in the great valley of the Mississippi, are estimated at no less than nine millions of dollars. This must produce an effect which will be felt, more or less, throughout the country.—*Phil. Inquirer.*

THE FRIEND.

SEVENTH MONTH, 27, 1844.

Private correspondence informs that Wm. Backhouse, a minister belonging to Darling-ton Meeting, Eng., after having obtained the requisite certificates for the purpose of prosecuting a religious visit to Norway, suddenly expired in the meeting. He and his nephew Edward Backhouse, Jr., had taken their passage in the steamer Manchester, and were to have sailed on the day this dear Friend was buried. The steamer left Hull with from fifty to seventy passengers, and in a great storm of wind went down at the mouth of the Elbe, and all on board perished. The captain and mate were sober steady men, and said to have been members of our Society. The

captain's name was Dudley, a native of Ireland, and distantly related to Elizabeth Dudley, and was considered a skillful seaman.

How striking the circumstance that this dear Friend was thus permitted to terminate his valuable life in the arms of his friends, for he was caught by the Friend who sat near him as he was sinking, having stood up, probably, to take an affectionate leave of those with whom he had long mingled in sweet fellowship, and from whom, for a season, he expected to be separated for the work's sake. And how awful are these events, in which so many immortal souls are suddenly called into the presence of the great Creator and Judge.

Edward Backhouse, Jr., is of course the only survivor of those who were to form the passengers of the steam vessel. William Backhouse was the next younger brother of our late friend Jonathan Backhouse.

A friend has placed at our disposal the Nantucket Daily Inquirer of 13th instant. From it we have transferred to our pages an article descriptive of a recent brilliant meteor, seen nearly at the same point of time at New York, New Haven, and Nantucket. To the scientific portion of our readers at least, the article will doubtless be acceptable. We recognize in the signature a valued friend who has more than once contributed to our columns.

WANTED,

An apprentice to the retail Drug and Apothecary business. Inquire at this office.

Died, on the 20th of the Fourth month last, in the 63d year of her age, ELEN McCARTY, a member and minister of Elklands Particular and Muncy Monthly Meeting, after a short but severe illness. She had been a bright and shining example in the discharge of her various duties, both social and religious; and although her services, as a minister, were mostly confined within the limits of her own Quarterly Meeting, yet she visited, in the love of the gospel, most of the meetings of Friends in Upper Canada, to the peace of her own mind, and the satisfaction of her friends. She divers times visited the families of Muncy Monthly Meeting, being qualified for that important service. She was a faithful and diligent visitor of the sick and afflicted, being peculiarly fitted to enter into their feelings, and administer suitably to both body and mind. During her illness she manifested much resignation, several times expressing, she had no prospect of recovery; and near the close, she said, "I feel resigned and willing to go." Thus she continued in a peaceful and composed state of mind, until she quietly passed away, giving evidence that she was prepared for the solemn change; and though her removal has left a blank in her family, meeting, and neighbourhood, which will long be felt, yet they have the consoling evidence, that their loss is her eternal gain, and that concerning her the Scripture language may be applied, "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

—, at Nantucket, Fourth month 12th, 1844, after a long and painful illness, which she bore with Christian patience and resignation, MARY, widow of Tristram Folger, aged 83 years and five months; a respected member of Nantucket Monthly Meeting of Friends.

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PHILADELPHIA.

For "The Friend."

SCHOOLS IN EUROPE.

(Concluded from page 346.)

"I have uniformly made inquiries respecting the use of corporal punishment as a means of order, and an incitement to progress, in schools.

"I need not repeat what was said before in regard to corporal punishment in Germany.

"In Holland, corporal punishment is obsolete. Several teachers and school officers told me, there was a law prohibiting it in all cases. Others thought it was a universal practice, founded on a universal public opinion. The absence of the Minister of Public Instruction, when I was at the Hague, prevented my obtaining exact information on this interesting point. But whatever was the cause, corporal punishment was not used. In cases of incorrigibility, expulsion from the school was the remedy.

"One of the School Magistrates in Amsterdam, told me that, last year, about 5000 children were taught in the free schools of that city. Of this number, from forty to fifty were expelled for bad conduct. This would be about one per cent.

"At Haarlem, — de Vries told me he had kept the same school for about twenty years, that its average number had been 600 scholars, that not an instance of the infliction of corporal punishment had occurred during the whole time, and that two only, (boys,) had been expelled from it, as hopelessly incorrigible. He added, that both these boys had been afterwards imprisoned for crime. On seeing the manner of de Vries, his modes of instruction, and the combined dignity and affection with which he treated his pupils, I could readily believe the statement.

"The schools of Holland were remarkable for good order,—among the very best, certainly, which I have any where seen. Nor does this arise from any predominance of phlegm in the constitution, or any tameness of soul; for the Dutch are certainly as high-toned and free-spirited a people as any in Europe. This fact may be read in their organization and natural language, as well as learned from their history.

"The highest tension of authority which I any where witnessed, was in the Scotch schools. There, as a general rule, the criminal code seemed to include mistakes in recitation, as well as delinquencies in conduct; and, where these were committed, nothing of the 'law's delay' intervened between offence and punishment. Still, the bond of attachment between teacher and pupils seemed very strong. It was, however, a bond founded quite as much on awe as on simple affection. The general character of the nation was distinctly visible in the schools. Could the Scotch teacher add something more of gentleness to his prodigious energy and vivacity, and were the general influences which he imparts to his pupils, modified in one or two particulars, he would become a model teacher for the world.

"In the Prussian and Saxon schools, emulation is still used as one of the motive-powers to study. I was uniformly told that its employment was becoming less and less, and that the best authorities throughout the country were now discountenancing, rather than encouraging it. Just in proportion as the qualifications of teachers had improved, it had been found less necessary to enlist this passion in their service; and as the great idea of education,—that of the formation of Christian character and habits,—had been more and more developed, emulation had been found an adverse and not a favouring influence.

"France and Scotland are the two countries in Europe, where emulation between pupils, as one of the motive powers to study, is most vigorously plied. In France, the love of approbation, of conspicuousness, of eclat, of whatever ministers to the national passion of vanity, holds preëminence. In Scotland, rivalry is more frequently stimulated by the hope of reward.

"In one of the *Pensions*, or Boarding Schools of Paris, I was struck by the sight of a large number of portraits of young men. These were hung around the walls of the Principal's room, which was a large apartment, three of whose sides were nearly covered by them. They were the portraits of those pupils of the school who had afterwards won prizes at a college examination. The name of the pupil, the year, and the subject-matter on which he had surpassed his competitors, were inscribed respectively beneath the portraits. In the room of the Head of the Royal College, at Versailles, I also saw the portraits of those students of the college who had won prizes at the University. This display, and the facts connected with it, speak volumes in regard to the French character, and the motive-powers under which not only the scholars, but the nation works: A brief account of a single phasis of this system,—

for it is reduced to a system,—if not particularly interesting, may be instructive.

"The *Pensions*, or Boarding Schools, are equivalent to our Select or Private Schools. Their patronage depends upon their reputation; and that reputation is mainly graduated by the number of distinguished scholars they send out. Hence, to send pupils to the College, who gain prizes for scholarship, brings celebrity to the school, and emolument to the master. To obtain talented boys, therefore, becomes a grand object with the masters of the *Pensions*. For this purpose, careful inquiries are made; and, sometimes, agents are employed to search out lads of promise, and bring them to the school. In some instances, not only tuition, but the whole expense of board, lodging, &c., is gratuitously furnished; and, in extraordinary cases, a pecuniary bounty beyond the whole expenses of the pupil, has been given. It may be said that this has a good effect, because it searches out the latent talent of the country, and suffers no genius to be lost through neglect. But here, as every where else, the great question is, whether the principle is right, for no craft of man can circumvent the laws of nature, or make a bad motive supply the place, or produce the results of a good one. The teachers do not supply these facilities, or encourage this talent, from benevolence. It is speculation. It is pecuniary speculation; and if they did not anticipate a richer return for their outlay, when invested in this manner, than when used in a legitimate way, they would not incur such extraordinary trouble and risk. Hence they devote themselves in an especial manner to the training of these prize-fighters, while other pupils suffer a proportional neglect. The very children, therefore, who are attracted to the school, in consequence of its celebrity, are defrauded of their share of attention, in order that the reputation of the school, for which they have been made victims, may induce others to join it, to be made victims in their turn. Thus the system prospers by the evil it works. There is the same ambition among the colleges to win the prizes of the University. The day of examination, where these prizes are awarded, is one of great pomp and ceremony. The Minister of Public Instruction, and other high official dignitaries usually attend; the king himself has sometimes been present in person; and it is a standing rule, that the successful competitors are invited to dine at the royal table.

"Who that is conversant with the history of France, does not see how much of her poverty, her degradation, and her suffering, even in the proudest periods of her annals, is directly attributable to this inordinate love of praise; and, especially, how much of the

humiliation of later times,—when the charm of her invincibility was broken, and she was obliged to ransom herself from the grasp of her conquerors, by gold wrung from her toiling millions,—is directly traceable to the pre-eminence in her character of this love of applause? It was this blind passion for glory which created Bonaparte, and which sustained him not less faithfully in all his vast schemes of wickedness than in his plans for improvement. ‘Had the Romans not been sheep, Cæsar had not been a wolf.’

“Among all the nations of Christendom, our own is perhaps second only to France in the love of approbation as a prompter and guide to action. Ought we then to cultivate this passion, already of inordinate growth, by the use of emulation in our schools?”

The Secretary found but little to approve in the methods adopted to convey religious instruction, in most of the schools which he visited. They appeared to him to be too much addressed to the head, and not fitted to reach the heart. In Scotland, the contest was keen in this department for intellectual superiority, and sometimes even sordid motives were permitted to mingle with sacred themes; “men are addressed as though piety dwelt in the purse and not in the heart; and the holiness of God’s nature, and the sanctity of the Divine commands, are flung wantonly in the ring, to be fought for with dialectic weapons, by hired wrestlers and prize-fighters.”

In Prussia, the law recognizes but two religious systems,—that known as the Protestant Evangelical, and the Catholic. In all the National Schools, one or other, or both of these systems, is taught. “At fourteen,—the common termination of the school-going age, the Protestant children usually have sufficient knowledge of the Bible to be confirmed,—that is, to become members of the church. This confirmation and membership of the church depend on the amount of their Bible knowledge; not on the state of their religious affections. The priest examines and approves; or, if he finds the pupils deficient in Bible knowledge, they are remanded to their former school, or sent to a Bible school. In a Prussian city, I was taken to such a school of about twenty boys and girls, from fourteen to sixteen or seventeen years of age. They were as perverse a looking company of children as I ever saw. They had not obtained the amount of Bible knowledge requisite for admission into the church, and were, therefore, sent here to acquire it. The day for a new examination was near by, at which time the greater part of them would probably be received into the church. Without such reception, and a certificate of confirmation from the priest, it would be nearly, or quite impossible for any one to obtain a place as a servant, apprentice, or clerk, or even to get married.

“The enforcement of a speculative faith,—or at least of an acknowledgment of one,—is doubtless one of the principal reasons of the rapid spread of infidelity in that country. This setting a snare to the conscience, by tempting any man to practice what he con-

demns, or to affirm what he disbelieves, is also one of the greatest corrupters of public morals. And by allowing and enforcing two different religions, the government proclaims its own absurdity, for both cannot be right. Two opposites may both be wrong; but, while truth remains one, and the same, it must be obvious to the simplest understanding that both cannot be right. What faith or trust can children put in what is taught to them as positively and certainly true, when they know that views, diametrically opposite, are taught with equal positiveness and dogmatism, and by the same authority, to their play-fellows;—when they know that if one part of the instruction is loyal to the majesty of truth, the other is treasonable to the same majesty!”

Here, probably, is developed, the chief reason why the school system of Prussia has done so little to elevate the moral and intellectual condition of the people, notwithstanding its many points of excellence.

“It is the part of wisdom to choose the good and eschew the evil.”

From Chambers’ Edinburgh Journal.

LIFE IN SHETLAND.

(Concluded from page 347.)

Several pairs of the white-tailed, or sea-eagle, breed in the cliffs and precipices of Shetland. A few years ago, an adventurous climber scaled one of these cliffs, and made prisoner of an unfledged eagle from the nest. It was carried to a young gentleman in a neighbouring island, and in time grew to be a very large and noble bird, but never became in the least degree tamed. A hut was built for his dwelling-place, and he was permitted to go at large, with his wing clipped, to prevent escape; but the only dispositions he ever displayed were fierceness and voracity. Many a poor straggling hen and duck became the victims of the savage guest; even the person who approached him with food was fiercely attacked; and the servants preferred many weighty complaints regarding torn garments and wounded hands. At length fears were entertained for the little children just beginning to run about the premises, as even the thatched roof of his hut was not sufficient to resist the force of his efforts to escape confinement, and after a sojourn of eighteen months, he was reluctantly destroyed. Another eagle, of the same species, but a full-grown one, was captured last year in a very surprising manner by a daring Fowler, whose favourite recreation it is to scale, fearless and alone, the dizzy precipice, every nook and cranny of which is familiar to his footsteps. This man had been aware for several years that a pair of eagles built on an almost inaccessible point of a cliff several hundred feet high. Long he had searched for their nest, but in vain. At length he stumbled upon it one day by accident, but imprudently, as it turned out, carried off the only egg it contained. When he imagined the young ones would be hatched, he returned by a path he had carefully marked; but no nest was there. The parent birds had

been aware of the spoiler’s visit, and removed their residence to a still more concealed and inaccessible spot. Again the enthusiastic cragsman renewed his search; and after a patient cowering among the rocks in the face of the precipice, he saw the eagles engaged in feeding their young, but in a place which appeared altogether beyond his reach. Difficulties seemed only to nerve my undaunted friend to fresh efforts; and after many attempts, he at last reached the wished-for spot. He saw three eggs in the nest; but, made wise by experience, he resolved to wait till they were hatched, and contented himself with carefully marking the situation, and the safest approach to it. It was not always that, daring as was our cragsman, the state of the rocks, of the weather, and of his own feelings, permitted him to make the dizzy attempt. At length, last season he accomplished it. On reaching the place, he perceived the white tail of the parent bird, as brooding on the nest it projected over the shelf of rock on which she had built. With dauntless bravery, perceiving that she was not aware of his approach, he flung himself on the back of the powerful and ferocious bird. She seemed to be at once cowed and overcome by the might and majesty of man, before whose glance we have been often told the fiercest beasts of the desert quail. In what a situation was our adventurer now! standing on a flat ledge of rock, a few feet square, a precipice overhanging a hundred feet above him, while underneath, at six times that distance, roared the abyss of ocean, and screaming overhead soared the male eagle, as if hesitating whether or not to attack the spoiler. We can hardly imagine a more dreadful, nay, sublime position; but the cool courage and self-possession of the cragsman carried him safely through the adventure. First he twisted the strong wings of the bird together; loosening one garter, with it he bound her bill, and with the other her legs. Thus fettered and gagged, she lay quietly at his mercy, and he passed a moment to draw breath, and asked himself if it were possible that he had accomplished a feat so extraordinary. Much he wished to preserve his captive uninjured, to make his triumph appear the more questionless and complete; but thus loaded, he could not have attempted the dangerous path by which he had to return; so, after a few anxious cogitations, he threw his prize over the precipice. Bound and helpless, she dashed from rock to rock, as she fell, till she rested on a point which he knew was quite easily accessible to him, and then he took his eager and joyful, though to any other than himself, hazardous path, to where she lay, struggling yet with the remains of life, so that it became a matter of humanity to finish her death at once. Her bereaved mate followed the successful spoiler on his homeward way that evening, soaring low, and screaming fearfully; but he has never been seen since. To his indulgent landlord the adventurer carried his extraordinary prize, and told his tale with modest enthusiasm, receiving a handsome present when he had finished, as well as unqualified praise for his brave and daring deed.

On a solitary stony hill in the middle of the

island of Unst, (the most northerly of the Shetland group), is frequently seen the snowy owl, a rare and noble bird, the largest of the genus *Strix*. It is a native of North America, Lapland, and Norway; but it is very rarely seen in Britain, except in the locality above mentioned, where it is found at all seasons. This hill is plentifully strewn with its pellets, or those balls of feathers and hair which birds of prey eject from their stomachs as the indigestible remains of their meals. After diligent search, their nest has never been met with; but it is reasonably supposed that the breeding-place is somewhere in the island, as young ones have also been seen, or what were taken to be such, from their darker colour. The Shetland peasants have a superstitious hatred of these birds. Few ornithologists visit that remote quarter, and therefore they remain pretty much unmolested. The male adult snowy owl is a large and powerful animal, nearly quite white; the female is rather larger, and more numerously spotted with dusky gray.

We have in Shetland annual visits of that beautiful bird, the wild swan. A few years ago, early in spring, a large flock of them were winging their way over the island of Unst to the solitary lakes of Iceland, to which they migrate yearly for the purpose of incubation. A flight of swans is an interesting and attractive sight; the majestic birds soaring on their powerful pinions, and uttering their pleasing inspiring cry, which seems to breathe the very essence of eager expectation and cheering encouragement. Or, is it that we but imagine this? For these, to the natives of Shetland, are the first notes of returning spring, like those of the cuckoo in more favoured latitudes. Sometimes the swans fly so high as to be invisible: yet at that season we always hear their cheerful voice, and seek not to repress in our bosoms the throb of joy that responds to their note. It rarely happens, when these beautiful birds alight for a little rest upon one of our small lakes, that they escape without leaving a few victims sacrificed to man's cupidity: I may just stop to remark, that, as a general rule, we do not allow any young sportsmen, over whom we have any control, to kill birds during their breeding season. Pigeons and plovers are then suffered to pursue their task unmolested; and it is not until they again begin to congregate in flocks, that we cast a thought on our game pies. Probably the far-sighted reader will perceive as much policy as sentiment in this self-denying procedure. But this is a digression. I was going on to say, that a flock of swans rested on our largest inland lake, and a respectable native of the neighbourhood, with his dog and gun, hastened to have a shot at them. The birds seemed wearied with the storms they had encountered; the air was heavy, the wind light and contrary, so that they could not easily rise. Fortunately for them, there were no boats on the lake. The noble birds kept the dogs which assailed them at bay, and beat them at swimming; while, by keeping to the middle of the sheet of water, the gun-shot could not reach them; so, after a long chase from dawn till

night, they were left in quiet for a few hours. The sportsman slept by the lake side, and he slept soundly. But he was awakened in the early dawn by the triumphant cry and loud sound of pinions, and starting up, he was just in time to see the swans taking advantage of a favouring breeze, majestically rise, and speed their way to the north, in which direction, we may easily imagine, the disappointed sportsman looked long and wistfully, but in vain.

We have, in the Shetland isles, another rare bird, much asked after by ornithologists—the skua gull, called sometimes Richardson's skua. It is the largest of the gull tribe, and of a dark brown colour. Not above five years since, from the unsparing depredations of collectors, and other causes, this family of birds was almost extinct, being reduced to three individuals; but by the protection of the proprietor of the promontory where they breed in Unst, they have now increased to at least twenty pairs. The promontory or enclosure here alluded to is the most northerly point of the British isles, and during the summer months, no sight can possibly be more interesting and extraordinary than what is here presented. The whole ground, (as well as the precipitous banks, which on three sides overhang the sea,) is literally covered with the nests of innumerable sea-fowl of various species, so that the unwonted visiter is apt to tread on them before he is aware, and is each moment in danger of being struck by the wings of the parent birds, which, alarmed for the safety of their progeny, dash over his head, and almost in his face, while their screams are absolutely deafening. Contrasted with this animated picture, when the birds have migrated for the winter, how bleak and desolate is the aspect of the scenery, from whence such multitudes of the inhabitants of the rocks and sea have fled for a time, leaving only a forlorn wilderness, which erewhile had swarmed with innocent and lovely forms of animated life, engaged in their most interesting and important avocations. From the nests in this locality, we have frequently procured, and afterwards domesticated, the skua gull. He is not, however, a very amiable bird. His motions and cry are not unlike the eagle's; and he is apt to be very tyrannical, and even injurious, to poultry and children; though he is not destitute of affection to any who are accustomed to feed or caress him.

Should the above familiar sketches induce any young reader to prosecute the subject to which they refer, for himself, and thus become interested in the manners and customs of the brute creation around him—a study which may well be ranked among the influences calculated to moralize and soften our nature—my object will have been attained.

From Kohl's Ireland.

North-east Coast of Ireland, and Giants' Causeway.

(Continued from page 349.)

As we approached the entrance of the valley of Glenam, I noticed a strange-looking column of smoke, which seemed to rise from

the topmost summit of one of the projecting rocks. As I neither expected to see a dwelling-house, nor a turf fire in such a place, I asked my driver what was the cause of this smoke. "It isn't smoke, your honour," replied he, "it's only the spray of a waterfall between the rocks there, which the storm has carried up into the air." At first I could scarcely believe this account, but afterwards I convinced myself that there is nothing uncommon in this phenomenon, of the water of a cataract being raised into the air, on this coast, by a strong north wind. At one place, I saw three such columns of vapour close to one another. They were swayed about by the wind, sometimes higher, sometimes lower, but never disappeared for an instant. I account for them in the following manner: The rocks are, in some places, very steep and precipitous, and, at the same time, indented by deep narrow clefts in the basalt. In these clefts, during quiet weather, the waterfalls pursue their picturesque way in a very natural manner; but when the north wind rages against the lofty coast, it roars through these narrow chasms, in which the currents of air are somewhat compressed, with peculiar violence, and carries up with it the water which comes in its way, scattering it like powder in the air. I afterwards saw similar waterfalls on the low coasts, and these were much more unaccountable to me. The next day I saw them near the Giants' Causeway, only a hundred paces distant from me. As I was driving along a low grassy head-land, I did not perceive that this head-land descended towards the sea, and these powdery appearances looked like fountains springing out of the ground in the midst of the meadows. They swayed two and fro with the wind, often rising to a height of forty or fifty feet, and scattering a shower far around them on the grass. Approaching nearer, however, I discovered the cause of these appearances. On this low coast, also, there were little clefts and chasms down to the sea, as in the basaltic rocks. The wind drove up the sea-water into these clefts, and carried it up in whirling currents of small particles into the air. These fountains are seen on other Irish coasts of similar formation; as, for instance, off the County of Clare, and the Irish call the chasms through which these fountains rise, "pudding-holes."

The white chalky rocks of the coast are full of flints, which are not irregularly scattered through them, but are deposited in long horizontal strata, from two to three feet thick. The inhabitants of the neighbouring country dig out these stones, and use them as articles of commerce. At Glenam, I saw great heaps of large and small flint-stones, ready for shipping. Not only do these limestone rocks occasionally break up into boulder-stones; the same is the case with the black basalt masses which lie over them. Thus the whole coast, and all the little valleys which run down towards it, are sprinkled with great loose black and white stones, like the black and white herds of Jacob. These black and white stones are seen every where around. The road is macadamized with black and white stones, and the walls of the houses, gar-

dens, and court-yards, are all built of black and white stones.

After Bailey-galley Head, we reached other steep and precipitous rocks and cliffs, called the Callagh-braes. Here the white chalk foundation, and the black basalt deposit were plainly enough to be distinguished. One large mass of basalt had detached itself from the rest, and reared its black head from the waves near the coast. "Knockdhu," or the Black Rock, was the name given it by the Irish. Further out to sea, about four miles from land, lie other rocks called "The Maidens." Upon two of them light-houses have been erected. Further out in the distance, the nearest point of Scotland, is seen rearing its head above the waters. It is the Mull of Antire, with its neighbour island Sanda.

Glenarm is the most beautiful point along the whole coast of Antrim; indeed, the many attractions which unite in this valley, render it one of the most beautiful spots in Ireland. On each side of it, rises a long range of dark basaltic rocks, having a wide level between, as they run inland tolerably parallel to each other. A little brook sparkles through the valley, and here and there little waterfalls run down the black rocks on either side, keeping the land well irrigated, and covering it with a carpet of the brightest verdure imaginable, as well as affording nourishment to the most beautiful clumps of stately old trees, which dot it here and there. In this valley lies the residence of the Antrim family, and the little village appertaining to it. Near the village and the castle all traces of wilderness vanish entirely, and a charming park and pretty flower-garden confer additional beauties on the scene. The castle itself to whose distinguished mistress, I had the honour of paying a visit, is built in a fine old Gothic style, and furnished with modern taste and elegance. Four hundred deer and stags graze around it, and six hundred old ancestral trees overshadow its grounds, with their spreading boughs; and all this smiling and peaceful beauty, sheltered between the wild black rocks which form the little glen, with a view opening on old ocean rolling his strong white-crested waves beyond, forms perhaps the most wonderful site in all the world for a stately baronial mansion.

When the Antrim family came over, I do not know; but their present possessions and title were given them by Charles I. in 1630. Their real family name is M'Donnell. The family of M'Donnells is spread all over the County of Antrim, and on my travels I met many M'Donnells, who claimed kindred with the great Antrim family. The part of Scotland lying just opposite the coast of Antrim, abounds in the same way with MacDonnells, and a perpetual dispute is going on between the Scottish and Irish families, as to which is the older of the two. The Scottish MacDonnells persist that the Irish M'Donnells are only a younger branch of their clan, while the Irish M'Donnells of course maintain the contrary. This dispute has dwindled from a contest of blood to one of ink, for many genealogists and antiquarians of both families con-

tinually renew the strife with the weapons of learning and satire.

On the following morning I continued my journey again in company with "Her Majesty's letter-bag." It was, as the people say, a "wild-day," for the storm continued with unabated violence, and our road, as before, lay along the sea-shore. We reached the valley of Glenariff, and the scenery was still more beautiful and magnificent than that of the preceding day. Garron Point is a steep, wooded head-land, that lies before the loftier rocks, like a foot-stool before a great arm-chair. Upon a projecting ledge of rock, resides an English Custom-house officer, with his assistants; and on account of the active smuggling trade carried on along this coast, and through these wild regions, which afford such facilities for the conveyance of goods into the interior, a strong body of the coast-guard is always here, watching closely all vessels that can be described.

These preventive service-men are an amphibious race of creatures, half-soldiers, half-sailors, and even their dress partakes of their twofold character. They are generally stationed on high rocky points, to keep a look-out over the sea, and as soon as a sail appears in sight, are required to judge, from its appearance and movements, of its character and intentions; and whenever cases of collision arise, they are expected to engage with smugglers either by sea or land.

The valley of Glenariff, or the valley of the Caverns, forms a wider opening than that of Glenarm, and lies in the neighbourhood of several other valleys, as that of Cushendall, and Cushendun, and altogether bear the name of the Glens, or *Glyns*, and make quite a little separate province. They lie buried among high masses of mountains, and have retained the Irish population, and the Irish language, whilst the country all round them has been entirely peopled by Scotch and English settlers. These glens, and the neighbourhood of Drogheda, are, as far as I can make out, the only points on the whole east coast of Ireland which have retained the Irish language.

Along the road to Glenariff, the sides of many of the rocks and mountains are clothed with beautiful woods, among which are hollies, hazelnut trees, and white thorns of enormous dimensions, and in the valleys are ash trees and oaks. Caverns and subterranean passages abound in this tract of country; and near Garron Point, almost in the surf of the sea, is one from which issues a considerable stream of water, whose supply never fails during the driest season of the whole year. Beyond Glenariff, the road runs past the mouths of several caves, some of which appear to have been inhabited. In one, there had evidently been a forge, and in another dwelt an aged single woman, named Nanny Murry, who, the people told me, had lived there fifty or sixty years, that is, from time immemorial. I paid her a visit, as most travellers who pass this way do, and one of her friends, whom I found with her, kindled a splint of wood, and lighted me into all the corners of the cavern, while the old woman sat spinning by the fire.

The entrance was closed by a low wall, and a gate, and at the back of the cavern was a pretty natural recess, in which stood Nanny's bed. As long as I remained, she continued quietly to spin and smoke her pipe; but when I took my departure, she murmured some unintelligible words, and offered me a *schnaps*. The cavern in which she has taken up her abode, is known far and wide as Nanny's Cave. These caverns consist of an enormous conglomerate mass of clay and flint-stones, precisely like what is found at the foot of the Ery mountains in Saxony, and on a promontory of similar composition lies Castle Corey. The road is cut through the rock, which forms an arch across it, and after issuing from it, we saw the heads of sheep protruding from an opening, high up in a perpendicular, rocky wall. They had probably found their way there through one of the passages I have mentioned, and in winter they are often penned up in the caverns.

These basaltic rocks of Antrim afford pasture only to sheep, whilst the neighbouring county of Down is renowned for its horses. These horses, of course, require masculine attendance, but the sheep can be easily kept by women, and accordingly the shepherdesses of Antrim are no less celebrated than their sheep. A difference recorded by a distich peculiar to the county, and containing a very Irish sort of rhyme.

"The county of Down for lambs and horses,
The county of Antrim for lambs and losses."

As we issued from the valley, and began to ascend the mountain, we could distinguish through the darkness the lights on five different points. The one proceeded from the light-house on the opposite coast of Scotland, two from towers near the entrance of Lough Foyle, and two from "the Maidens," light-houses above mentioned. The two latter were above twenty miles off, yet they glittered like stars on our horizon, which indeed presented no other stars to rival them.

At nine o'clock in the evening we arrived on the wings of a dry storm, for the rain had entirely ceased, at the little town of Ballycastle, on the sea-shore, opposite the island of Rathlin. Here the mountainous district of the Glens terminates, and the country assumes the form of wide downs sloping with a more or less steep declivity to the sea; this is also the boundary of the Irish language, and a little river, running eastward from Ballycastle, was pointed out to me as its exact limit.

[The next three or four pages are occupied with the description of the Island of Rathlin, which, however, the author was prevented from visiting, contenting himself with a view of it through a telescope. We shall give but an extract or two.]

The island of Rathlin, or Rachlin, or Raughlinds, or Raghlin, or Rachtlada, or Rachinery, or Raghery—for in all these various ways is its name written—is the largest of the islands lying off the north coast, which are considered as belonging to Ireland. All the others, with the exception of *Tory* or *Robber* Island, are small and insignificant. Rathlin consists of two tracts of land united

with each other at a right angle, and about a mile broad. The one which runs nearly parallel with the coast of the main land is more than five miles long, the other about three. The angle between the two forms a bay, called Church Bay, at the head of which is situated the church, and the mansion of the rector and owner of the island. Like the opposite coast of Ireland, the island is evidently of volcanic origin; the basis is chalk and limestone, over which lies a mass of black basalt running into large and handsome columns, and corresponding to a hair with the formation of the opposite coast of Ireland. The tides and currents which exist in its neighbourhood are very peculiar. The tide flowing in from the Atlantic Ocean, takes a turn to the south, and meets the opposite tide near Carlingford Bay, where it is observed to come in and go out in two opposite directions at the same time.

Rathlin lies at the vortex of the two currents, exactly where the flood tide turns to the south, and the ebb to the east, and where there arises a struggle that makes itself felt along the whole coast of Antrim, Derry, and Donegal, as far as Malin Head, but is strongest in the strait between Rathlin and the main land. From these circumstances there arise, as Hamilton observes, many irregularities in the tides, which, however, he does not attempt to explain. There are, for instance, places on the coast where instead of the tides giving six hours of flood, and six of ebb, the former lasts nine, and the latter only three hours. The sailors who come to the coast of Ireland are obliged to pay great attention to these peculiarities.

The waters of Rathlin being thus disturbed twice every day, are rough enough, even in the most tranquil weather, but when it blows a gale, they become so violently agitated as to be scarcely navigable at all, not only for the little coasters, but even for ships of the largest size. The prevailing winds, as well as the greatest tides, coming in of course from the open ocean, the western side of Rathlin presents a magnificent spectacle of enormous waves, dashing forever upon its shore. In winter, so tempestuous a sea rages round the island, that its inhabitants are sometimes cut off for months from all communication with any other land than their own.

(To be continued.)

For "The Friend."

Relics of the Past.—No. 27.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 350.)

After a visit through Scotland, Margaret, in the early part of 1662 returned to Edinburgh, from whence she addressed an epistle to Friends in the west of Scotland, and various short exhortations to individuals throughout that country. To one she says, "It is the diligent hand that maketh rich, and those that are faithful to the measure of life, and obedi-

ent to the leadings of the Spirit of Truth, come to a good improvement,—and are, by the virtue and power of God, able to resist the temptations of the evil one."

"To J. B." [probably *Janette Brown, of Hamilton.*]

"Dwell in the innocent and blameless life, and in that which keeps humble and low abide,—that thou mayest grow in the image of the Lamb, and be established in the Truth. Depart from every appearance of evil, that the Life in thee may arise, which is pure and undefiled, that thou mayest be a vessel of honour, sanctified, and fit for the Master's use.

"I breathe to my Heavenly Father that thou mayest be preserved. Beware, and with great diligence watch against the enemy when thou art in company with the world. Shut out his words; give not ear in any kind to that which would lead out thy mind. Keep to the power of the Lord, and he shall preserve thee, and thou shalt dwell in the land of the living forever."

Janette Brown had been previously excommunicated and imprisoned for entertaining Friends in her house.

"To J. M." [probably *the wife of William Michael, of Douglass.*]

"Love the Truth and dwell in it, that thou a daughter of Abraham mayest be. Keep to that which sanctifieth, that thou mayest come to witness the faith that gives the victory over the world, and the pollutions thereof. Beware of temptations,—wait in the Light which discovers them, and strength will be received to resist them. Then evil thoughts and temptations will vanish away, and the Word of Life thou wilt feel to be thy strength. So be faithful and obedient, and thou shalt overcome by the blood of the Lamb."

"To W. M." [probably *William Michael, of Douglass.*]

"Dear W.—I desire that thou mayest daily grow in the innocent and harmless life, that the nature of the Lamb may daily arise in thee, and thou be gathered to serve the Lord in spirit and in truth. Walk before him in uprightness of heart, so shall his presence remain with thee, and thou shalt grow up a living branch, receiving life and virtue from the root."

William Mitchell had been excommunicated by the priest of Douglass. He had also been imprisoned for twenty-nine days, for taking a wife after the manner of Friends. He was then taken from prison by order of Gavin Hamilton and James Hamilton, to be sent to France. Being sent to Edinburgh, George Monk became acquainted with the matter, and set him at liberty.

"To M. B.

"Let the Truth be precious to thee, and dwell in the power that sanctifies. So shall that arise in thee that is blessed, and that which is meek and lowly shall have dominion. Be faithful and diligent, that every plant which the Father hath not planted, may be

plucked up. Be watchful and diligent, lest thou be overcome by the strength of temptation, and lose the innocent life, which, if thou doest, hardness of heart will enter, and thou wilt not be willing to receive reproof. It is my desire that thou mayest grow in wisdom, and be strengthened with the power that comes from above, and preserved, and established in the Truth, which keeps all that are obedient to the narrow and straight way."

"To M. H." [Margaret Hambleton.]

"My love is to that which thirsteth after the Lord in thee; and it is my desire that the living presence of the Lord may refresh and uphold every babe and little one, that in his wisdom, and in his patience ye may be kept. May the meek spirit, and the heavenly ingage more and more shine forth in you. May the Lord keep all of you who breathe after him;—that ye may grow, and be kept in the daily cross, that brings down self. That that may be low that is for death, and the seed to which the blessing belongs may arise over all."

George Fox says in his Journal that Margaret Hambleton was one called a lady. For entertaining Friends, and for denying the power of the presbytery, she was excommunicated by L. Semerell, priest of New Monkland. When Margaret understood that he intended to excommunicate her, she went to see him, and asked for his reasons for so doing. He replied, "for three causes. First, For that she denied the presbytery. Secondly, For denying the ordinances. Thirdly, For not forsaking the company of seducers and heretics." To this Margaret rejoined, "Your presbytery I deny, because it is tyrannical, and hath no power but what ye take from men; for ye rule as lords over God's heritage." The priest said, "You are ignorant of the Scriptures, for they speak of laying on of the hands of the presbytery." She answered, "Read the original,—that speaks of laying on of the hands of the elders; and true elders that rule for the Lord I own. But such as thou art, who preach for filthy lucre, I deny." "Secondly, All the ordinances of Christ, I own;—as preaching, praying, or reading, as any are moved of the Lord. He that ministereth out of the ability God hath given him, or any preaching as the oracle of God, them I own; and this is according to plain Scripture. 1 Pet. iv. 11. Thirdly, The way thou calls heresy, worship I the eternal God. The Scripture saith keep company with them that call upon God out of a pure heart. 2 Tim. ii. 22, and I know such are these people, therefore thou deniest the Scripture, and I obey it."

The priest fearful lest Margaret Hambleton should appear and answer for herself, watched his opportunity, and excommunicated her when she was absent from home. He concluded his mockery by charging his people to have no dealings with her. On her return, her neighbours stood aloof, and she quickly understood the cause. Her husband being indebted to the priest, she concluded to go and visit him and settle the account. He received the money without difficulty; but when she asked him why he should bid his

people have no dealings with her, and yet be the first to do so himself, he ordered his man to put her out of doors. He caused one of his bearers to do public penance in his congregation, for selling her two pecks of linseed; and yet he soon after came himself to borrow a book of her. She lent him the book, but then inquired of him, why it was, that he should be willing to borrow the book of her, and yet should punish the man for what he had done. He replied, it was because the man had eaten with her, and that the Scripture forbade any to eat or drink with an excommunicated person. Margaret then said, "The Scripture saith, with the drunkard, the fornicator, the extortioner, the covetous, and the idolater, eat not. Am I such an one?" He rejoined, "I neither can, nor will say so of you, but I could be content you should live beside me all the days of my life, without excommunicating you, if the presbytery would suffer me."

To return to Margaret Lynam: the following letter addressed to M. M. [probably Margaret Molleson] is the last of those written during her visit in Scotland, which we shall extract:—

"Dear Friend:—Mind the leadings of the Light, and what the Lord requireth of thee, that thou may enjoy his presence forever. Prize the love that hath called thee out of the world, and from amongst those that hold the truth in unrighteousness. Be thou separated from their ways, and worship, and have no fellowship with them. They are light and vain, and their words are unsavoury, and unsound. Friends are to be exceedingly watchful when they come in their company, for if there is but the least joining with their spirits, the Spirit of the Lord is grieved, and darkness will come over the mind. Then there is no way to enjoy peace, but as the judgment of the Lord passeth on the transgression, and by a diligent waiting, until he shall arise and show mercy."

These letters were written from Edinburgh in the Second month, 1662.

(To be continued.)

For "The Friend."

LIGHT—DARKNESS.

When Anne Austin and Mary Fisher, under a religious concern to proclaim the universal love of God in Christ Jesus, came over the Atlantic to Boston bay, they were not permitted to land, until officers were sent to carry them to prison. There they were kept without having violated any law of the country, until they were taken out, to be placed on board a vessel to carry them away. The high and haughty spirit of the puritanic leaders would not tolerate any one to advocate in New England religious opinions, not according to their own creed and covenant. As they treated these two women Friends, so they treated their brethren and sisters who followed them in the same path of religious duty. As the number of visits of Friends to those parts increased, so did the acts of oppression and outrage of the rulers. To become an offender, it was not necessary that any should be found preaching the gospel,—nay,

it was all sufficient to condemn one if he wore his hat in the presence of the civil officers; if his conduct and conversation were marked by the simplicity of Quakerism, or if he *shook hands*, or manifested *sympathy* with those who were persecuted for righteousness sake. To call in question the rectitude of the proceedings of the dominant party, was followed by *banishment*. They were afraid to trust any one to travel, or to preach the gospel, if they suspected them of being friendly to liberty of conscience, or individual rights. They knew that the Truth has a testimony for it in the hearts of all, when not clouded by ignorance or prejudice, or overborne by ecclesiastical domination, and they therefore were unwilling that their members should hear it outwardly declared. Nay, John Norton in defending their lawlessly preventing Friends from travelling amongst them, offers as a reason the state of their people, "many of them," he says, "being perilously disposed to receive their doctrine, being already too much disaffected, if not enemies to order." As this feeling of the insecurity of their hold upon the people's judgment increased, so did their arbitrary attempts to support by violence their politically religious position. No one could reside there in comfort; no one could minister unmolested, who was not by outward approbation, or by silent acquiescence in wrong and outrage, crying out, "Great is Diana of the Ephesians." The rulers imprisoned at will, without law or precedent, and then went to work, at their leisure, to make enactments to legalize their proceedings.

Such is ever the tendency of the human mind. There is always a danger, when men not under the government of the cross of Christ, get ecclesiastical domination, that they will become intolerant and overbearing. They will endeavour to shut out from the ears of their supporters all Truths which condemn their acts, and in effecting this, they will not regard *established laws and usages*. Whilst thus doing, they will be exceedingly jealous of all who do not approve of their actions, and where they have the power, will *excommunicate*, or banish from their borders. Having undertaken to judge in their own will, and according to their *prejudices* and evil prepossessions, they too often decree most unrighteous judgments. To all such the language of our ancient Friend, Isaac Penington, in reply to the defence of the intolerant rulers in New England will apply. "Ye have long been busied in New England about plucking up of tares,—are ye sure ye never plucked up any wheat? Nay, have ye not weeded out the wheat, and left the tares standing?"

For "The Friend."

BIOGRAPHY.

Edmund Calamy, born in London in the year 1600, was a celebrated nonconformist, who strenuously opposed the trial of Charles the First, and the usurpation of Cromwell, and had a share in effecting the restoration of Charles the Second. Such was the shock to his health in consequence of the fire in London, that he is said to have died of it in 1666.

Calamy was a learned, yet a plain, faithful pious, and practical preacher. On one occasion, after the restoration, when preaching before General Monk, on the subject of "*filthy lucre*," he said, "And why is it called *filthy*, but because it makes men do base and filthy things? Some men will betray three kingdoms for filthy lucre's sake;" at the same time throwing his handkerchief towards the general's pew. Very unfashionable kind of preaching now! How polite and complaisant towards their benefactors, will a little filthy lucre make some preachers. They seem to have a more steady eye to please and subserve them, than the King of kings. And when this is the case, how does his cause, and the independent, straightforward supporters of it, suffer.

John Brock, minister of Reading, Massachusetts, was born in England in 1620, and was distinguished for early piety. He came to this country about the year 1637, graduated at Harvard College, and engaged in preaching first at Rowley, and then at the Isle of Shoals. John Brock was an eminent Christian, and a laborious preacher; so remarkable for holiness and devotion, that it was said of him by the celebrated Mitchell, "he dwells as near heaven, as any man upon earth." He was full of faith, and of the Holy Ghost. Several remarkable accounts are related of the efficacy of his prayers, in which he frequently had a particular faith, or an assurance of being heard.

When he lived at the Isle of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the first days of the week, in religious worship. On one of these days, the fishermen who composed his society, desired him to put off the meeting, as the roughness of the weather bad for a number of days prevented them from attending to their usual employment. He endeavoured, in vain, to convince them of the impropriety of their request. As most of them were determined to seize the opportunity for making up their lost time, and were more interested in their worldly, than in their spiritual concerns, he addressed them thus: "If you are resolved to neglect your duty to God, and will go away, I say unto you, Catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish until you are weary." Of thirty-five men only five remained with the minister. The thirty who went from the meeting, with all their skill, caught through the whole day, but four fishes; while the five who attended Divine worship, afterwards went out and caught five hundred. From this time the fishermen readily attended all the meetings which John Brock appointed.

A poor man who had been very useful with his boat, in carrying persons who attended public worship over a river, lost his boat in a storm, and lamented his loss to his minister. Brock said to him, "Go home, honest man, I will mention the matter to the Lord: you will have your boat again to-morrow." The next day, in earnest prayer, the poor man recovered his boat, which was brought up from the

bottom, by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondences, between the events of Divine Providence and the prayers of John Brock, caused John Allen, of Dedham, to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."

John Bunyan, the author of the Pilgrim's Progress, an admirable allegory, which has an unexampled but deserved popularity, was of humble birth, being the son of a travelling tinker, and was born in 1628, at Elston, in Bedfordshire, England. For some time he followed his father's occupation, and led a wandering, dissipated life; after which he served in the Parliament army, and was at the siege of Leicester, where being drawn out to stand sentinel, another soldier of his company desiring to take his place, he consented, and thereby probably avoided being shot through the head by a musket ball, which killed his comrade. It is impossible, when reading the account of the first twenty years of his life, as recorded in his "Grace Abounding," not to be forcibly impressed with the truth of the doctrine, now generally received by all Christendom, of the special providence of God. His preservation from drowning; from destruction by an adder; by a musket shot, and from death in various ways, demonstrate that doctrine to be unquestionably true; and the facts which he has communicated as to his conversion, additionally confirm the veracity of that doctrine. For although some allowances are to be made for his enthusiasm, and therefore for the language which he frequently adopted, yet the facts which he records are unquestionably true; and if they be true, the inference appears to be obvious.

It appears, however, that he still remained unacquainted with the sinfulness of his nature, and the necessity of faith in Christ, till he met with four poor women at Bedford, "sitting at a door in the sun, talking about the things of God—about a new birth—about the work of God in their hearts; as also how they were convinced of their miserable state by nature—of the mercy of God in Jesus Christ—of his word and promises—of the temptations of Satan—and of their wretchedness of heart and unbelief." Bunyan was so affected with the conversation of these good women, that he availed himself of every opportunity to converse with them. His irreligious companions perceived a difference in him, which to them was offensive; and being unable to disturb in him that steady posture of his mind to seek for happiness in God alone, they resigned his society. When Bunyan obtained a good hope that he was interested in the salvation that comes by Jesus Christ, he communicated the state of his mind to a baptist preacher residing in Bedford, attended the place of worship where he officiated, and adopting the opinion that immersion in water was most Scriptural, he submitted to the rite, and was admitted a member of that church A. D. 1653.

In 1656, conceiving that he was called by the Almighty to become a preacher of the gospel, Bunyan delayed not to comply with what he considered a Divine call. The meas-

ure excited considerable notice, and exposed him to great persecution. The people could not bear to allow a man to go forth without human ordination, particularly where there existed a national church, to preach the gospel of life and salvation, as he might be led by the Minister of the sanctuary, which the Lord hath pitched, and not man. Subsequent to the restoration of Charles the Second to the throne of England, his preaching brought him within the gripe of the law, and he was nearly thirteen years immured in Bedford jail, where he supported himself and his family by his own hands. His leisure hours were spent in writing the Pilgrim's Progress, and other works similar in kind, but inferior in merit. He was at last released, and resumed his ministry in Bedford. After his enlargement, he travelled into several parts of England, to visit the dissenting congregations, which procured him the epithet of Bishop Bunyan. In King James the Second's reign, when that prince's declaration in favour of liberty of conscience came out, John Bunyan, by the voluntary contributions of his adherents, built a large meeting-house at Bedford, and preached constantly to great congregations. He also annually visited London, where he was very popular; and assemblies of twelve hundred have been convened in Southwark to hear him, on a dark winter morning at seven o'clock, even on week-days. In the midst of these and similar exertions, he closed his life, and at the age of sixty, on the thirty-first of Eighth month, 1688, "he resigned his soul into the hands of his most merciful Redeemer," and was interred in Bunhill-fields burying-ground.

Of Bunyan it has been said, and with seeming propriety, "that he appeared in countenance to be of a stern and rough temper, but in his conversation, mild and affable; not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seemed low in his own eyes, and submitted himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries; loving to reconcile differences, and making friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment, and quick wit."—*Principally extracted from Encyc. Reg. Know.*

Many of the best and most useful men and women have sprung from what is deemed low origin. Base things, and things that are not, hath God often chosen to confound the mighty, and to bring to nought things that are. It goes to show that this class is not to be despised or overlooked, and that if talents committed to them are rightly occupied, they may be the means of great good to others, and a blessing to themselves. The communication of such extraordinary gifts of faith, and fervent prayer, and devotion to the Redeemer's cause, according to the light and knowledge given, should lead us to charitable conclusions of others—so as to own the good—yet maintaining a firm testimony against every violation of the precepts and Spirit of

Christ. Nothing is gained by shutting our eyes to the wrong, and striving to persuade ourselves that it may be right in them. An upright support of the Truth keeps our own conscience clear, and may enlighten and strengthen others to see, and come out of error.

AWFUL CHASM IN THE PRAIRIES.

We had scarcely preceded six miles, after drying our blankets, when we suddenly came upon another immense rent or chasm in the earth, exceeding in depth the one we had so much difficulty in crossing the day before. No one was aware of its existence, until we were immediately upon its brink, when a spectacle, exceeding in grandeur any thing we had previously beheld, came suddenly in view. Not a tree or bush, no outline whatever, marked its position or course, and we were all lost in amazement, as one by one we left the double file ranks, and rode up to the verge of the yawning abyss.

In depth it could not be less than eight hundred or a thousand feet, was from three to five hundred yards in width, and at the point where we first struck it, the sides were perfectly perpendicular. A sickly sensation of dizziness was felt by all as we looked down, as it were, into the very depths of the earth. In the dark and narrow valley below, an occasional spot of green relieved the eye, and a small stream of water rising to the view, then sinking beneath some huge rock, was bubbling and foaming along. Immense walls, columns, and in some places what appeared to be arches, were seen standing modelled by the wear of the water undoubtedly, yet so perfect in form that we could with difficulty be brought to believe that the hand of man had not fashioned them. The rains of centuries, falling upon an immense prairie, had here found a reservoir, and their workings upon the different veins of earth and stone had formed these strange and fanciful shapes.

Before reaching the chasm we had crossed numerous large trails, leading a little more to the west than we were travelling; and the experience of the previous day led us to suppose that they all terminated at a common crossing near by. In this conjecture we were not disappointed, for a trot of half an hour, brought us into a large road, the thoroughfare along which millions of Indians, buffalo, and mustangs had evidently travelled for years. Perilous as the descent appeared, we well knew was no other near. The leading mule was again urged forward, the steadier and older horses were next driven over the sides, and the more skittish and untractable brought up the rear. Once in the narrow path, which led circuitously down the descent, there was no turning back, and our half-maddened animals finally reached the bottom in safety. Several large stones were loosed from their fastenings by our men, during the frightful descent; these would leap, dash, and thunder down the precipitous sides, and strike against the bottom far below us with a terrific and reverberating crash.

We found a running stream on reaching the lower level of the chasm, on the opposite side

of which was a romantic dell covered with short grass, and a few scattering cotton woods. A large body of Indians had encamped on this very spot but a few very days previous, the wilted limbs of the trees, and other signs showing that they had made it a resting place. We, too, halted a couple of hours, to give our horses an opportunity to graze and rest themselves. The trail which led up on the opposite side was discovered a short distance above us, to the south, winding up the steep and ragged sides of the acclivity.

As we journeyed along this dell, all were again struck with admiration at the strange and fanciful figures made by the washing of the waters during the rainy season. In some places, perfect walls, formed of reddish clay, were seen standing, and, were they any where else, it would be impossible to believe that other than the hand of man had formed them. The veins of which these walls were composed, were of even thickness, very hard, and ran perpendicularly; and when the softer sand which had surrounded them was washed away, the veins still remained standing upright, in some places a hundred feet high, and three or four hundred in length. Columns, too, were there, and such was their appearance of architectural order, and so much of chaste grandeur was there about them, that we were lost in wonder and admiration. Sometimes the breast-works, as of forts, would be plainly visible; then, again, the frowning turrets of some castle of the olden time. Cumbersome pillars of some mighty pile, such as is dedicated to religion or royalty, were scattered about; regularity was strangely mingled with disorder and ruin, and nature had done it all. Niagara has been considered one of her wildest freaks, but Niagara sinks into insignificance when compared with the wild grandeur of this chasm—this deep abyssal solitude, as Carlyle would call it. Imagination carried us back to Thebes, to Palmyra, and to ancient Athens, and we could not help thinking that we were now among their ruins.

Our passage out of this place was effected with the greatest difficulty. We were obliged to carry our rifles, holsters, and saddle-bags in our hands, and in clambering up a steep pitch, one of the horses striking his shoulder against a projecting rock, was precipitated some fifteen or twenty feet directly upon his back. All thought he must be killed by the fall; but strange enough, he rose immediately, shook himself, and a second effort in climbing proved more successful—the animal had not received the slightest injury!

By the middle of the afternoon we were all safely across, after passing five or six hours completely shut out from the world. Again we found ourselves upon the level prairie, and on looking back, after proceeding some hundred yards, not a sign of the immense chasm was visible. The plain we were then upon was at least one hundred and fifty miles in width, and the two chasms I have mentioned were the reservoirs of the heavy body of rain which falls during the wet season, and at the same time its conductors to the running streams.—Kendall's *Santa Fe Expedition*.

THE SUMMER MIDDNIGHT.

BY THE LATE JAMES WALLIS EASTBURN.

The breeze of night has sunk to rest,
Upon the river's tranquil breast;
And every bird has sought her nest,
Where silent is her minstrelsy;
The queen of heaven is sailing high,
A pale bark on the azure sky,
Where not a breath is heard to sigh—
So deep the soft tranquillity.

Forgotten now the heat of day,
That on the boiling waters lay,
The moon of night her mantle gray
Spreads, for the sun's high bisonry;
But glittering in that gentle night,
There gleams a line of silvery light,
As tremulous on the shores of white
It hovers sweet and playfully.

At peace the distant shallop rides;
Not as when dashing o'er her sides
The roaring bay's unruly tides
Were beating round her gloriously;
But every sail is furled and still:
Silent the seaman's whistle shrill,
While dreary slumbers seem to thrill
With parted hours of ecstasy.

Stars of the many-spangled heaven!
Faintly this night your beams are given,
Though proudly where your hosts are driven
Ye rear your dazzling galaxy;
Since far and wide a softer line
Is spread across the plains of blue,
Where in bright chorus, ever true,
Forever swells your harmony.

THESE IS AN HOUR of deep repose
That yet upon my heart shall close,
When all that nature dreads and knows
I shall burst upon me wondrously;
O may I then awake forever
My heart to rapture's high endeavour,
And hear from earth's vain cease I ever,
Be lost in Immortality!

The English papers contain accounts of numerous incendiary fires in various counties. They chronicle no less than 130 of these fires as having occurred within a few months, chiefly confined to those districts where the labourers were ill-paid, and but half employed.

Pennsylvania Tolls.—The amount of tolls received on the state improvements, since the opening of the navigation the present season, up to July 1, 1844, is \$597,706 69. Of this sum, \$569,210 have been received on the main line. The total increase of the present over the last year, is \$131,347 31—the increase on the main line alone being \$92,681 45. These returns exhibit a gratifying increase of revenue, and should exercise a becoming influence in the decision of the question, whether the public improvements are to be retained or sold.—*Late paper*.

Surgery.—Drs. Cummings and Serags, of Legouier, Westmoreland County, Pa., lately performed an operation for wry neck, the consequence of contractions from a severe burn. After dividing the contractions, they cut out of the forearm a piece of integument large enough to cover the wound in the neck, applied adhesive scraps to keep it in the proper position, and, strange to say, it accommodated itself so well to its new position, that in a few days almost all traces of the wound was obliterated.

The late rain, the Baltimore Patriot says, has come in excellent season for the country, and for the farmer. It has been worth thousands to the corn crop, which, throughout Maryland, is very fine and promising. The farmers in our own vicinity can also congratulate themselves upon the good effects of the recent showers.—*Ledger*.

THE FRIEND.

EIGHTH MONTH, 3, 1844.

"Schools in Europe" being now brought to a close, a few words in reference to it may not be improper. During the time it has been in hand, the inquiry, in more than one instance, has been made—when is it to end? But even in those cases, the complaint has uniformly been accompanied with the admission, that the article was interesting; and we are happy on the other hand to know, that very many of our readers, with ourselves, have welcomed the successive appearance of the series with undiminished avidity. Protracted as they have been, our worthy correspondent to whom we are indebted for preparing them, has so judiciously divided the respective portions, as to give to each a separate and distinct claim to attention, and, as a whole, we do not hesitate to venture the opinion, that few compositions of analogous character, combine such an amount and variety of highly instructive matter, expressed too, in language to a remarkable degree chaste, clear, and attractive. In thus expressing our commendation, we would not be understood as at all endorsing every sentiment or suggestion of the author; some of these may be thought fanciful, and others of questionable utility; we nevertheless believe that parents, teachers,—all who take part in the important business of education, will find in the series a rich resource from which may be drawn many excellent hints, susceptible of practical application in their respective spheres of action; and we take the liberty now that the publication is complete, to intimate the propriety of a careful re-perusal of the whole consecutively.

Anna A. Jenkins returned from her religious visit to Friends in Europe, in the *Hibernia* steam-ship, which arrived at Boston on the 17th of last month.

WANTED,

An apprentice to the retail Drug and Apothecary business. Inquire at this office.

Den, on First day, the 28th of Seventh month, JOHN PAUL, in the 73d year of his age. He had been in a declining state of health for several years, but was nevertheless very exemplary, until within a few weeks of his close, in the diligent attendance of all his religious meetings and engagements. He was a useful citizen, and a valuable member of the Northern District Monthly Meeting, of which he was for many years an elder.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Kobl's Ireland.

North-east Coast of Ireland, and Giants' Causeway.

(Continued from page 357.)

As the continuance of the gale prostrated my intention of visiting Rathlin, I resolved to execute two other excursions which I had planned from Ballycastle, one to the celebrated north-eastern Irish promontory of Benmore, or Fair Head, and the other eastward to the Giants' Causeway. The great masses of basaltic rock which lie eastward from Ballycastle, form a kind of plateau, or table-land, presenting a steep cliff on the sea-side, but declining a little towards the interior, so as to mingle with the other highlands of the county of Antrim. On the land-side this plateau is covered with a damp marshy soil, overgrown with moss and grass, and there are a few farms upon it, of which the holders are occupied in grazing cattle. Towards the sea, however, where the rock falls abruptly with a precipice of five or six hundred feet, the naked black basalt alone is visible. The highest point, about six hundred and thirty-six feet above the level of the sea, is Cape Benmore, or Fair Head. Visitors generally drive to a little farm, called the Farm of the Cross, which lies in a hollow, immediately behind the Head, and where the waters have collected into two little lakes, one called Lough Dhu, or Black Lake, and the other Lough Naerana, or the Lake of the Island. At the farm it becomes necessary to leave one's carriage, and proceed the rest of the way on foot. The farmer, Patrick Jamesson, who drives his cows to the very brow of Benmore, was to serve as my guide, and was accompanied by a servant, or neighbour.

The little island in the Lake Naerana, is traditionally stated to have been built by the Druids, and employed in their religious worship. It rises in a perfectly regular oval figure from the surface of the water, and consists entirely of black basaltic rock, fragments of which lie round the shores of the lake in great numbers. Its position in the middle of a lake, on the summit of a vast head-land, is certainly one which they would have been likely to choose.

Benmore is mentioned by Ptolemy, (it is his *Robogidium Promontorium*), a proof that it was known, and even celebrated before the Christian period.

From the lake we ascended gradually to the highest point of the Cape, by a very disagreeable path, in which one foot generally trod upon sharp, rocky points, while the other sunk in bog. The farther we went, however, the less inconvenient it became, and near the brink of the precipice it was quite flat and dry. It was very curious when we reached this spot, to find that the wind, which had all along been very high, suddenly fell to a perfect calm, but the explanation offered by my companion seemed a very plausible way of accounting for the phenomenon. The wind, sweeping across the ocean, strikes on the perpendicular face of the rock, and is broken and sent upward at a right angle, so that the current becomes vertical, instead of horizontal. About five or six hundred feet behind the face of the rock, the wind again fell to its natural course along the surface of the ground, and swept on as before, forming over the summit of the precipice a kind of arch, under which, exposed as was the position, we enjoyed a perfect calm.

The basalt, it is well known, is found in large, compact, irregular masses, the fractures of which, however, follow certain known laws, and sometimes assume a regular columnar structure. These columns are in general clustered thinly together, but occasionally, where atmospheric influences have had free operation, form distinct pillars standing almost out from the walls. From the completely irregular masses, to these, there are many gradations of structure; that of Fair Head itself resembles a conglomeration of the trunks, of gigantic gnarled oaks, of which here and there one stands out in high relief; and these are usually liable to fall, although there is one which has stood for centuries entirely apart. The columnar structure is not only distinguishable at the side, but even on the flat surface, where the fractures cross in lines like the meshes of a large, coarse, irregular network.

On the summit of Fair Head we were exactly opposite Rue Point, the nearest part of the island of Rathlin, and about four miles distant. The eastern side of this promontory presents the same basaltic structure as Benmore, and it is probable that the island has been torn from the mainland by some violent convulsion of nature. The long coast of the western wing of Rathlin was so plainly visible to us as we stood on Fair Head, that we could distinguish Church Bay, and the two districts of Ushet and Kenramer. A mountain was pointed out to us, as the site of Bru Castle,

and its high chalky cliffs and black cap of basalt were clearly discernible, so that I could hardly persuade myself that it was impossible to reach it, although the island was surrounded by a tremendous surf. My guides informed me that there was almost always a tempestuous wind on Rathlin, so that no tree would grow in the rector's garden, and all over the island there were none larger than bushes. So soon as any tree grew above the level of the garden-wall, it began to sicken and die.

From the summit of the Head we descended through a deep cleft, called the Gray Man's Path, to the shore. It resembles a rudely-cut gigantic stair-case, and so violent a wind rushes up the gully, that, at the very first step, it seized my hat, mantle, books, and maps, and sent them whirling into the air. With a great deal of labour and difficulty, I contrived to regain possession of my effects, and stowed them away snugly in a hole behind a great basaltic column. One of these had fallen right across the entrance to the Gray Man's Path, and looked as if it were likely to fall still farther. The top of the cleft is not more than eight or ten feet wide, but it opens out further down; and as the columns are broken off at different heights, and are flat at the top, it is possible to step from one to another in descending. They are not usually of one piece, but formed of several blocks, twelve or fourteen feet high, placed one above the other, which break asunder when the columns fall. The height of the columns is usually about 250 feet, and their entire weight rests upon a bed of clay-slate, beneath which again lies a bed of coal, although it would seem that the heavy basalt, which is as hard as iron, ought properly to lie beneath, and the comparatively brittle coal and slate to occupy the upper place. It is, in fact, the fragile nature of this substratum that occasions many of the falls of the columns I have mentioned, as they often lose their foundations from the brittle and destructible nature of the clay-slate; but these falls are also caused by the water's penetrating the fissures of the rocks, where, by freezing in the winter, it continually widens them. When this sort of action has continued for centuries, and the bed of clay-slate has become soft and broken, the columns lose their balance, and in some winter nights, when all the elements are in uproar, break away with a report as loud as that of thunder, and are dashed into a thousand fragments amid the raging breakers. Even the bed of clay-slate, on which the basalt rests, is four hundred feet above the sea, so that the moment when the column makes its *salto mortale* into the boiling depth beneath, must present a grand spectacle, though probably one never witnessed by mortal eye.

These wild sports of nature are usually accompanied by so much danger, that they banish human spectators from their neighbourhood.

Below, at the base of the promontory of Fair Head, one might suppose a party of Titans had been at play with the vast fragments of basaltic rock, of all sizes and shapes, that lie tumbled over one another in heaps in all directions, and had pelted one another with portions of Egyptian pyramids, obelisks, Pompey's pillars, Stephen's towers, and castle walls. Many blocks have fallen and rolled down far into the sea, and the surf dashes up high above them, into the clefts and crevices of the rocks. The great arch, which forms a sort of crown across the top of the columns at the summit of the promontory, has a grand effect, and resembles a gigantic civic crown on the head of a Roman citizen. From the shore, the Gray Man's Path shows only like a thin line, and the column lying across its top, which looks so threatening to any one descending through the cleft, is not to be distinguished from the rest. To re-ascend this path from the sea to the summit of the rock, took us about an hour, though the wind certainly helped to drive us up the gully. We found our various chattels in the place where we had hidden them, behind the basalt pillar.

I took my dinner at the farm of the Benmore shepherd. It consisted of whiskey, oat-cake, and a sort of omelet made of four eggs fried in a pan. The hostess, like most Irish mothers, was surrounded by a host of children, in which product, even the most barren parts of the emerald isle, seem to be abundantly fruitful. With us in Germany, it sometimes happens that the fine and fertile districts are somewhat over populous; but in Ireland the rocks and bogs are so swarming with human creatures, that one might fancy they were hatched, like the wild sea-fowl, in the chinks and crevices of the rocks. It is said that the catholic priests are chiefly to blame for this, as they urge the young people to the very early marriages, so common in this country, and which are a main source of income to the catholic clergy.

On the following day I prepared for my excursion to the Giants' Causeway. The wind was still howling along over the sea, and rushing in violent gusts and eddies, among the rocks, breaking against their perpendicular sides, and dashing up in wilder tumult, probably, than ever did the waters of the ocean in their utmost fury. On the coast, I remarked many of the "puffing holes." I have already mentioned, from which the water was rushing, as if from the nostrils of the whale. My equipage was again the little Irish car with one horse, and my imagination was filled with the things I was going to see. The whole rocky coast of Antrim is covered with the ruins of ancient castles of the heroic period glorified in the Irish and Scotch ballads. Immediately beyond Ballycastle, on a lofty perpendicular rock rising out of the ocean, lie the ruins of two of them—Duning and Kenban Castles, and on the left of the road those

of a still mightier work of human hands, the round tower of Armony.

The rocks near Ballycastle are entirely of limestone, but when the basalt again makes its appearance, it presents the most fantastic forms. One of the most interesting points is Carrick-a-Rede, which consists of two rocks formed of clusters of basaltic columns, each two hundred feet high, and several hundred feet in circumference. The one is connected by a little isthmus with the main land, but the other is pushed out far into the sea, and separated from the other by a deep chasm. A little island lying not far from it presented a pretty contrast with its bright green grass to the black basalt. It is called, like many others on the coast of both Ireland and Scotland, Sheep island, as they are used for no other purpose than for feeding sheep. In summer this island is connected with the promontory by means of a hanging bridge made of three ropes. Some skillful climbers fasten two of them to iron rings which have been driven into the rock on each side, and then fasten others across, like the rings of a ladder, and lay over them small boards. The third rope is then fastened in a little higher, to serve as a hand-rail. This little bridge, which is above sixty feet long, of course, shakes with every step, and swings to and fro in the wind, yet even the women, with children in their arms, never hesitate to cross it. In the autumn it is always taken down lest it should be blown away, and the ropes lost, and unfortunately this precautionary measure had been adopted when I saw the island, so that I could not cross over it. The sheep remain on it the whole winter, never failing to find food, and sheltering themselves from the storms in the caves and hollows. Many such bridges as I have described are to be met with on the coast of Ireland and Scotland; indeed it is the usual mode of establishing a communication between two rocks, and it is rather curious that this system of suspension bridges should have been familiar to rude fishermen and shepherds in these remote corners of the empire, before the principle attracted the attention of great thinkers and inventors, or was applied to important undertakings.

The picture formed by the two rocks of Carrick-a-Rede, with the little island whose black basaltic foundation was visible from the shore beneath its verdant covering, and the wild breakers rushing towards it, and bursting into high dashing foam, was really beautiful. On the inside of the island, which was turned towards us, there was a little bay, inclosed by high rocks, which sheltered it from every breath of wind, so that it lay smooth and unruffled, as a mirror, though close to the tumultuous tossing of the agitated ocean; here, in the summer, is an important salmon fishery; for as the salmon come up in the spring from the open sea, to spawn in the bays and mouths of rivers, and always move along close to the shore, they get into the straight between the island and the main-land, and linger about this quiet little harbour. The fishermen take their measures accordingly, and on the shore of the bay a hut has been built for their accommodation. Throughout the whole north

of Ireland, the salmon fishery is a very important branch of trade, and from the most ancient times, salmon have been carried thence to the markets of Spain and even Italy.

Going farther along the coast, we again came to a ruined castle, lying in a mass of rocks that projected far into the sea. It is the Castle of Dunseverick, said to have been built by an Irish king, Sobhairce, eight hundred years before the birth of Christ. These castles on island rocks, are quite a distinguishing characteristic of the north of Ireland; but the largest and finest of all is that of Dunluce, near the Giants' Causeway. Dunseverick is, however, said to be one of the three most ancient castles in Ireland, and it is through the builder of this ancient pile that many of the old Milesian families trace their descent from Milesius.

(To be continued.)

For "The Friend."

PENNSYLVANIA IN 1790.

The following correspondence will be interesting to those who wish to trace the progress of the arts in this country. It sets forth the principal difficulties which suggested themselves to practical men, as respected the profitable working of Fitch's steam-boat.

"Dear Sir—I am going to Europe in the course of two or three weeks, and when there, I shall wish in answer to the many inquiries that will be made of me, to be able to give as flattering an account of this country as I can, especially with respect to its improvement in the arts. It is with this view, I take the liberty to request that you would favour me with a short account of the state of the manufactories established in your state. I mean not that you should enter into the details, but merely mention the articles, and the probable quantity manufactured. Is the steam-boat likely to answer any useful purpose? and have you any useful machines invented? Any information that will tend to give me the best knowledge of the state of improvement in this country will be acceptable.

"I am almost ashamed to make this request; but I shall feel a pride in doing justice to America, on every occasion I may be called on to speak of her.

"With much regard, I am, my dear sir,

"Your most obedient servant,

BEN. WALKER.

"New York, 1st Sept., 1790."

"Philadelphia, 17th Ninth month, 1790.

"Esteemed Friend, Benjamin Walker:—Thy favour of the 1st instant came to me at a time in which I was encumbered with many engagements, and at this time they crowd upon me so much as to put it out of my power to gather full information on the subject thou mentions; nevertheless it is my wish to comply with thy desire so far as my limited time will admit.

"As to the steam-boat, I am less capable of speaking with certainty of the advantages which may result to the community, or to in-

dividuals, from this invention, than many others who have had their attention drawn thereto; and some of whom seem to be mere enthusiasts as to its extensive usefulness, particularly on the rivers Mississippi, the Ohio, &c. Many pressing solicitations to become a partner in the concern, and to enter into the spirit of the matter have been resisted by me, not from any conviction of its inutilty, but a desire to guard against increasing the numerous objects which claim my care and notice. I find, however, that strong fears are entertained by many, that the sanguine expectations of the inventor and proprietors will not be answered. They have so far perfected their plan, that a boat now works by steam, so as in all probability to proceed against the current in the above mentioned rivers, from eighty to one hundred miles in twenty-four hours, which, simply considered, would be an amazing convenience and acquisition to settlers on and near them. The proprietors are now about building one or more boats to be sent there, yet the machinery is complicated, and makes a large part of the burthen. It is feared it will be difficult to keep the works in order for service any considerable length of time, and that the quantity of goods which can be transported in them will not be sufficient to procure the great advantages expected. I heartily wish the projectors success; there is merit in the attempt, and the owners, some of whom are esteemed as prudent and judicious men, count upon great things.

"The linen, woollen and cotton manufactures from every thing I know of them, which indeed is not much, are carried on to a greater extent in the eastern governments, than in other parts of the continent, particularly sail duck and tow cloths. I have seen excellent cotton goods, such as fustians, jeans, &c., made here, but it looks as if the ardour for encouraging and increasing this business is rather abated.

"A lead mine is now working near one of the branches of the river Juniata, about two hundred miles to the westward of this city. A large amount of ore is raised, and the prospect of a constant supply very flattering. A furnace for smelting it is erecting, and the belief is, that hereafter this article need not be imported, especially as a lead mine in Virginia is said to be very productive.

"As to grist and saw mills, I verily believe Pennsylvania, the Delaware State, New Jersey, and some parts of Maryland, have them of equal, and perhaps of superior construction to any part of the known world. Europeans who understand the matter, and have seen our improvements in these respects, agree that we excel therein. The quantities of flour and lumber manufactured in this state, it is not in my power to give thee; in the former, we are rapidly increasing. Within a few years, numerous kilns have been built, in or near grist mills, for the thorough drying of Indian corn; the meal from this grain so dried is now shipped in large quantities, both to the West India and European markets, and is a growing article of commerce.

"Pot and pearl ashes we have hitherto done little in, compared to the markets for

eastward; yet, as I am almost the only person that has ventured to make kettles for this state and New Jersey, I know that this business has been entered into by many new hands, and, in all probability, will grow into importance in the course of a few years.

"The sugar maple tree has been known to remote settlers where this tree abounds, and they have extracted the sap, and made sugar of it in their coarse way for many years past; but it seems a matter to be marvelled at, that improvements in this business have never been attempted until very lately. Perhaps I may claim some merit from my inquiries into the subject, of our sugar refineries, the West India planters, and the persons of most experience in the making of maple sugar, from all of whom information was collected and digested, so as to form a new plan for making our own country sugar. Through many difficulties and discouragements the plan was pursued the last season at a settlement I am concerned in on the banks of the Delaware. The sugar made was allowed by competent judges to be as good as any ever imported, and from this trial, I am confirmed in a belief, that it can be made of the first quality, that it can be made in quantities sufficient to supply the United States, and that it can be made cheaper than any imported sugar has been sold at since my memory. How important then is this promising branch of commerce! A pamphlet containing directions for the manufacturing of this article is inclosed.

"It may not be needful to say much of the late improvements in agriculture. Plaster of Paris has been brought into great use amongst such of our farmers as live within its reach, at a moderate expense, and the use of red clover seed has greatly increased within a few years. Fields that lay useless, and run up into weeds, now produce fine crops of clover.

"Thou hast probably heard of an application made, by a person from this city, for a patent to secure the benefits which may arise from an invention to make nails from refined iron, in a remarkably expeditious way, and perfect in quality and shape. This article of nails, which, previous to the Revolution, were imported in immense quantities, is almost wholly made by our own workmen, a few casks of the smaller sizes excepted. I expect this may be the case to the eastward, yet not so much so in the southern governments. Mills for plating and slitting of iron have abundantly increased, and have much employ. Wire drawing, and card making, a few years past, was in a manner unknown to us, and now much is done in both; and our own cards preferred to those imported. Our screw augurs are cheaper and better, as also some kinds of carpenters' chisels, than the English. Mill-saws, and hand-saws are made in great perfection, and something is done by a manufacturer of files.

"Several applications have been made for castings for mill-cases and sugar-boilers for the West India Islands, and perhaps I am the only person who has undertaken this new business. I made about £500 worth for Havana, and was informed that it was likely the

Island of Cuba would want to the amount of two hundred thousand dollars per annum in those articles.

"It will be pleasing at any time to know that what I have in this hasty manner communicated, furnishes useful hints and information, so as to enable thee to state our country in a favourable light, which I think may be very safely and properly done, believing it is generally in a flourishing situation.

"With kind respects to Polly, and my wishes for thy health and safety, I remain with real regard thy assured friend,

HENRY DRINKER."

For "The Friend."

THE LONGEVITY OF TREES.

One of the articles in the last number of the North American Review, is on the subject of trees and shrubs, in which are brought under notice several distinguished works, by Nuttall, Loudon, Candolle, and others; and in which occasion is taken by the reviewers to condense a considerable amount of curious and interesting information in relation to the longevity of trees. After some speculative notions on the indefinite longevity of trees, which may be passed by, the article proceeds:—

Before adducing the evidence which bears upon this question, it is necessary to inquire how the actual age of a tree may be ascertained. In most cases,—in all those trees which increase in diameter by annual concentric layers,—that is to say, in nearly all trees except palms and their allies, which, for the present, we may leave out of the question, the age may be directly ascertained by counting the annual rings on a cross section of the trunk. The record is sometimes illegible, or nearly so, but it is perfectly authentic; and when fairly deciphered, we may rely upon its correctness. But the venerable trunks, whose age we are most interested in determining, are rarely sound to the centre; and if they were, even the paramount interests of science would seldom excuse the *arboricide*. This decisive test, therefore, can seldom be practically employed, except in the case of comparatively young trees. The most remarkable recorded instance of its application is that of one of the old oaks at Bordoza, in Samogitia, (Russian Poland,) which having been greatly injured by a conflagration, was felled in the year 1812, and seven hundred and ten concentric layers were distinctly counted on the transverse section, from the circumference towards the centre, where the space in which the layers could not be clearly made out was estimated to have comprised three hundred more. If the injured portion was not over-estimated, the tree must have been a thousand years old. We have now before us a section of a fine trunk of the American cypress (*Taxodium distichum*) upon the radius of which twenty-seven inches in length, six hundred and seventy annual layers may be distinctly counted. The wood of this tree is so durable that probably the age of trunks of more than twice that size might be ascertained by direct inspection.

When such a section cannot be obtained, we are obliged to resort to other, and less direct evidence, affording only approximate, or more or less probable, conclusions. Sometimes lateral incisions, not endangering the life of a tree, furnish the means of inspecting and measuring a considerable number of the outer layers, and of computing the age of the trunk from its diameter, and actual rate of growth. But, as young trees grow much more rapidly than old ones, we should greatly exaggerate the age of a large trunk, if we deduced its rate of growth from the outer layers alone. We must therefore ascertain, by repeated observations, the average thickness of the layers of young trees of the same species; and by the judicious combination of both these *data*, a highly probable estimate may often be found.

When unable to inspect any portion of the annual layers of remarkable old trees, we may occasionally obtain other indications upon which some reliance may be placed; such as the amount of increase in circumference between stated intervals; but as, on the one hand, we can never depend upon the entire accuracy of two measurements, made at widely distant periods, while, on the other, the growth of a small number of years, however carefully ascertained, would be an unsafe criterion, this method can seldom be employed with much confidence. A more common mode is, to employ the average rate of growth of the oldest trees of which complete sections have been examined, for the approximate determination of the age of remarkably large trunks of the same species, where the size alone is known. For often repeated observation proves, that the increase is greatest,—in other words, the layers are thickest, in young trees; but that afterwards,—after the first century, for instance,—the tree increases in diameter at a much slower, but somewhat uniform, or else still decreasing, rate, which does not greatly vary in different trees of the same species. Such estimates would, therefore, always tend to underrate, rather than to exaggerate, the age of a large tree. But it is unsafe to apply this method to other than really venerable trunks; for the growth of a tree is liable to great variations, during the first century or two; either from year to year, or between different individuals of the same species. The injury of a single leading root or branch, or the influence of a stratum of sterile soil, may affect the whole growth of a young tree for a series of years; while, in an older individual, the wide distribution of the roots and multiplication of the branches, render the effect of local injuries nearly unappreciable, and the influence of any one or more unfavourable seasons is lost in the average of a great number. Thus, the fine elm in Cambridge, which, during the last winter, fell a victim to one of the most fatal and frequent accidents which, in this country, interfere with the longevity of trees,—having been cut down to make room for a petty building, just as it had reached its hundred anniversary,—was fourteen feet in circumference, at the height of three or four feet from

the ground.* The girth of its more renowned and fortunate neighbour, the "Washington elm," is but a little over thirteen feet; and it might accordingly be inferred that it is some years the junior of the "Palmer elm." But we learn from a very authentic source, that the celebrated Whitfield, when excluded from the pulpit of the town and college, preached under the shade of this tree in the summer of 1744,—just a century ago. It is, doubtless, at least one hundred and twenty, or one hundred and thirty years old. We wish to place its size upon record, for the use of future generations; and we therefore take this opportunity to state, that the trunk of the "Washington elm," at Cambridge, now measures thirteen feet and two and a half inches in circumference, at the height of three feet from the ground; this being the point at which the girth is smallest, being unaffected either by the expansion of the roots below, or of the branches above, and therefore the proper place to measure it for this purpose. That this size is conformable to the age assigned is apparent from a comparison with other trees; such, for instance, as the "Aspinwall elm, in Brookline, standing near the ancient house belonging to the family of that name, and which was known to be one hundred and eighty-one years old in 1837, when it measured sixteen feet eight inches, at five feet from the ground, and twenty-six feet five inches from the surface." The noted elm upon Boston Common should be about the same age. Its present girth, at five feet from the ground, is sixteen feet and one inch; at the height of three feet, it measures seventeen feet eleven inches; near the earth, twenty-three feet six inches. We have seen a map of Boston, published in the year 1720, upon which this elm is delineated as a large tree. Its age, therefore, is certainly as great as that assigned to it in the subjoined account, which recently appeared in the newspapers of the day;—we know not upon what authority. "The Boston Traveller states, that this noble tree was set out about the year 1670, by Captain Daniel Henchman, and is therefore one hundred and seventy-five years old. Captain Henchman was a school-master in Boston from 1666 to 1671. Forty-five years ago the great elm had a large hollow in it, and was rapidly decaying, but was treated in the mode recommended by Forsyth, by clearing the cavity of rotten wood, and filling it with a composition composed principally of lime, rubbish from old buildings, and clay, and thus restored. It is now apparently as flourishing as ever, and without any appearance of the hollow, which was once large enough for a boy to hide himself in. The tree is a native elm, which is the most hardy kind. Many of the old elm trees are what are called English elms, with less extended roots and branches than the American."

* This "Palmer elm," as it was called, grew with more than ordinary rapidity for the first seventy years; when, in casual observation, it must have appeared nearly as large as when it was felled. For, during the last twenty-two years, it had increased only five and one half inches in diameter, that is, at the rate of a quarter of an inch per annum.

But more commonly, perhaps, our estimates rest, either wholly or in part upon historical evidence or tradition; and the most numerous and best authenticated cases of this kind may be expected to occur in Europe, where many others, especially chestnuts, lindens, oaks, and yews, may be satisfactorily traced by records through several centuries.

Having thus briefly indicated the kinds or sources of evidence, which are brought to bear with more or less directness and force upon this interesting question, we proceed to offer a condensed account of some of the more remarkable or curious cases of longevity in trees; which may show to what extent, and with what results this various testimony has been actually applied. The evidence is cumulative. Individual cases would be little worth, if unsupported by others. But mutually strengthening each other, the obvious conclusion becomes almost irresistible, even when the testimony in particular cases is very imperfect.

We leave entirely out of view the numerous allusions to old trees that may be gathered from classical writers. Nor are the most circumstantial accounts by Pansanus, Josephus, or the younger Pliny, available for our present purpose. The two latter, indeed, speak of trees as old as the creation; but they have unfortunately neglected to mention the evidence upon which their opinions were founded. Restricting ourselves, therefore, to trees which still survive, or which have existed within recent times, we commence our enumeration with one which is rather remarkable for its historical associations than for any extraordinary longevity; namely, the Sycamore-maple (*Acer Pseudo-Platanus*) which stands near the entrance of the village of Trons, in the Grisons, the cradle of liberty among the Rhoetan Alps. Under the once spreading branches of this now hollow and cloven trunk, the Gray League—so called, either from the gray beards, or the homespun clothing of the peasants, who there met the nobles favourable to their cause—was solemnly ratified in March, 1424. Upon the supposition, that it was only a century old, when the meeting to which its celebrity is owing, took place,—and a younger tree would hardly have been selected for the purpose,—it has now attained the age of 520 years. It can scarcely be younger, it may be much older than this. In some of the earlier accounts, this tree is said to be a linden. Indeed, it is so called in the inscription upon the walls of the adjacent little chapel. They were better patriots than botanists in those days; for the investigations of Colonel Bontemps leave no doubt as to the identity of the tree.

The linden itself, however, is associated with some interesting points of Swiss history; it also affords some instances of remarkable longevity, which the lightness and softness of its wood would by no means lead us to expect. The linden, in the town of Friburg, which was planted in 1476, to commemorate the bloody battle of Morat, though now beginning to decay, has already proved a more durable memorial than the famous ossuary on the battle-field,

"Where Burgundy bequeathed his tombless host,
A bony heap, through age to remain
Themselves their monument."

And may even outlast the obelisk erected on its site. The age of this tree, and the girth of its trunk, being well known,—having attained the circumference of fourteen English feet in 364 years,—it has been employed as a standard of comparison, in computing the age of larger and more venerable trunks of the same species.

(To be continued.)

IMMORTALITY.

The insect bursting from its tomb-like bed—

The grain that in a thousand grains revives—

The trees that seem in wintry torpor dead—

Yet each new year renewing their green leaves;

All teach, without the added aid of faith,
That life still triumphs o'er apparent death.

But dies the insect when the summer dies;

The grain hath perished, though the plant remain;

In death, at last, the oak of ages lies;

Here reason halts, nor further can attain,
For reason argues but from what she sees,
Nor traces to their goal these mysteries.

But faith the dark hiatus can supply—

Teaching, eternal progress still shall reign;

Telling as these things aid her to espy

In higher worlds that higher laws obtain;

Pointing, with radiant figure raised on high,
From life that still revives, to life that cannot die!

For "The Friend."

Correspondence on the "Sabbath."

The following correspondence on the binding obligation of respecting the "Sabbath," under the gospel dispensation, took place a few years since. Upon recently reading over the letters, I was induced to copy them for "The Friend:—"

"Seventh month 7th, 1839.

"My dear * * * *—I write, I think, with a desire to arrive at the truth. In the eye of reason, I cannot see that one day is naturally any more holy than another, and yet I have not made up my mind on this point.

"I have never read much controversial divinity; but one day I picked up, accidentally, a book of Abbott's, and saw a few remarks on this subject. The argument was founded on the account given of the creation of the world, in which it is stated, the Almighty blessed the seventh-day, and sanctified it. Now, as this was independent of any, and every dispensation to man, why should it not remain unchanged? And though we may have lost the succession of the days, can we not on that text found an obligation to observe one day in seven, without reference to any other part of the Bible, and dost thou not think this was ———'s opinion?

"I should like to arrive at my conclusions with my eyes open;—and on a point where we are so much at variance with many bodies of Christians, I should like to be able to defend my own views."

Philadelphia, Seventh month 12th, 1839.

Dear ———:—Thy letter was truly acceptable, and the necessity it seemed to impose to

investigate the ground of my belief on the subject referred to therein, has been productive of satisfaction to me. The view thou hast taken in regard to ———'s opinion seems to me correct, but in lack of having him present to inform us of the reasons which induced him to come to these conclusions, let us examine the matter for ourselves. Whether the "inherent holiness," or the "moral obligation to observe one particular day" be traced back to the creation, or to the promulgation of the law, still it seems to me to attach itself to the Jewish Sabbath, and not to the First-day of the week at all. Thou knowest that as the days change, according to the changes in the longitude of the place we are in, so it is absolutely impossible for us to observe the "same day" all the world over. If I start eastward from a place to travel round the globe, and thou westward, we shall meet on the opposite side with our First-day's one day apart. How then will it be among those who inhabit the far north of Europe, where the days become extended into months, and the nights also? These things seem to me to settle the question, that no particular twenty-four hours in the week were consecrated, even by the law, for all mankind. A day was set apart by the Most High, in which there should be a ceasing from labour,—a rest to man and beast, to man servant and maid servant; which should not only be an acknowledgment that time is the Lord's gift, and furnish an opportunity for social worship, but also be one among the many signs by which the Jews were to be separated and distinguished from the surrounding nations. The Jews were to be the occupants of such a narrow extent of country, that no great difference would arise as to the time of commencing or closing their Sabbaths.

How far in these gospel days, we are by the commands of the law, morally bound to observe any particular day, is now to be investigated. Our blessed Saviour has, as we find recorded in the New Testament, taken up, one by one, the commands of the law, and has issued them anew, giving the glory and spirituality of His gospel to them. Extending that which was to control the outward into the very principle and spring of action. Nine of the ten statutes of the law, become by his sanction and authority, part of that covenant established upon better promises. But what of the tenth, the Sabbath? Turn to thy New Testament, and examine for thyself. There thou wilt find that our Saviour, in whatever place he alludes to it, seems but to do it to reprove the superstitious observance of it, then common among the Jews. The various forms and distinctions by which the Jews were hedged in, and preserved from mingling and being lost in the general mass of mankind, he had set up as their idols, they trusted in even as gods to save them. The gospel put the axe to the root of all dependence upon external observances, by showing that regeneration was the only thing necessary to enable a man to see the kingdom of God. He who said, except a man be born again, he cannot see the kingdom of God, hath shown us in his spiritualized code, what condition of mind this regeneration exhibits. Thou canst read

at thy leisure the various moral and religious duties which devolve on the spiritual man. But which of these shall we find as a substitute for the Sabbath. Was the Sabbath instituted that man might rest from his labour, from the bodily and mental exertion, by which during the whole week he was seeking to acquire fame or riches? The very root of the desire that the Sabbath might be gone, that they might buy and sell, was cut off from the Christian, for he felt that he was not to have his treasure on earth, nor seek the praise of men. Was the Sabbath given that men might worship God therein? Behold, under the gospel, we are told, that men ought always to pray,—they are commanded to watch and pray always,—to pray without ceasing. Was the Sabbath bestowed that we may find rest? Hearken to the words of the Lord Jesus,—"Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The true Sabbath of the Christian,—the Sabbath of which the Jewish one is a type, is the rest from our own works; our own cogitations; our own reasonings on religion. It is found in that perfect dependence on, and faith in the Almighty Father, in which we wait on, believe in, and implicitly obey the revelation of his Son in the secret of the heart. It is spiritually to know Jerusalem to become to us a quiet habitation. It is the true coming to Jesus. It is the entering into that rest, which, even here on earth, remaineth for the people of God.

Although Friends have from the first held these views, they never did discourage or discountenance the setting apart one day in seven for meeting together for religious worship. They do to be sure think, that what is sin on one day of the week, cannot be innocent on the other six; yet they believe it right, as much as they conveniently can, to abstain from all kinds of bodily labour themselves, and to avoid imposing it on others on the First-day of the week. So much zeal, so much anxiety did some of our early Friends exhibit that they might not lose the sense of good which they had felt in their assemblies for Divine worship, that they made it a point on the days of their mid-week meetings not to mix or mingle in business. We have it narrated, that some store-keepers shut up their shops for the day, and some farmers left their hay in the meadow, and their wheat in the harvest field.

Affectionately,

(To be concluded.)

For "The Friend."

Relics of the Past,—No. 28.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the initiator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 328.)

Margaret Ridge, a few months after her visit to Scotland, was again imprisoned at Appleby, and during this detention wrote an encouraging epistle to Friends in Ireland:

After her release, she appears to have been industriously labouring throughout various parts of England in the ministry of the gospel. In 1664 she was imprisoned on the Conventicle act in London. From this period we lose sight of her for many years, during which period she married John Lynam, and settled in South-Wingfield. Many of her private letters to her friends are preserved. A few of which we shall insert.

The first one is directed to Samuel Hodges, whose residence appears to have been at Mims, in Hartfordshire. He suffered in 1683, with others on the Conventicle act.

"Dear Samuel Hodges:—My dear love, with my husband's, is remembered to thee and thy wife. Elizabeth Walker desires her love to be given to you both. My dear friend, the Lord hath blessed thee, as thou hast given thyself up, and all he hath given, to the service of Truth. Wait low in thy mind,—sink down to the measure of life, that the spring of life may daily open in thee. Rivers of living waters shall flow through the vessels of those who are exercised in the blessed power of God to do his will. As thou thus travest in spirit, thou shalt receive of the dew of life, and become as a fruitful garden.

"This I have written, feeling my heart open to thee in the love of God, which doth enlarge our hearts, and by which we are made serviceable, and a comfort one to another. Dear Friend, I feel tender desires for thee, and for all the travelling lambs, desiring that Truth and righteousness may daily prosper in every heart:—that innocency may clothe as a garment all those who profess the Truth. May all that would draw from this blessed life, be condemned and judged whenever it appears. May we both, when we are together, and asunder, be bound up in the bond of true love. In this may the Lord keep us all, that we may finish a good and faithful testimony to his praise. I desire thee to remember my love to thy brother,* his wife, and friends, as thou hast freedom, and to thy children.

"My dear friend, farewell,—from thy friend and sister in the Truth,

MARGARET LYNAM."

I desire thee to give this under written to thy wife:—

"Dear and tender lamb:—My soul is united to thee. I feel the tender breathing after good in thee; the cry of the true birth groaning for deliverance. Keep in it, travail with it, believe in the power of God, that he may make way for the accomplishing of his own work. So shall thy strength be renewed, and a heavenly boldness increase. Quench not the life, strangle not the true birth, by joining with the reasoner, the contriver, nor by hearkening to the false accuser. The transformer will appear to stop the mouth of Truth, and to weaken thy faith. Look not forth to him,—thy strength is in standing in the power of God, and putting on the armor of God. Faint not, but be strong. So shall the Lord deliver thee, and set his seed in thee

at liberty to bless his name. Watch against the enemy that would hinder thee, and straighten thee when thou shouldst perform a service for God, even if it be but in a few words, a groan, or a low breathing desire. Let thy confidence be in God; then boldness, holy strength, and confidence will be given thee, and none shall make thee afraid. As thou doest well, the peace of God shall so overcome thy heart that thou shalt delight to do his will.

"From thy dear friend,

MARGARET LYNAM."

The next letter is addressed to Henry Biggs, of Bedfordshire. He had suffered imprisonment in 1660 and 1661, at Bedford, for refusing to swear.

"Dear Henry Biggs:—My love is remembered to thee and thy dear wife, and the Friend, thy neighbour:—to Edward Cock and his wife, to Thomas Whilpon, and Friends at Woodburne, and thereabouts. Ye are all dear to me,—and I know, as ye are honest, that ye will travail for the arising of the power of God in your own selves, and for the spreading of Truth amongst others. As life arises, ye will seek the good, and establishment one of another, and will watch over one another in love. There will be a bearing of one another's burdens, or submitting to one another in the Truth; and the strong will take the weak by the hand. Wherever any have been overtaken in a fault, in plainness and singleness of heart, there ought to be a dealing faithfully with them. And let none who have committed a fault, cover nor hide it, for they that do so shall not prosper.

"Let nothing be entertained that hurts or stops the passage of the pure spring of life, in the least babe amongst you, so shall the glory of God cover you in your meetings, and life shall arise to the gladdening of your hearts. When blindness is over any, through giving way to the enemy, God will manifest it, and if they come down into lowliness and true humility, they will experience forgiveness. But if they cannot honestly, and in simplicity of heart, be brought to the Truth, the Lord will plead with them. I feel that there is an enemy seeking to hurt, and that all are to watch that he doth not enter, and that no place be given him. That there may be a speaking the truth in love one to another, and the receiving in love the Truth one from another.

"The God of peace be with you all,

M. L."

Hannah Fish, to whom the following letter is addressed, resided near Great Bowden, in Leicestershire. On the 10th of the Third month, 1682, she had taken from her, for attending a meeting at the house of John Adams, twenty-nine lambs, hogs, a wagon, two calves, a sow and pigs, worth £16 2s.

"Dear Hannah:—I do dearly salute thee, with thy sister, the Friend, thy companion, and thy cousin. My desire is, that thou may feel the power of God operating effectually to support thy will, that thou may not quench the spring of life. Mayest thou feel the life springing daily in thee, and a faith begotten

that God is all-sufficient to carry thee on to the end, even to perfect his own work in thee, to his own praise. In this life, being fitted and prepared for thy work, wait for the pouring forth of the Spirit. Then thy understanding will be opened, thy way cleared up, and strength given thee to do the Lord's will. Thou shalt not be dismayed, whatever may be suffered to befall thee; but will be made instrumental for the gathering of such as are not established in the Truth. Feel thy place, and fulfil what is required of thee, that thou mayest finish thy course with joy, and rest with those who, through faith, have obtained the victory and crown. * * *

"My husband's love with Edward's* is remembered to you all. Farewell.

M. L.

"Tenth month 2d."

The following letter appears to have been written to a son of Samuel Hodges, of Mims.

"For my dear friend, Samuel Hodges—Dear Child:—My love is to that seed of God in thee, that sobers thy mind, and tenders thy heart, and causes thee to love the people of God. Wait in the Light, dear child, and thou wilt feel when an enemy approaches, to draw thee from this pure principle, and this love that tenders thy heart, and keeps thee low. Then will thy mind be kept from every evil thing. That which keeps thee from lying,—from evil words,—and which shows thee (thou shouldst not think vain thoughts, is the Light of Jesus, the principle of Life. If thou follow it, it will show thee, that thou shouldst not speak disorderly, although thou may be spoken proudly to. Though other children be wanted, thou shouldst not be so;—but be always watchful, lest the evil seed grows. If it grows, thou will lose thy tenderness, innocence, and love.

"Dear child, I have written this to thee in love, and my love is to all you children. I desire ye may remember your Creator in the days of your youth, and if God should grant you many years, that your chiefest care may be to honour God in your generation, as your dear parents have done. Seek not yourselves, but seek that ye may be serviceable for God, and may be of as good savour as your parents have been. The Lord will bless all that fear him with heavenly blessings, and whether little or much of outward things shall be ordered for you, ye shall be blessed if ye love the Truth. But if any of you should not love it, sorrow and trouble shall attend you, and peace ye cannot obtain. Dear child, keep thy mind to the Lord, so shall he keep thee from all evil, and thou shalt have an inheritance with the righteous forever.

"From thy friend,

M. L."

* Edward Scarson, a minister, who resided with John Lynam, and was frequently fined with him. In 1685, Edward Scarson was fined twenty pounds for preaching at a meeting at Clayson, in Leicestershire, and John Lynam, five pounds, because Margaret attended the same meeting."

(To be continued.)

* Henry Hodges who frequently suffered for the testimony of Truth.

For "The Friend."

LYDIA DEAN.

Died on the 7th ult., in the fiftieth year of her age, Lydia Dean, late of New York, and during the last few months of her life, a member of the Northern District Monthly Meeting in Philadelphia. She had not a right by birth in the Society of Friends, but from her youth, evinced a disinclination to participate in frivolous amusements, and in the gaiety of fashionable dress, and at an early period of her life, was received into membership. Through the visitations of Divine love to her soul, she was brought to bear the cross, and to deny herself of those things which delight the vain mind; and being enlightened under the teachings of the Spirit of Christ, to understand and believe the doctrines of the gospel, as held and preached by Friends from the beginning, she was prepared to support them on the ground of conviction and religious duty. Although of a delicate constitution, she was active and industrious, and spent several years of her life in teaching, part of the time at the Boarding School at Ninepartners, and also in Friends' School in the city of New York.

Faithfully dedicating herself to the will of God, as made known in her heart, she grew in religious experience, and was entrusted with a gift in the ministry; in the exercise of which it became evident that her Lord and Master was with her, qualifying her to speak to the conditions of others, and often in a very pertinent and instructive manner to open and apply the Holy Scriptures, particularly passages of the Old Testament. To those who were circumcised in heart and ear, her ministry at seasons was in a peculiar manner the answer of life unto life, animating the weary traveller, and inducing renewed conviction, that the spring of living gospel ministry, is, through the great condescension of our adorable Head and High Priest, still vouchsafed to our religious Society. It was not in man's time or contrivance, but in the fresh putting forth of the Shepherd of the sheep. Her testimony was to the ancient truth, as always held by us, and against all innovations, or newly modified constructions of it.

In the year 1840, with the unity of her friends at home, she paid an acceptable religious visit to the families of the Southern District Monthly Meeting of Philadelphia, which gave her a minute of its satisfaction with her labours.

Having for some time believed it would be right to change her residence from New York to Philadelphia, she accordingly removed to the latter city, near the close of last year. During the short period she was permitted to mingle with Friends here, in a social or religious capacity, her society and gospel services were grateful, and increased their unity and love, while her delicate and steadily declining health, drew forth their tender sympathies for her. After recovering from several attacks of pulmonary affection, so as to be about for a short time, she was at length altogether confined to her chamber, where she patiently endured the wasting disease that terminated her valuable life.

Throughout the whole course of her illness, she was preserved in a calm and confiding state of mind, frequently expressing her resignation to whatever might be the Lord's will respecting her. In the early part of her confinement, she mentioned the conviction that she should not again recover health or strength to enable her to go out; but that she was willing to leave the event to Him, who knows best what is best for us. To a friend who called to see her, on leaving the city to visit a neighbouring meeting, she said, "I am glad to hear of thy going—be faithful I entreat thee—there is much work to do—the fields are white unto harvest. I do not expect to be able to labour any more in that way—I believe I have nearly done." In alluding to her removal to Philadelphia, she said on another occasion, "Never have I doubted being in my right place here, notwithstanding all my sufferings; I feel the separation from my kindred tenderly—and there are many children in New York for whom I have travelled, but the Great Master can take care of them. It was of the Lord that I came—I see his hand in it; and whenever I look at it I feel sweet peace—no cloud."

Her suffering from difficulty of breathing was at times great, yet she never murmured or complained, but remarked, she felt that she was gently dealt with. Towards the latter part of her time, her mind was introduced into deep exercise, and on one occasion, she said, "It is a very awful thing to be unclothed of mortality, and to stand in the presence of Infinite Purity. I feel myself to be a very poor creature, and though I see nothing in my way, yet I have not that full feeling I could desire. Oh, if I had that full evidence which I long for, I would wish to be released at once."

Although under suffering herself, she sympathised with the burthen bearers in the weight of exercise pressing upon them; and to one of her friends, with whom she had many seasons of deep feeling in the afflictions of the gospel, she said at one time, as she entered her chamber, "How glad I am to see thee!—I feel for thee in thy discouragements and tribulations, but thou knowest in whom there is strength and safety."

About two weeks before the close, her anxious and tenderly attached mother, expressed the desire to think of something that would make her better. Lydia replied, "Oh, mother, do not want to bring me back to the world again; all I want is patience to hold out to the end." On the first of the Seventh month she was visited by another friend, who, inquiring how she was, she answered, "Weakening fast: a little more suffering, and all will be over with me. My eyes seem holden as to any thing like the bright prospects which many have had as they approached the awful conclusion; but I cannot find there is any thing in my way. Surely my Heavenly Father would not let me be deceived. I ask of Him, by day and by night, to let me see things just as they are with me. I am mercifully favoured to feel very calm, and have felt so ever since I have been confined to my chamber. For the sake of others, I could wish that a

brighter evidence might be given me before I leave you; but I can say in truth, I am willing to trust my blessed Saviour, who knows upon what my heart has been set for many years. Ah, yes,—and he only knows, what I have endured because of my integrity to him, and because I could not be satisfied to walk in any other but the 'old path, the good old way.' What a blight, what a withering will come upon many of the members of our Society, who are ashamed of ancient Quakerism." In the course of the interview, referring to the hope that the evidence of Divine acceptance would be mercifully granted, she said, "Yesterday, to my great joy and humiliation, a voice was sounded with sweet melody in my ear, 'the arms of Jesus will be extended to thee as thou approachest the pearl gate'; praises to my God for such mercy. Let not the righteous be afraid to suffer—if they keep the faith and the patience, they will have a hundred fold reward." Much more was uttered by the dear sufferer and faithful soldier of Jesus Christ, which was not taken down.

Notwithstanding the poverty of spirit with which her Divine Master saw fit to prove her, yet her faith remained unshaken, and the evidence was abundant to those around her, that it was working by love to the perfect purification of her heart. On the second, as a friend was sitting by her, after some conversation, they fell into silence in which a heavenly solemnity spread over them, and continued some time, when dear Lydia said, "What a precious quiet is here." The friend remarked, she had been thinking of the prospect that Job Thomas was favoured with at his close; she rejoined, "I have not had extatic views, but an evidence that all will be peace. I have had many conflicts, and many favours—great cause of thankfulness."

It was now obvious, from the steady progress of the disease, and her increasing weakness, that her close must be at hand; yet her calmness and fortitude in bearing her accumulated suffering did not fail. About three o'clock in the morning of the seventh, under extreme bodily distress, she meekly said, "Patience; the conflict will soon be over." Her compassionate Saviour and High Priest, who is touched with a feeling of our sorrows and infirmities, was faithful in supporting his dependent servant in the hour of her extremity, and granted her the spirit of fervent and availing supplication to the God and Father of all our sure mercies. She then said, "I will praise the Lord; yes—yes—as long as I have breath, I will sing his praise. Let the children know that it is a great thing to die—let the children know that it is a great thing to die;" repeating it with emphasis. After remaining a considerable time silent, in a very exhausted and sinking condition, she seemed to rouse a little, and with a brightened and smiling countenance, said to those who watched with her—"Sweet Jesus has come; he has come to take me in his arms—I see his resture—Oh, how glorious!"—and smiling again—"extacy." After this, little could be understood; she frequently raised her hands, and moved her lips, as in reverent and humble

admiration and praise for the unmerited goodness and condescension of the Lord her God, in thus favouring her with the unclouded evidence of his mercy and acceptance, both for her own sake, and that others might take comfort, and put their trust in his name and power.

This thus dear Friend finished her course with joy, and without a struggle peacefully departed, we doubt not, to those heavenly mansions which our Lord has prepared for those who love and serve him in their generation through good report and evil report, where there shall be no more sorrow or sighing, but where God will wipe away all tears from their eyes.

Size of London.—London is now beyond all doubt, the largest and most populous city in the world. It may somewhat assist the imagination in forming a conception of its immensity, when we reflect that its present population is equal to that of the six N. E. states—viz., Massachusetts, Maine, Connecticut, Rhode Island, New Hampshire and Vermont.—*Late paper.*

A Coloured Lawyer.—Macon B. Allen, of Portland, and formerly of Boston, Massachusetts, a coloured gentleman, whose application for admission to the bar in April last, under the new act, was, as we stated in our paper at the time, refused on the ground that the applicant was not a citizen of Maine, in the contemplation of said act, subsequently applied under the old law to be admitted by examination. He was thereupon called before the examiners, a committee of the Cumberland bar, and sustained a satisfactory examination—the committee recommending him to the Court as a fit candidate—and accordingly he was admitted in the District Court, to practice as an attorney and counselor at law in the courts of this state.—*Portland American, Seventh mo. 4.*

Buffalo.—P. St. George Cooke, Captain of the United States Dragoons, stationed at Fort Leavenworth, in a recent letter to the National Institute, says:—

The buffalo is becoming domesticated in western Missouri; they may be seen with cattle roaming at large over the prairies, thickly dotted with farms of the adjoining countries. The experiment of crossing the breed will soon be complete; its supposed advantages tested; but I am inclined to think that the pure buffalo will become a highly valued domestic animal; it will possess these advantages—1st. Superior strength.—2d. A great superiority, already proved, in the endurance of severe winter weather.—3d. The wool: I cannot pronounce that its quality will prove an important consideration; the mittens [a pair made of the wool and sent to the Institute] will show that it is of excellent quality. It is shed in the spring, or may be pulled off by hand.

The number of paupers now in the House of Industry at South Boston is said to be less than it has ever been before. The diminution is mainly attributed to the progress of temperance.

Imitation Oysters.—Take young green corn and grate it in a dish. To one pint of this add one egg well beaten, a small tea-cup of flour, half a cup of butter, some salt and pepper, and mix them well together. A tablespoonful of these will make the size of an oyster. Fry them a little brown, and when done, butter them. Cream, if it can be procured, is better than butter.—*Late paper.*

Interesting Publication.—The London papers announce that the correspondence of Edmund Burke, running from 1744 to 1787, (the year of his decease) will shortly be published with explanatory notes.

Hatching with Hay.—A few weeks since a farmer at Marsfield, Mass., unconsciously threw a load of hay over a nest of eggs, in a barn. The location was near the roof, and exceedingly warm. In three weeks the farmer, while engaged in the loft, heard a chirping, and, on removing the hay, found a fine brood of chickens, hatched out by the heat. The little fellows were all doing well.

THE FRIEND.

EIGHTH MONTH, 10, 1844.

In the number of "The Friend," of Fourth month 13th last, under the editorial head, was placed a communication from Richmond, Va., signed E. C.,—the object of which communication was to correct two or three inaccuracies, in an article previously inserted in this journal, relating to the "Recent Separation in Indiana." E. C. quotes from that article as follows:—"A person from New England, represented to be an anti-slavery agent, went into Indiana preaching and lecturing among Friends, sometimes in their meetings for Divine worship, and urging them to form themselves into anti-slavery associations." He then remarks, "An individual to whom this seems to apply, has stated to me that he believes this statement has reference to him, and if so, that so much of it as relates to meetings for Divine worship is inaccurate, and that he wishes it corrected." That he lectured and preached in Friends' Meeting-houses on the subject of slavery, is not denied; nor that he appeared more than once in Friends' meetings for Divine worship in prayer; but, so far as relates to himself, he says, he did not lecture nor preach on slavery in meetings for Divine worship."

The communication of E. C., however, was preceded by an editorial paragraph, in which it is stated, that "A Friend in this city informs, that he was present at a meeting for Divine worship in Indiana, where the person alluded to, after being invited into the gallery by a minister, since disowned, proceeded in a

preaching manner to lay waste a preceding exhortation to Friends to keep quiet, and out of all excitement, that went to unsettle the Society, and in which our informant understood both to refer to the subject of abolition in its violent form."

The intention in recurring to this matter now, is to say, that subsequently the individual alluded to by E. C. called upon the editor, admitted the correctness of the statement by E. C., but alleged that the statement in the editorial paragraph was not strictly according to fact; he acknowledged being at the meeting for Divine worship, but that he did not attempt to speak until the customary indication of the meeting's being closed, had taken place.

The following, communicated at our office, by the individual named in it, we give as we received it:—

"Charles R. Prowattin, of Philadelphia, arrived from Buenos Ayres Seventh month 31st at Philadelphia, reports, that on the 25th of Fifth month last, the Anniversary of the Independence of the Republic, a law was promulgated abolishing slavery entirely."

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind.—By JONATHAN DYMOND. New York: Collins, Brother & Co., 254 Pearl street. 1844.

The high character of these able and excellent essays, is now so universally admitted, that any recommendation by us would be superfluous. This new edition, consisting of about 600 duodecimo pages, neatly printed, and on good paper, contains the whole of the original one, published in England in two volumes octavo, at twenty-one shillings sterling; and, for the more easy reference to any particular subject, a copious Index has been added. The retail price in plain binding, is at the very low price of fifty cents, so that no one wishing to purchase can have reasonable ground of objection on that score.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Kohl's Ireland.

North-east Coast of Ireland, and Giants' Causeway.

(Continued from page 362.)

Our approach to the great natural marvel, which was the immediate object of our excursion, was made manifest by the number of persons who came to offer their services as guides. As in Ireland, twelve men always offer themselves for any job that really requires only one; we were soon surrounded by a regular mob, some well-dressed, some in rags, but who all presented themselves, as the best possible ciceroni for the Giants' Causeway.

"Take me, your honour," screamed one, "I went with Field Marshal Macdonald, when he visited his native country."

"Take me, your honour," shouted another, "I went with the Duke of Wellington, and showed him every thing, and he was very well pleased with me." One had a certificate of merit from the Most Noble the Marquis of Anglesey, and his lady and daughter, another from Professor Buckland, of Oxford. I chose the one whose physiognomy recommended him most, and imagined that in proclaiming my choice, I should deliver myself from the other candidates. Not at all. According to the unfortunate system of their country, they followed me the whole way, step by step.

I conjured them at first to refrain from their needless explanations, and leave me to the enjoyment of this sublime work of nature. I gave them money to get rid of them. I entreated them, I vented harsh words upon them. All in vain. They pursued me as dogs would a hare, and at length I yielded to my destiny, and made no further resistance. One party collected stones for me, another pulled me by the right arm, another by the left, to show me this and that. I was the only visitor at this tempestuous season, and the whole swarm of attendants had fastened upon me. In common, when travellers are more numerous, they divide their attentions, and the stranger has a better chance of peace.

In the vicinity of the Giants' Causeway, between the high coast-land and the cultivated

country, a fine inn has been built; here I left my vehicle, and took some refreshment, hoping to get rid of my friends, but they watched for me at the door, and gave chase as soon as I appeared.

The word causeway, as is well known, signifies a high paved road, thrown up like a dike, and at the first glance of the Giants' Causeway, the apparent length of which does not exceed seven hundred feet, one might be tempted to think it rather adapted to the ambulatory powers of dwarfs. This, however, is only the beginning of the Causeway, which is continued beneath the waves of the sea; and when one has looked with a little more attention at this world-renowned wonder, one loses all inclination to depreciate its marvels, and in place of disappointment, the spectator abandons himself to the most enthusiastic admiration of the splendid, incomprehensible, mysterious natural phenomenon. Before, however, I can expect my readers to have any sympathy for my feelings, I must communicate to them as much information as I can give concerning its structure.

I have already said that the basalt exhibits itself at Benmore, in the form of a stratum of two hundred and fifty feet thick, running into enormous massive pillars. At the Giants' Causeway, however, there is not one stratum but many, and two especially remarkable, which run along the whole of this part of the coast, and are separated by a bed of ochre, which also re-appears beneath the lower basalt, and is followed by clay-slate, coal, and other rocks. It appears as if, at two separate periods of time, fluid basalt has been poured over the whole country, and that other substances had been deposited in the interval. As the basalt comes to sight only on the sides of the precipitous shore, and then splits into long ranges of pillars, the word colonnade would best describe its appearance. The height of the lower range, or colonnade, was stated to me to be fifty-four feet, that of the upper sixty. The position of the pillars is mostly perpendicular, but not invariably so, and as the beds of ochre, and other substances, on which they rest, vary in thickness, they sometimes sink down to the level of the sea, and sometimes rise high above it, but are finally lost to the eye, by running beneath the surface of the waters—first the lower, and then the upper colonnade, near the mouth of the river Bush. Before it reaches the edge of the water, the ochre disappears, and the naked tops of the basalt pillars are exposed.

The colonnades are often broken by great clefts or chasms, such as I have described above, which appear more recent than the formation of the colonnades. Sometimes there occurs a break, or what the English call a

"fault," where the appearance is as if a whole enormous block had suddenly sunk down, so that the tops of the columns scarcely reach above the base of those they were before on a level with. Besides the two principal ranges which I have described, there occur also others more irregular in their structure, which make their appearance between or from below them. In the ochre there occur stripes and bands, containing iron ore. In the basalt itself is found a stratum of coal, and here and there occur thin strata of clay, resembling Puzzuolan earth. No where can the geologist have a better opportunity of studying the structure of basaltic columns than at the Giants' Causeway, where there are the finest specimens in the world. Most of the columns are hexagonal, as a soft round body compressed closely on all sides by others of the same form must necessarily be. A familiar instance of this occurs in the cell of the bee. Such a form, however, would only be assumed under the supposition that all the round shafts were of one equal diameter; and as this has not been always the case, some are found which have three, four, five—up to eight or nine sides, the latter are very rare. The pillars, of course, do not stand apart, but are squeezed compactly together, so that a considerable force is required to separate them. The diameter of the greater number at the Causeway, is not more than a foot, or a foot and a quarter, but these are the thinnest and most elegant that are ever found. There are, indeed, smaller basaltic crystallizations which have a diameter of only a few inches. I myself picked up a number of triangular and quadrangular prisms, but they are not so regularly and beautifully formed as the pillars of the Causeway. Not merely the structure of each individual column, but also the composition of the whole is well worthy of study. A process of crystallization going on in an inanimated mass, would, it might be supposed, proceed without interruption, according to its most rigid laws. This has not, however, been the case, for though there are thousands and tens of thousands standing perpendicularly, there exist many varieties of position. I have already mentioned that some are found lying horizontally. At Ushet, on the island of Rathlin, there are some that appear to have always existed in a slanting direction; near the promontory of Doon Point, many resemble the bent trunks of trees, as if they had not been firm enough to stand upright, and had been bent over and cooled in that position, and others appear thrust endwise into the mountain, and have their extremities sticking out. In a part of the coast, near the Giants' Causeway, there are some which have assumed a waving form, yet they all lie perfectly

parallel to each other, as if a giant hand had taken the entire mass, while it was soft, and had bent them over his knee. These variously-bent figures cannot be explained by the laws of crystallization, which only produce regular forms, and straight lines, so that we must necessarily suppose these peculiarities of structure to have been occasioned by circumstances occurring while the basalt was still soft. Other bodies must have fallen or been pressed down upon it, and changes are even now continually produced by the operation of similar causes.

If we observe the columns singly, we find them to consist of a number of small blocks, placed one above another, like stones in a regular building, and, without any cement, so firmly united as to require an immense force to split them in the seams. In the description of Fair Head, I have mentioned that the coarse massive pillars seen at that promontory, are constructed of blocks eight or ten feet high; but in the more elegant columns of the Giants' Causeway and its neighbourhood, they are not more than from six to eight inches to a foot thick, or high, so that for a pillar of thirty feet, there are perhaps forty of these small blocks. The thickness of some does not exceed three or four inches, but there are instances where it runs to two or three feet. One very remarkable circumstance concerning these joints is, that the seam or break does not go quite through; but that at every corner there occurs a piece of basalt passing from one to the other, and clasping them together like a clincher or cramp-iron. These, which the people of the neighbourhood call "spurs," they maintain they must break off before they can separate the joints. On a close examination of these blocks when broken apart, we find indications of a structure originally spheroidal, and in some may be traced radial lines, proceeding from the centre to the circumference, like those which are sometimes found on the surface of a bullet flattened against a stone wall.

According to all appearances, therefore, we might suppose the Giants' Causeway, and the neighbouring strata of pillars, to have originally consisted of an enormous mass of spherical bodies, which being pressed upon from all sides, assumed the form of hexagonal prisms; but this supposition would by no means suffice to explain all the phenomena; for if this had been the case, the external parts, or layers, must have been pressed flatter, and the interior blocks have retained more of a spherical form, which is not the fact.

It is, however, unnecessary to assume that they all at one time actually had the globular form, though they may all have had the tendency towards it. In a freezing mass of oil, there are formed innumerable little globules, which gradually become hardened into one congealed mass; and thus, in the cooling mass of basalt, acted upon by powerful electric and magnetic forces, a spherical action may have taken place in the particles, which, pressing against each other as they increased,

at length necessarily took the figure of horizontal prisms.

My friend Dr. Bryce, of Belfast, informed me that some pieces of basalt have been found imbedded in the ochre. These had a perfectly spherical form, and the outer surface presented a kind of transition matter between ochre and basalt, as if they had been thrown in a fluid state.

With all the explanations that can be offered, however, so much is left unexplained, that they answer very little purpose. On a close investigation of these wonderful formations, so many questions arise, that one scarcely ventures to utter them. With inquiries of this nature, perhaps not the least gain is the knowledge of how much lies beyond the limits of our inquiries, and how things that lie so plainly before our eyes, which we can see and handle, may yet be wrapped in unfathomable mystery. We see in the Giants' Causeway the most certain and obvious effects produced by the operation of active and powerful forces, which entirely escape our scrutiny. This remark may indeed apply, to a certain extent, to every one of the works of nature; but in this case, her operations have been carried on so stupendous a scale, and all lies so clear before the eye, that one cannot avoid being more forcibly impressed. We walk over the heads of forty thousand columns (for this number has been counted by some curious and leisurely persons) all beautifully cut and polished, formed of such small neat pieces, so exactly fitted to each other, and so *cleverly supported*, that we might fancy we had before us the work of ingenious human artificers; and yet what we behold is the result of the inimitable laws of nature, acting without an apparent object, and by a process which must remain forever a mystery to our understanding. Even the simplest inquiries it is often impossible to answer; such, for instance, as how far these colonnades run out beneath the sea, and how far back into the land, which throws over them a veil as impenetrable as that of ocean.

The beauty, accuracy, and I might say care, with which the pillars of the Giants' Causeway have been wrought out by the mystic powers of nature, produce a powerful emotion, almost a sympathetic and tender admiration. I could not rest till I handled what I saw before my eyes, and felt the smooth surface of the pillars; and whenever, in the neighbouring parks and gardens, or elsewhere, I chanced to meet with some fragments of them, which are often carried away, they seemed to draw me towards them with a mysterious but irresistible force.

So much then for the external form, position, combination, and texture of the basalt of the Giants' Causeway, resemblances to which do indeed occur in basaltic formations in different parts of the world, but which are no where so fine and regular as these, nor on so magnificent a scale.

As to the chemical composition of the material, the pure basalt of the Causeway consists of fifty parts of siliceous earth, twenty-five of clay and calcareous earth, and twenty-five parts of iron. Iron and flint are, therefore, its principal component parts, and not only

occasion its great specific gravity, as well as closeness, the beautiful polish of which it is capable, but also its great fusibility, and the rusty brownish tinge sometimes seen on its naturally black surface; this may also account for the fact of all these colonnades and headlands being magnetic; and as flint and iron have every where a tendency to regular forms and to crystallization, the figures mostly assumed by basalt can be accounted for. The grain of the basalt is usually smooth, close, and equal; but sometimes there occur in it chinks and holes, filled with various kinds of crystals; chalcodony, and opal, natrolite, zeolite, and rock crystal. All these are offered in great abundance by the guides, who are constantly finding them, and the zeolites especially, are some of the most beautiful specimens of fibrous crystallization I have ever seen.

The basaltic formation on the opposite coast of Scotland, those of the Giants' Causeway, and of the island of Staffa, in the Hebrides, are all probably of contemporaneous origin, and attributable to the same natural causes; and it is by no means unlikely that colonnades connecting these three points are continued beneath the ocean, which, as they say, is thus paved with basalt.

Besides the Causeway, and Fingal's Cave, in the island of Staffa, the people have discovered all kinds of fancied resemblances; and we have, besides the Giants' Causeway and the Giants' Chair, the Giants' Loom, the Giants' Organ, the Giants' Honeycomb, &c. These whims have, at all events, the convenience of distinguishing various points with a particular name. The Giants' Well is a little spring gushing out between the crevices of some pillars on the western side of the Causeway, and running down into the sea. Of the rest of the Giants' utensils, the most remarkable are the Honeycomb and the Organ. The latter makes no part of the Causeway, but is placed apart in the mountain, and consists of a number of large pillars, declining on either side to shorter and shorter ones, like the strings of a harp; and one might nearly imagine a giant sitting playing at it, especially as the basaltic pillars, when struck, give forth a metallic ring. The Honeycomb is a cluster of pillars projecting from the middle of the colonnade.

(To be continued.)

Manufacturing Power.—The following striking passage occurs in a publication entitled the English "Poor-law Guide":—

Manufacturing pressures tend to increase improvements in machinery. Driven to threadbare profits, the manufacturers seek every means of reducing the cost of production; and hence it has occurred that, during the last five or six years, there has been more improvement in machinery than had taken place for twenty-five years before that period. We believe we are correct in stating, that some eight or nine years since, the maximum capability of the spinning-mule did not exceed the power of turning about 640 spindles. There are self-acting mules now in use that will turn

upwards of 2,000 spindles! A mill of the present day, with improved machinery, is capable of turning a given quantity of work at about one third less expense than it could have been accomplished seven years since; in other words, a factory, which in 1835 required an outlay of 600*l.* per week for wages, can now throw off the same quantity of work for 400*l.* per week. We have heard one respectable manufacturer declare, that if his forty-inch cotton was made fast to a vessel, allowed to make the best of her way to Canton, he could make the cotton as fast as the ship could sail away with it, or he would consent to have nothing for it. Now, allowing the ordinary voyage of four months, and calculating the number of miles the ship would sail, it would require about twenty-four millions of yards of cloth to keep pace with the ship, or above 8,330 yards per hour, working the whole time, night and day. The same machinery would, in seven months, make a belt round the earth forty inches wide. Now, we would ask, if one manufacturer could do this, what could the whole machinery of England alone accomplish? Could it not make sufficient cloth in a few years to cover the whole surface of the inhabited part of the globe?—*Late paper.*

Dried Strawberries.—Last summer, by way of experiment, when strawberries were plentiful, I attached threads to their stalks, and hung up a few which were over-ripe to dry. I placed them inside a window facing the south, where they remained from June last until the present time (March 26). They have just been tasted, and the result is most satisfactory. That sweet refreshing acid which is peculiar to the strawberry is in full perfection; the flavour of the fruit, without any watery taste, is delicious; it dissolves in the mouth as slowly as a lozenge, and it is infinitely superior to the raisin, which so soon brings on a feeling of satiety. The strawberry thus dried is a stomachic. The experiment may be tried when the fruit is so ripe as to be scarce worth gathering, without any further expense or trouble than being hung up.—*London paper.*

For "The Friend."

THE LONGEVITY OF TREES.

(Continued from page 365.)

Such a tree is still standing at the village of Villars-en-Moing, near the town of Morât, in full health and vigour, although portions of the bark are known to have been stripped off, about the time of the battle of 1476, when it was already a noted tree. At four feet above the ground, the trunk has a circumference of thirty-eight English feet, and, consequently, a diameter of about twelve feet. Supposing it to have grown, on the whole, even a little more rapidly than the Friburg linden, which may be deemed a safe estimate, when we recollect that old trees grow much more slowly than younger ones,—supposing it to have increased in diameter, at the average rate of one-sixth of an inch in a year, it must have

been 864 years old at the time the measurement was made in 1831. It is not probable that this estimate materially exaggerates the age of the tree, even supposing the linden at Friburg to have grown at less than the average rate for the species. It is nearly corroborated, indeed, by the more celebrated linden of Newstadt, on the Kocher, in Wurtemberg, whose age rests wholly upon historic evidence. The readers of Evelyn will surely remember his interesting account of this tree; and, in recent times, some further particulars of its history have been rescued from oblivion by M. Jules Trembley, who visited it in 1831, at the instance of the illustrious De Candolle. It must have been already remarkable early in the thirteenth century; for, as is proved by documents still extant in the registers of the town, the village of Helmbundt, having been destroyed in the year 1226, was rebuilt three years afterwards, at some distance from its former site, in the vicinity of this tree, and took the name of *Newstadt an der grossen linden*. An old poem which bears the date of 1408, informs us, that "before the gate rises a linden, whose branches are sustained by sixty-seven columns." The number of these columns, or pillars of stone, raised to support the heavy and widely spreading branches, one of which extends horizontally for more than a hundred feet, had increased to eighty-two when the tree was visited by Evelyn, and to one hundred and six when it was examined by Trembley. To these supports, doubtless, its preservation is chiefly owing; as the tender wood of the linden could never sustain the enormous weight of the limbs, or resist the force of the winds. These pillars are nearly covered with inscriptions; of which the most ancient, which was extant in Evelyn's time, bore the date of 1551; but the oldest now legible, bears the arms of Christopher, Duke of Wurtemberg, with the date 1558. At five or six feet from the ground, the trunk is thirty-five and a half English feet in circumference. If, therefore, it has grown at the actual rate of the Friburg linden, it must nearly have reached its thousandth anniversary. Or if, in the case of the tree near Morât, we allow a sixth of an inch per annum for the average increase in diameter, its computed age would be a little over 800 years; surely a moderate estimate for a tree which was called the great linden more than six centuries ago.

No tree of temperate climates so frequently attains an extraordinary size, as the plane, or sycamore, (*Platanus*;) trunks of forty or fifty feet in circumference, being by no means uncommon in this country. The oriental plane offers many equally striking instances in the South of Europe, particularly in the Levant. The celebrated tree on the island of Cos, so conspicuously seen from the channel on the Asiatic side, has recently been beautifully figured in Allan's "Pictorial Tour in the Mediterranean."

But old trunks, both of the oriental, and our own very similar species, are always hollow,—mere shells; hence, in the absence of historical

data, their age is only to be computed by their rate of growth, which is so rapid for the first century or two, and, at the same time, the wood is so liable to decay, that the plane tree is not likely to afford any instances of extreme longevity. A different conclusion might, indeed, be drawn from the accounts of an enormous plane in the valley of Booyouder, near Constantinople, described by Oliver, Dr. Walsh and others; the trunk of which is one hundred and fifty feet in girth, with a central hollow of eighty feet in circumference. But the recent observations of an excellent scientific observer, — Webb, leave no doubt, that this monster-trunk is formed by the junction of several original trees, planted in close proximity. Along the shores of the Bosphorus, there are many groups of younger planes, which, for their shade, have been designedly planted in a narrow circle, and their trunks will in time be similarly incorporated. Pliny's Lycian plane, with a cavity of eighty-one feet in circumference, in which the Consul Licinius Mutinus used to lodge with a suite of eighteen persons, may have had such an origin.

We next notice the chestnut, for the purpose of disposing of an analogous case of pseudo-longevity; that of the famous *Castagno di cento cavalli*; so named from the somewhat apocryphal tradition, that Jeanne of Aragon, and a hundred cavaliers of her suite, took refuge under its branches during a heavy shower, and were completely sheltered from the rain.

According to Brydone, who visited it in 1770, the trunk, or rather trunks,—for it had the appearance of five distinct trees,—measured two hundred and four feet in circumference; but later and more trustworthy observers reduce these dimensions to one hundred and eighty, or one hundred and ninety feet. A hut has been erected in the hollow space, with an oven, in which the inhabitants dry the chestnuts, and other fruits which they wish to preserve for winter, using at times for fuel, pieces cut with a hatchet from the interior of the tree. The separation of a large hollow trunk into independent portions, appearing like the remains of as many distinct trees, is not in itself improbable. The ancient Yew in Fortingal church-yard, Scotland, presents a striking instance of the kind. Indeed, Brydone's guides assured him, "that by the universal tradition and even testimony of the country, all these were once united in one stem; that their grandfathers remembered this, when it was looked upon as the glory of the forest, and visited from all quarters; though, for many years past, it had been reduced to the ruin we beheld. We began to examine it with more attention, and found that there is an appearance, that these five trees were once really united in one. The opening in the middle is at present prodigious, and it does indeed require faith to believe, that so vast a space was once occupied by solid timber. But there is no appearance of bark on the inside of any of the stumps, nor on the sides that are opposite to one another. I have since been told by the Canon Recupero, an ingenious ecclesiastic of this place, that he

was at the expense of carrying up peasants with tools to dig round the *Castagno di cento caralli*; and he assures me, upon his honour, that he found all these stems united below ground into one root."

It appears, however, that Brydone has not fairly represented the worthy Canon Rieupeuro's opinion: for he thought it probable, that these present trunks were offshoots from the persistent base of a more ancient stem; a conclusion which is fully sustained by the observations of several competent naturalists, such as Duby, Brunner, and Philippi. Every one knows how readily the chestnut will throw up shoots from the roots; and Philippi says, it is a general custom in Sicily, to cut them down after they have attained a considerable size, when the new stems that are thrown out from the base shortly become trees again. Other considerations would prevent our assigning the highest antiquity to a tree not originally indigenous to Sicily, but doubtless introduced from the East.

There are, however, some colossal chestnuts upon Mount Etna, with undoubtedly single trunks; three of which recently measured are found to have a circumference respectively of fifty-seven, sixty-four, and seventy feet. Some general idea of their age may perhaps be formed by a comparison with other individuals, whose history is better known; such as that at Sancerre, described by Bose, which, although only thirty-three feet in girth, at six feet from the ground, has been called the "Great Chestnut of Sancerre" for six hundred years; or the celebrated Tortworth Chestnut, which Strat, who, in his *Sylva Britannica*, has given a fine illustration of its massive bole, considers as probably the largest, as well as the oldest tree standing in England, and which in the reign of Stephen, who ascended the throne in 1135, was already remarkable for its size, and well known as a signal boundary to the Manor of Tamworth, now Tortworth, in Gloucestershire. But even this tree, although it has probably long since celebrated its thousandth anniversary, does not equal the smallest of the Sicilian chestnuts, being only fifty-two feet in circumference, at five feet from the ground.

In the ascending scale of longevity, we pass from the chestnut to the oak, the emblem of embodied strength, one of the longest-lived, as it is the slowest growing of deciduous-leaved forest trees. The light and soft wood of the linden, and even of the chestnut, seems incompatible with great longevity. Such trees of eight hundred, or a thousand years old, are extraordinary phenomena, owing their long existence to a rare conjunction of favourable circumstances,—the more important as they are unexpected, witnesses to the truth of our leading proposition. But this is no very uncommon age for that

"Lord of the woods, the long-surviving oak."

The briefest biographical notice of oaks, remarkable for their age and size, or for historic memorials attesting their antiquity, would alone fill our pages. Among the oldest specimens now extant in England, are to be enumerated the "Parliament Oak," in Clip-

stone Park, supposed to be the oldest park in England, which derives its name from a Parliament having been held under it by Edward the First, in 1290; the oak in Yardy Chase, which Cowper has immortalized; the "Winfarthing Oak," now a bleached ruin, which is said to have been called an old oak at the time of the Conquest; the oak in Melbury Park, Dorsetshire, which Mitchell calls, "as curly, surly, knotty, an old monster as can be conceived;" the "Greendale Oak," in the Duke of Portland's Park, at Welbeck, well known from Evelyn's account, and from the series of figures which his editor Hunter has given of its mutilated trunk, pierced by a lofty arch through which carriages have been driven; the "Crowthorpe Oak," in Yorkshire, also figured by Hunter, the trunk of which measures seventy-eight feet in circumference, near the ground, and the age is estimated as nearly coeval with the Christian era; and the "Great Oak of Sulcey Forest," in Northamptonshire, "a most picturesque sylvan ruin," which is perhaps of equal antiquity.

(To be continued.)

EARLY PIETY.

One inestimable advantage attending the blessings which early religion would give us, is, that these shall never be taken away from their possessors. "Mary," said our Lord, "hath chosen that good part which shall not be taken away from her." As for the lovers of this world, their *all* is here, and shortly their all will be forever lost to them. Soon may it be said of the young, the vigorous, and the gay, who know not God, Where are they? Gone from the world they loved so well? Where their health and youthful bloom? Gone, forever gone. Where their gaiety and delights, their hours of thoughtless merriment, their frivolous amusements, their vain companions? All gone! There is not one earthly treasure, of which its possessors can affirm, that "none shall separate us from it." Alas! poor creatures, ye gay, ye wealthy, ye lovers of pleasure, what vain things are they, that you embrace and cleave to! Whatever they be, soon you must part. Can you say of any of these, "Who shall separate us?" Nay, you may even live to see, and seek your parting. At last you must part, for you must die—then farewell to vanity, merriment, and pleasure; farewell to dearest friends, and nearest kindred, all must be parted with,—and what have you besides? If you, my young readers, are lovers of this world, what will you have left soon? But if possessors of early religion, you may say, Not thus fleeting are my treasures. Thou art my portion, O Lord; others have wealth, gaiety, and pleasure; this is their portion, but thou, the God of heaven and earth art mine—and mine forever. When the miser shall have lost his wealth; when the man of this world shall have left the world he idolized; and all their delights shall have forsaken the young, the pleasure-taking, and the gay; thou wilt still be mine—thou wilt be my support when rocks crumble into dust, and mountains tremble to their base—thou wilt be mine; my God, and my portion forever!

Were it possible to call from the dead some that have died in youth, Oh, what a confirmation would they give to all that has been urged upon you here? They who have followed Jesus, while young, might say to you, "Follow him we followed. We soon embraced his gospel, yet not one hour too soon. Early as we began with religion, we even began too late, and could grief be felt in heaven, we should have grieved, that we did not sooner know, and love, and serve our Lord. Death cut us down in the morning of our days; yet we did not die too soon; for we had bowed betimes at the feet of our Redeemer, and had found eternal life in him. He washed our sins away—he renewed our hearts; and prepared heaven for us, and us for heaven. He taught us to set our affections on things above. We saw others engaged with all their hearts, in the shadowy things of time—we pitied them, and trod the path of life. We smiled in death. Divine grace made us coqueers over the grave—and now we rest from all our labours. Heaven is a long, long, happy home. Follow our Lord, and he will be your Lord. Receive him, and he will receive you. Commit your souls to him, and all will be well with you, for time and for eternity.

With continued interest and satisfaction we have marked the progress of the great temperance reform which is going on, both on this and the other side of the Atlantic, and especially have we taken pleasure in noting the numerous cases of happy transition from the lowest state of degradation in worse than brutish sensuality, to the full possession of all the blessings of domestic enjoyment. The instance stated below is one of the most remarkable. May no malign influence be permitted to cheat the favoured individual of the good thus proffered to his acceptance.

The New York True Sun says—"Some two or three years ago, a miserable drunkard was picked, literally, out of the gutter, by some benevolent Washingtonians of this city, by whose advice he took the temperance pledge, and became a sober, industrious, and thriving citizen. A few weeks ago, he received information that a relative in England had died, and bequeathed to him thirty-five thousand pounds sterling! With the announcement of the fact, he received a handsome remittance by way of confirmation, since which he embarked for England, leaving his family here to await his return. Previous to sailing, he called together a number of his temperance friends, and made a feeling and eloquent address to them. This statement we know to be strictly true. How fortunate for that man and for his family, that reform preceded fortune."

Woman.—There is in woman an intuitive quickness, a sagacity, a penetration, and foresight into the probable consequences of an event, that makes her peculiarly calculated to give her opinion and advice. "If I was making up a plan of consequence," said the noted Lord Bolingbroke, "I should like first to converse with a sensible woman."

For "The Friend."
Correspondence on the "Sabbath."

(Concluded from page 365.)

"Seventh month 21st, 1839.

"My dear —:—Thy letter was perused with considerable interest. I cannot say that I am entirely satisfied yet. The Jewish law was delivered to the Jews, and therefore I see no reason why we should be bound to observe it. If the expressions in Genesis, "and God blessed the seventh day, and sanctified it," are to be understood as separating the seventh day from the others, and setting it apart for sacred purposes only, this command being given to mankind generally, I should conceive would be still applicable to us, unless something can be adduced to show that our Saviour had repealed the enactment. The Jewish law, I conceive, would not have been binding on us, if never repealed. That the text from Genesis second was understood as creating an obligation to rest one day in seven, I think is proved from the conduct of the Israelites (Exodus 16th ch.) before they had received the law.

"Thou hast shown satisfactorily to me, that there is nothing in the New Testament which re-enacts the fourth commandment of Moses; if thou canst show me, why we are not bound by the original institution of the Sabbath thou wilt confer a favour.

"With love."

Philadelphia, Eighth month 2d, 1839.

Dear —:—When I first received thy former letter, I turned my thoughts to the examination of the subject it presented to my view, and having satisfied myself, deferred writing until the very last "pinch," when, being not only pressed for time, but oppressed with company, I did not perhaps meet *thy difficulties*, or sufficiently set forth those considerations which had dispelled *my own*. As thou art satisfied in relation to the New Testament argument, I will chiefly confine myself to that which may be based on Scripture History, prior to the enactments from the "Mount that burned with fire."

On recurring to the expressions in Genesis which thou hast quoted, I confess I am unable to deduce therefrom any commandment addressed to the human family, or obligation resting on them. Adam had not yet fallen, neither does it appear that he had as yet entered upon any bodily toil from which he might rest. We have no account in the text, how man was to co-operate with this "sanctifying blessing" of the Lord, nor any evidence either that Adam was privy to it, or that he or any of the patriarchs kept one day in seven for religious purposes, or in seclusion from their ordinary pursuits and callings. It is true that the Most High in the law given through Moses, recites these his words, which bless and sanctify this day, as a reason why the Jews should rest from their labour, and keep it holy. But this day is universally allowed by Christians to be set aside, and the only *lawgiver* of the Gospel church has re-enacted all the other laws, whilst this, with its preamble and sustaining arguments, are allowed by him to pass unnoticed and un sanctioned.

Statutes which are addressed to particular nations or people, bind such nations only. Universal laws given forth by immutable Justice, are addressed to and made known to all. The nine commandments of the law of Moses, to which the gospel seal has been affixed by the Lord Jesus, he has written by his Spirit in the hearts of all men.

Turn to the book of Genesis, follow the patriarchs through their wanderings, and thou wilt neither find any trace of a periodical day for rest and worship, nor of any intimation from the Most High, that such was according to his will. Abundant are the interviews which took place between Abraham and his Almighty Director, Counsellor, and Guide. Redeemed from the worship of idols, he builds altars, and calls on the name of the Lord, wherever his lot is cast; but it doth not appear in the Sacred Record that either from external or internal revelation he was led to adopt or observe a sabbatical institution. The Most High testifies of him that Abraham would command his household, and his children after him, that they should keep the way of the Lord; but we find no commandments given, binding him to the observance of any external rites, save circumcision and sacrificial offerings; both of which we have Scripture testimony, that he, by example, enforced on his household. If we examine the covenant made with Noah, who, with his family, were to establish laws and customs, to govern the races which were to spread over the world,—those made with Abraham, the friend of God,—with Isaac, whose very neighbours could see that he was blessed of the Lord, or with Jacob, who had power as a prince with God, we shall find abundant sanction of the altars they builded, the worship they yielded, and of the sacrifices they offered, but no other general commandment to them and their children.

On a careful examination of the 16th chap. of Exodus, it strikes me as affording no proof that the children of Israel had been previously instructed in the observation of a weekly sabbath. Some of the institutions appertaining to the law had been already established. The passover had been instituted and observed, and the statute had been proclaimed, sanctifying the first born to the Lord. Now the whole "legal code" being about to be unfolded, the Lord was pleased to give a visible demonstration that for the children of Israel he had established a periodical time for rest and worship. This he did by causing the miraculous supply of manna to cease upon the seventh day. Here was given by the Most High an outward token of resting from his labour, and the people were prepared to believe, that it was his will that they also should rest. Moses does not tell the children of Israel that the seventh day being a day of rest sanctified to them from the beginning, they should therefore abide in their tents. He does not quote, or as I can perceive, even refer to the sanctification narrated in Genesis, 2d chap. He first declares to them the command of the Most High that they should gather a double portion on the sixth day. When this command is obeyed, he then says, "This

is that which the Lord hath said, 'To-morrow is the rest of the holy sabbath unto the Lord.'" The Lord hath said, but when?—not at the creation of the world, but on this very day; for, "to-morrow is the rest," &c. Having this authority, Moses can the next day say, without any new revelation, "To-day is a Sabbath unto the Lord." The 29th verse seems to me to afford a proof, that at least to them this was a new institution, whose Divine authority was to be enforced by arguments which could not have been felt by their forefathers. "See for that the Lord hath given you the Sabbath, therefore, he giveth you on the sixth day the bread of two days."

Whether this command was made known to Adam and his posterity, before introduced into the law or not, we know that the other nine commandments being of universal moral application, had been unfolded in the hearts of all men from the creation of the world. That Spirit whom the apostle declares went and preached in the old world, even to the souls in prison, that Spirit which even then strove with man, until the day of grace for him was over,—to every man, and in every man, bore witness to these unalterable moral obligations. It would not be difficult to prove from the text of Holy Scripture, that the patriarchs and others, previously to the departure from Egypt, felt the force of these laws. If it were necessary then for the Lord Jesus to give an outward sanction to principles, which, by his Spirit, he was preaching in man the world over, which had been binding on the unsealed consciences of all, from the creation of man,—how much more would it have been given, if he intended to retain an outward rite, whose very existence depended on outward testimony.

Though I have not been able to discover that a commandment was ever given to man to observe the "Sabbath," prior to the commencement of the law and rituals of Moses; yet, if I had, it would not have changed my views respecting its present obligation. We know that during that time circumcision and sacrificial offerings were commanded by the Lord, and performed by his faithful children. Are these last but types, fulfilled by the coming of Christ, and the introduction of the Gospel? even so must the Christian now experience his Sabbath of rest in Jesus. Are we taught that circumcision, and the blood of bulls and of goats are done away in Christ? on the same authority the early Christians were told not to let any man judge them in respect of "an holy day, or of the new moon, or of the Sabbath; which are a *shadow* of things to come; but the body is of Christ." If we look abroad, we see the works of creation carried on without ceasing; and the wonder-working power of the Almighty, and his creating influence knows no rest. The creatures in whom by instinct he governs, the appetites which he has implanted in man, cease not their operations. From the Scriptures, after having examined them to the best of my ability, I can find no moral obligation, either from the law of Moses, or the book of Genesis, to bind the Christian to the Jewish Sabbath, or our substitution therefor. But here my argument

cesses. I cordially approve of our following on in the practice of our forefathers, as they did in that of the apostles, and resting as much as may be from bodily labour, on that day set apart by the law of the land.

Affectionately.

For "The Friend."

Relics of the Past.—No. 29.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Continued from page 366.)

"These for my dear friend Mary Cliff, at her father's house in Sedington, in Leicestershire:—

"Dear Mary:—My love is to that in thee which is innocent and tender. Travail in spirit that thou mayest be acquainted more abundantly with that power which raiseth life in thee. Thus, the plant of God in thee may grow, and thou mayest be a living branch, watered with the dew from heaven, and made fruitful through the flowing of the sap of life, which maketh glad the hearts of the faithful.

"Dear John:—My love to thee and thy dear wife. My love is also to thy son and daughter, and the Lord raise up his own seed in them. May they be fruitful in the work of the Lord, and their tongues unloosed to sound forth his praise, who hath appeared for their help, and will yet more abundantly break forth to their joy and comfort, if they are faithful. Desire your son, who is a prisoner, to remember my love to his wife, and the Lord strengthen you all to be a blessing and help to such as are inquiring after Him. Labour diligently for the opening of the spring of life,—wait for the breaking forth of the pure brightness and strength of the day. Ye know where your strength is, and where to seek for help in every necessity, and for assistance in every trial and exercise. This only remains for us, to dwell in the power of God, that his life may arise, in which we can rejoice in the midst of trouble. To God, our only stay and strength, be all honour, heavenly renown, and praises forever given."

"To Thomas Whipon, at Wooburne.

"There is a tenderness and zeal for the Truth in thee;—and in the feeling of that which tenders and refreshes thy heart, there is joy and gladness. Now I lay this on thee, labour and be diligent, and watch over thy own heart, for there is much to be found out by single waiting in the Light. I feel the cause why there has been such trouble attended thee, there has not been a weighty ponderous coming down into a true consideration of thy ways. Thou must come to be more weighty, to stand more in the cross to thy own will, if ever thou attainest thy soul's desire. When things appear of different kinds, weigh and prove them, that thou mayest in judgment be upon certain and sure ground.

* Probably her father.

The fleshly hasty spirit which runs into thy ways, without due consideration, will be judged out. In that spirit it is that the enemy or betrayer doth enter thee. Both in spiritual and temporal concerns, thou art to be very cool, still and stayed in thy mind if thou come to the right thing.

"God has allured thee into the wilderness, thou feelest his love, but thou must yet pass through the furnace of affliction, the day of great tribulation. These must be endured by all who enter the kingdom. That which is not to stand, and yet is not done away, the fire of God's jealousy will burn up. Let nothing of the first nature be kept alive for one day;—into it the enemy will come with a fair pretence, as a subtle serpent. Watch against him, and the Lord will help thee, and clear up thy way. Thus his power shall have the victory over all in thee, and thou shalt live in the enjoyment of his love and peace."

"To my dear friend Carter.

"Dear friend:—The Lord beholds the sufferings and afflictions of his own seed. Be comforted, seeing he hath made known his Truth to thee, which, as thou dwellest in it, will make thee blessed forever. Thy sorrows shall cease, but thy joys shall have no end. Be comforted;—let thy heart be glad in God thy salvation. In the appointed time he will deliver thee of that which troubles thee, and fill thy heart with joy and peace. If the Lord preserves thee, though thou mayest not convince others by thy faithful testimony and blameless life, so as to make them be obedient to the Truth, yet thou shalt have thy reward. The Lord will justify thee, and thou knowest not what good effect thy travail of spirit and honest testimony may have, though it be slighted and rejected for a time. So dear friend, be not bowed down, neither cast down in thy spirit, but be comforted. The Lord will be with thee in whatever thou sufferest for his name sake, and the angel of his presence shall minister unto thee in all thy necessities. So feel after that which never fails, even the Lord's arm of strength. Cast anchor upon Christ thy Rock, when trials and temptations are ready to overwhelm thee. As thou keepest thy mind inward, thou wilt feel satisfaction;—as thou lettest it outward after trouble, grief will possess thy mind.

"The Lord keep thee with all his tender children who are exercised under sufferings either outward or inward, that your faith may not fail in looking at the things in your way. Believe in his power, and ye shall come to rejoice and sing praise to his name."

"For Jeremiah Cowley, at Talbonda.

"Dear Jeremiah:—My desire is that thou mayest feed with the lambs of God, and be refreshed with his love, which shall abound as thou art obedient and subject to his power. So give up freely;—be of the willing minded, and follow the Lamb whithersoever he leads. God will attend thee, as thou art willing to submit to the heavenly power. Wait for it, that in its strength thou mayest offer up that which God requires of thee. May God re-

compence thee with peace for thy love to him and his people."

"That this follows is for thy wife:—

"Dear heart:—My travail for thee is, that thou mayest daily grow into unity with the Life and Truth; that righteousness may spring up in thee, and innocency be thy covering. Be strong in thy mind, labour in God's vineyard, and thou shalt have thy reward. There is more for thee to do, than thou mayest be sensible of. Therefore, dig deep, dwell low in thy mind, that the Lord may open thee thy way. Look not at thy weakness, which will but keep thee weak, but wait to feel the Lord's strength daily renewed. Take heed of giving way to the enemy, the reasoner, either within or without. The Lord keep thee in faithfulness, that his work may grow, and thou a living member of his church, may be fruitful in his work, and serviceable in thy generation.

The next letter is addressed to James Brierly, of Olney. James was a frequent sufferer because of his attendance at meetings. In 1660, he was apprehended with seven other Friends at a meeting, and the oath of allegiance being tendered to them, they were committed to prison. In 1664, he was taken from a meeting at Newport Pagnall, with twenty others, and committed to prison in Aylesbury for three months. They were, however, detained in confinement much longer, through the contrivance of the gaoler, and a clerk of the peace, who revived an old indictment against them for absence from the 'Parish Church.' Their usage in prison was cruel, for they were confined in a dark place, so exposed to the weather that they could not be dry even on their beds. At first they were obliged to lie upon straw, and some being poor, were denied the privilege of a place to work in, that they might provide for themselves the necessities of life. In 1670, the meeting-house at Shorington being closed by the civil authority, Friends met in the street, for which James Brierly was fined £11 8s.

In 1675, he was fined for having a meeting in his house, although the said meeting was not held in buildings belonging to him, neither was he present.

"For James Brierly, shopkeeper, in Olney, and to his Sister Susan Hunt—first to James.

"Dear friend:—My love is remembered to thee, and also my husband's. We desire the pure spring of life may open most abundantly in thee, and that thou may be consoled with the sweet power of God, and daily feel the renewings of his love to refresh thy soul. Mayest thou be comforted inwardly and outwardly, and feel thy spirit borne up over the afflictions that attend thee. I believe the Lord will do thee good, and that his fatherly care will be over thee; and his presence will sustain thee in all thy exercises.

"My love to the Friend, thy Nurse:—I desire she may wait for ability to answer the will of God, and may witness a growth in the Truth, and be diligent in its service. So thou assist her and women Friends, and encourage

and strengthen them in keeping their meetings.

"Dear Susan Hunt:—Keep to the Life, wait for strength and dominion in the Lord's power, and let not any thing in to weaken or hurt. The day of victory is at hand;—faint not, neither be dismayed;—the Lord will renew thy strength, and thou shalt rejoice in God thy salvation.

"This underwritten to thy son and daughter:—

"Dear Children:—Praise the Truth, and let it be more to you than any thing else. Love the Light, and bring your deeds to the light, and the Lord will prosper his work in you, and ye shall grow up well favoured in his sight. It is Truth that makes beautiful, so love it, dwell in it, and ye shall be blessed forever."

(To be concluded.)

Specific for the Summer Complaint.—As the summer complaint is prevalent, we publish the following receipt for making blackberry syrup, a very healthful and useful article. To two quarts of the juice of blackberries add one pound of loaf-sugar, half an ounce of nutmegs, half an ounce of cinnamon, pulverized. To this add half an ounce cloves, and quarter of an ounce allspice, pulverized. Boil altogether for a short time, and when cold, add a pint of brandy.—This beverage is said to be a cure for the summer complaint.—*Ledger.*

John Milton on Religious Establishments.

"Legislators," said John Milton, "would do well to remember, that there is an empire beyond their power—the empire of the heart and conscience, with which it is as irrational as it is unjust to interfere. Government can enforce laws by the motive of self-interest only; and the hope of reward, or fear of punishment, may make obedient subjects; but it can never supply the motives necessary to support religion. It cannot create Christians by act of Parliament, nor raise up a supply of godly ministers by exacting tithes; though by its irreligious interference, it hath made martyrs and hypocrites without number. It is most desirable, that we should have an abundance of patriots and philanthropists; and thanks be unto the Most High, such men are not now scarce among us; but we have not yet arrived at the superlative absurdity of thinking, that they can be raised up or perpetuated by supporting them at the public charge. Such state patronage would prove a deadly night-shade, interposed at the very roots of virtue, leading men from self-interest, to perform external actions, which cease to be virtuous when they proceed from this low motive. A philanthropist is made such, by the power of internal sentiments, arising from the conscience and the affections; so likewise is the Christian, with the superadded influence of the Spirit of God, and hence arise all the motives necessary to induce Christians in all countries voluntarily to support religion. The great Head of the Church hath then al-

ready, by natural and supernatural means, provided for the support of the Church; and until Government have made the marvellous discovery how they can force or bribe men to love God, let them abandon the unjust or irrational attempt to establish, as it is called, religion—more properly to degrade its divinity, and set up in the temple an image of wood and clay, instead of the Shechinah of glory."—*Baptist Herald*, 1844.

From a Foreign Journal.

A Character to be contemplated with admiration.

Robert Boyle, a man of distinguished learning, the son of the Earl of Cork, was strongly urged by Lord Clarendon, the prime minister of Charles II., to enter what are called "Holy Orders," believing from his well known abilities and religious attainments, that he would prove a great acquisition to the Established Church. After duly weighing the proposal, he refused the offer presented to him, assigning as his principal reason, "not feeling within himself any motion or tendency of mind, which he could safely esteem a call from the Holy Spirit."

He was nevertheless, at great charges for translating the Scriptures and other religious works into foreign languages, more particularly the New Testament, which he had printed in the Malayian tongue. His zeal was unmix'd with narrow notions, or a bigotted heat in favour of a particular sect or party. Bishop Burnet, who knew him intimately, says, that he was endowed with that spirit which is the ornament of a true Christian.

P.

The Alpaca of Peru.—We find in the Edinburgh Witness, the following article, which authorizes the expectation that this animal may be domesticated for the purpose of affording a supply of its wool, which has been found applicable to a very beautiful manufacture.

We observed in a late number of a periodical, that there was some expectation of introducing the Alpaca into this country on a large scale, for the purpose of wool-gathering; but an objection was raised, because, besides other adverse circumstances, the climate of Great Britain and Ireland was unsuitable. We beg to disabuse the public mind on this subject, as there can be no doubt as to the climate being suitable, the difficulty not being in the climate, but in the mean time to get these animals into this country in a healthy state. They continue very healthy, we are informed, until they reach the Cape of Good Hope, but after being very little longer at sea (either from being so long at sea, or some defect of physical strength) they droop and die—at least to the extent of two-thirds. Some method might be adopted whereby they could be put on shore for a time at the Cape, and re-embarked into a succeeding vessel. But be this managed as it may, we have seen a male and female of the Alpaca species at Graigharnet, Lennoxton, Stirlingshire, which have

been there for the last eight months, and they have stood the severe winter without injury, and we are assured are more hardy than our native sheep,—they require less food and would exist where sheep would die. There seems hardly to be any kind of food they will not eat; they eat turnips, hay, oats, and beans; they are more partial to meadow than dry grass hay. These animals are now in the highest order, and in the most perfect health,—they are jet black, and follow their keeper like a dog, and are very elegant and interesting. The weight of the fleeces of last year was 17½ lbs.—Their worthy owner, to use his own words, "anticipates, when the navigation between us and South America is diminished as to length of time, which steam will most assuredly accomplish, thousands of Alpaca will be brought over,—our hills will be covered with them, and they will become a source of great wealth to the proprietors and farmers of the Highland districts, for these animals will thrive upon that kind of coarse beat, which neither horse, nor cow, nor sheep will look at or touch."

THOMAS TUSSEK.

This good, honest, homely, useful old rhymist was born about the year 1820, and died about the year 1860. One of his practical, though not very musical pieces, is called

"The Ladder to Thrift."

Take thy calling thankfully,
And shun the path to beggary.
Grudge in youth no drudgery,
Come by knowledge perfectly.
Lash not out too lashingly,
For fear of pinching poverty.
Wed glad wife for company,
And live in wedlock honestly.
Heap no more but needfully,
And count excess unsavory.
Love thy neighbour neighbourly,
And show him no discourtesy.
Use no man deceitfully,
Offer no man villainy.
Meddle not with nury,
Nor lend thy money foolishly.
Learn to shun ill company,
And such as live dishonestly.
Bear thy crosses patiently,
For worldly things are slippery.
Pray to God continually,
Send thy sabbath holyly.
Live in conscience quietly,
And bless the poor right speedily.
These be the steps unignited,
To climb to thrift right quickly.
A competent living, and honestly had,
Makes such as are godly, both thankful and glad.
Life never contented with honest estate,
Lamented is oft, and lamented too late.
When the Almighty has blest thee, and able to live,
And thou hast to rest thee, and able to give,
Lament thy offences, serve God for amends,
And made ready thy soul, when He for it sends.

I have taken much pains to know every thing that was esteemed worth knowing among men; but, with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." To this I cleave, and herein I find rest.—*Selden.*

What wings are to birds, oil to wheels, or a loadstone to the needle, such is Christ to the soul of the believer; he gives speed to his devotions, activity to his obedience, and draws him nearer and nearer to God.—*Mason.*

The name of Jesus to a believer, is as honey in the mouth, music in the ears, or a jubilee in the heart.—*Ibid.*

Death-bed repentance is a sacrifice made to God from the devil's leavings.—*Dean Swift.*

THE FRIEND.

EIGHTH MONTH, 17, 1844.

The "London Friend" of Sixth month last has come to hand. It contains an account of considerable extent of the late London Yearly Meeting, noting the proceedings of each sitting from day to day. The concerns of that ancient religious body, besides those matters pertaining to the general order and spiritual welfare of the Society, common to all our Yearly Meetings, embrace several objects of interest peculiar to its particular position. We shall, therefore, in our abstract aim rather at a selection, than a regular detail.

The meeting opened on the morning of Fourth-day, the 22d of the Fifth month last, and closed on Sixth-day, the 31st. It was well attended, although not so much so at the commencement as at some subsequent sittings.

In the afternoon of the 24th, the greater part of the time was occupied in the consideration of the state of the Society, as shown by the answers to the Queries. It was a deeply interesting and instructive occasion, from which encouragement might be derived by all who desire the edification and prosperity of the church. The sympathy of the meeting was directed towards those Friends who assemble in very small meetings for worship, and expressions of encouragement were uttered in their behalf. The importance of maintaining such meetings, by a diligent attendance of them, was pointed out, as by faithfulness herein a testimony is availingly upheld to the world of the simple nature of true spiritual Christian worship. The great benefit of attending week-day meetings was also dwelt upon.

"The attention of the meeting was drawn to the situation of those who emigrate to our colonies beyond the reach of any meetings of Friends recognised by this Society. This subject having been referred to the Committee on Epistles, it was there entered into at considerable length, and the duty of the Monthly Meetings in corresponding with such persons pointed out."

"An exception noticed in one of the answers to the queries introduced the subject of the payment of Chaplains to Union Workhouses out of the poor's rates. It appears to be the intention of the Poor Law Commissioners to proceed as fast as they are able, to impose a chaplain on every Union in the king-

dom; and it is a fact sufficient to awaken our serious apprehension, that already 600 additional clergymen of the established church are by this means supported by the nation at large. The government manifests an increasing disposition to borten the country with ecclesiastical taxes, and it behoves all those who love religious liberty, and the simplicity of the Truth to watch against these encroachments. They can use their influences as guardians of Unions, in opposing such appointments, and other ecclesiastical burdens, which they were encouraged to do, and to embrace opportunities to set before their brother guardians and others, the grounds of our Christian testimonies; and it was generally thought that Friends ought not to shrink from accepting the office of guardian wherever they can feel satisfied to do so."

"The selected minutes of the Meeting for Sufferings were commenced. An appeal on slavery and the slave-trade, prepared by the Meeting for Sufferings, was presented for acceptance by the Yearly Meeting. It was read, and under a lively feeling of sympathy with the oppressed millions on whose behalf it is issued, was adopted with cordial unanimity. It is a broad and forcible declaration of the sentiments of Friends regarding these iniquities, and it insists upon the hopelessness of abolishing the slave-trade, under one form or another, without the extinction of slavery; a principle which has, we believe, never before been so clearly acknowledged by our Society. The situation and responsibility of our American Friends on the subject of slavery, were enlarged upon, and a general desire pervaded the meeting, that they might be faithful to the call of duty, not falling behind their forefathers in any department of this Christian testimony.

"Allusion was made to a minute of the last Yearly Meeting of North Carolina, condemning the practice in its members of giving shelter to fugitive slaves; this minute has occasioned great pain to Friends in England."

In the epistle to that meeting, however, sympathy with Friends of that state, in the difficult position in which they have been placed for generations past by the system of slavery, and especially in that in which they are now placed by the enactment of the most iniquitous and sanguinary laws against instructing and assisting the slave, was expressed.

"An epistle was read from the Yearly Meeting of Friends, held last Twelfth Month at Harborton, Van Diemen's Land, addressed to the Meeting for Sufferings. The company of Friends at Swan Fort has been separated from Harborton, to be united with those of Launceston in forming a new Monthly Meetings; this division of their strength promises to prove an assistance to the Society. Meetings for worship, as is generally known, are regularly held at Adelaide and Mount Barker, in South Australia; and a Two Months' Meeting for discipline has been established, embracing both these places.

"In addition to the answers to the queries from the Two Months' Meeting at Congenies, a testimony concerning Louis Antoine Majolier has come to hand, and was read at this

sitting. It is of a very interesting nature, and though unusually minute in some parts, is of value, not only as it fully and feelingly depicts the life and religious character of another now added to the "cloud of witnesses;" to the truth and spirituality of the Christian religion; but also on account of the historical matter which it contains, illustrative of the origin and early history of those who profess with us in that part of the continent. Louis Majolier was, as it were, the father and founder of that little company, and was much revered and beloved by them.

"The report of the girls' school at Nismes, to which establishment we have several times called the attention of our readers, was read. A number of circumstances attending this school, recommend it to the care and support of Friends. It seems likely to be the means, under Divine Providence, of building up the little church, in the midst of which it is established, in more knowledge and faithfulness than it has hitherto attained. All the Friends there appear interested in it, and generally contribute towards its support very liberally according to their ability. It has been the occasion of a meeting being regularly held at Nismes, and it is the only school there which is based upon a really religious foundation. There are at present 17 girls in the school, who underwent an examination on the 20th of the First month, which appears to have been, and especially with reference to religious instruction, and the modest deportment of the children, very satisfactory.

"Although the boys are not so numerous as the girls, they are in sufficient numbers to make a boarding-school for them, a most desirable object, and it was proposed that such a school should now be established. It is so obvious, that the sympathy of Friends in this country towards those in the south of France, and the care which they feel bound in Christian love to extend over them, must embrace the provision of an education for the boys as well as for the girls, that it is needless to enlarge upon the subject, and Friends at once, and most cordially responded to the proposition. Many Friends contributed to the fund necessary for carrying the project into effect before leaving London; and there seems every probability that the school may be commenced before the end of the present year."

[Remainder next week.]

DIEN, on the 1st instant, in this city, of pulmonary consumption, HANNAH ROBINSON, late of New York, in the 36th year of her age. During the progress of her illness, her mind was preserved in much serenity, and her surviving friends have the comfort of believing, that, through Divine love and mercy, she experienced "the work of righteousness to be peace;" under all her bodily sufferings her trust was in her God and Saviour, and she was enabled patiently to await the solemn change, leaving the assurance, that her robes having been washed and made white in the blood of the Lamb, and her purified spirit has been admitted to join the ransomed of all generations, in worshipping the Lord God and the Lamb.

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For "The Friend."

Observations on Slavery and the Slave-Trade, and the method of extinguishing them.

That slavery, in its least objectionable state, is a moral and political evil, is a proposition too obvious to require demonstration. No rational man, who has the power of choice, would place himself in the condition of a slave; and therefore to place and retain another in it, is to violate a rule which is prescribed for the observance of the Christian world—a rule which includes the morality of the law and the prophets, as well as of the gospel.

If we look to the origin of slavery, or to the sources from which it is supplied, we can scarcely conceive that such a system could originate in any other than a barbarous age. The first slaves the world ever beheld, were unquestionably prisoners of war. Hostility in its savage, unmitigated state, is war of extermination. The substitution of slavery for indiscriminate butchery, is the second stage,—the least and lowest mitigation of ferocity in the savage breast. Slavery being once introduced by national authority, private warfare would soon increase the number of its victims. Thus we find servitude enforced by Chedorlaomer in the days of Abraham; and Joseph sold by his brethren, in the time of Jacob. Both these methods of making slaves appear to have been well understood in the time of Homer. With all our boasted civilization and refinement, the slavery of our age and country, may be traced to a source as deeply polluted with savage ferocity, as any which was known in the days of Priam.

The slavery of the United States can claim no other parentage than the African slave-trade; and that traffic is fed by cruel and sanguinary wars, which are marked with the horrors, without the mitigations, of civilized warfare. If we would see cruelty and injustice exhibited in every form, into which human depravity can mould them, we need not look beyond the African slave-trade.

Such being the origin of negro slavery, it would appear a strange anomaly in human affairs, if the system could be maintained by means which were just and lenient. An institution which could originate only in violence,

must be supported, if supported at all, by the fear or application of force. Whether slavery is viewed in the cane or cotton-field, or in the death-breeding rice-swamp, its character is essentially the same. Its maintenance depends not upon any principle of justice, or any basis of general law, but simply upon the power of the master—upon an authority which rests on a basis peculiarly its own. And where irresponsible power is habitually exercised, and particularly where the object of its exercise is intrinsically unjust, cruelty is an inseparable concomitant. In popular governments, the laws may be regarded as an index of the general will; and in all slave-holding countries cruelty to the servile class, is an invariable characteristic of their legislation.*

The African slave-trade, or at least the European part of it, began in the fifteenth century; and if we were to judge of its present state by the legislation of Western Europe, and the American continent, we should necessarily conclude, that it had passed away with the ages which are gone.

As early as 1792, the King of Sweden and Norway issued a proclamation prohibiting his subjects from participating in the African slave-trade after the beginning of 1803. In 1823 was issued a second, confirming the first, and depriving Swedish and Norwegian ships, engaged in that traffic, of the protection of their government.

In 1807 the Congress of the United States enacted a law prohibiting the introduction of slaves from any foreign country, after the beginning of 1808; and in the same month of the same year, the British Parliament passed their act abolishing the slave-trade within their dominions, from the first day of the Third month, 1808. The American law was approved by the president twenty-three days before the British act received the royal assent; and the former came into force two months prior to the latter.

In 1820 the African slave-trade was declared by the American Congress to be piracy; and in 1824 the British Parliament passed a law declaring that it should, after the beginning of 1825, be adjudged piracy throughout their dominions.

In 1817 a treaty was formed between Great Britain and Spain, by which the latter agreed to abolish the slave-trade after 1830. A circular was accordingly issued, prohibiting the subjects of Spain from engaging in that traffic after that year.

A treaty agreed on in 1814, between Great Britain and the King of the Netherlands, binds

* In proof of this, see African Observer, article Negro Slavery, and Stroud's Slave Laws.

the latter to suppress the slave-trade within his dominions. Laws were accordingly passed in 1818, 1824, prohibiting, under severe penalties, all persons residing within those dominions, from any participation in that traffic.

During the wars of Napoleon, the French were excluded, by the preponderance of the British navy, from participating in the slave-trade; but upon the restoration of Louis Eighteenth, in the year 1814, permission was given to revive that traffic, and continue it for five years. When Napoleon, in the following year, regained possession of the government, one of the first acts of his ephemeral administration was the promulgation of a decree for the immediate abolition of that trade. The penalty prescribed was the confiscation of the ship and cargo. In this case the ambitious conqueror of Europe rendered a service to humanity; for on his second expulsion, the restored king did not venture to re-establish the African slave-trade. A royal ordinance was substituted for this decree; and in 1818 the ordinance was converted into a law.

Portugal, which was the first to begin, was the last of the European powers to agree upon the abolition of the African slave-trade. Near the end of 1826, a decree was published abolishing that traffic throughout the Portuguese dominions.

The Brazilian empire, after its separation from Portugal, continued to legalize the slave-trade on the south of the equator; but near the end of 1826, a convention between the Emperor of Brazil and the King of Great Britain, was signed at Rio Janeiro; by which it was stipulated that at the end of three years from the ratification of the treaty, it should not be lawful for the subjects of the former to be concerned in carrying on the African slave-trade in any manner whatever, and that the prosecution of that traffic, after the time thus specified, by any subjects of the Brazilian empire, should be treated as piracy. This convention appears to have been followed toward the end of 1831, by a law requiring the total cessation of this traffic.

The Spanish provinces in America are well known to have withdrawn the protection of law from slavery and the slave-trade. A remarkable exception, however, appears in the new republic of Texas. Although slavery was abolished there by the Mexican government, it was established immediately after the revolution. Yet, even there the African slave-trade is legally abolished.

Treaties have been formed by the British government, with nearly all the maritime powers of the world, in which are included stipulations for the suppression of the African slave-trade; and yet, from various sources of authentic information, we are authorized to

believe, that it is still prosecuted with nearly as much avidity as ever. It is indeed a question whether the legislation, which has been directed to its suppression, has not rather increased than diminished the horrors of that odious traffic. While the trade was legalized, it could be subjected to some kind of regulation; but being now contraband, it is regulated by nothing but the discretion of those who are engaged in it. And contraband trade, of any kind, is usually left to the most lawless and profligate of our race.

Considerations of this kind, however, do not lead to the conclusion that the trade ought to be legalized; they merely prove that the means hitherto adopted for the extinction of this traffic are not adequate to their end. It is a well known fact, in political economy, that a trade cannot be suppressed by law, so long as it remains to be sufficiently lucrative to pay for all risks of detection. The means on which governments have chiefly relied are ships of war. Whatever zeal and sincerity we may ascribe to the naval commanders employed in this service, it is obvious that the opportunities of evading discovery and capture, are, and must be, so numerous as to present strong temptations to avaricious and unprincipled men, to pursue this gainful but nefarious commerce. If we could reconcile our minds to the use of military force in any case, probably the suppression of the African slave-trade would be one. But those, who adopt the principles of peace, in all their force and fulness—who believe that under the Messiah's reign, the lamb can no more destroy the wolf, than the wolf can devour the lamb; cannot sanction the employment of military force, even if it was found effectual, for the extinction of the slave-trade, any more than for the redress of other evils of society. The genuine Christian will remember, that the means, as well as the end, must be reconcilable with the spirit and maxims of Christianity.

It then becomes a momentous inquiry, whether Christianity in its panoply of love, can furnish the means or the instruments for extinguishing a traffic which bears, in every lineament of its form, an absolute defiance of religion and humanity. Can a commerce, which is founded entirely on violence, be annihilated by any thing but force? The experience of the last twenty years, affords but little hope that it will ever be suppressed by force; hence other means must be tried, or the evil be permitted to continue.

Our Saviour admonished his disciples to overcome evil with good; and this has always been found the most effectual mode of accomplishing it. We may therefore conclude, upon general principles, and without going into details, that the slave-trade, notwithstanding its violent character, may be suppressed by pacific means.

Now if we consider the subject, we may readily perceive, that there is one ruling motive, which, like a great master-spring, actuates the whole machine; and that motive is the desire of gain. It is this insatiable thirst of gain that applies the torch to the peaceful hamlet, and nerves the assailant's arm;—it is

this that erects the baracoon, and equips the floating charnel-house—it is this that bids defiance to the British navy, and scatters the faith of treaties to the winds of heaven. Men, women and children are ravished from their country, and transported across the Atlantic, *because they can be sold*. If we could put an end to the purchase—if we could close the markets of the west against the traders in human flesh; we should require no naval force to suppress the traffic. The ships which are now kept hovering on those burning shores, at a heavy expense of treasure, and of life, to oppose a feeble barrier to this trade in blood, might be devoted to a peaceful commerce.

But why are men and women *bought*, when conveyed to our coasts? Certainly for a similar reason to that which causes them to be imported. *The produce of their labour can be sold*. If we could close the markets of the world against the products of slave-labour, not only would the African slave-trade cease without the application of force; but its younger sister, the internal traffic in slaves, that approbrium of the United States; the shameful practice of raising slaves, like pigs and sheep, for the market; and the whole fabric of American slavery, must, like the vision of Agrammon, "Dissolve to air, and mingle with the night."

It is indeed a self-evident truth, that the whole system of negro slavery, in its various ramifications, slave-trade and all, owes its vitality to the demand for the products of slave labour.

In regard to the slavery of the United States, I am decidedly of the opinion, that the system does not, and cannot support itself; and that where the labour is performed chiefly or wholly by servile hands, the life-blood of slavery must be drawn from districts where the condition is unknown, or admitted in a very limited degree.

Without entering at present minutely into this subject, I shall assume as an axiom, that a system does not support itself, if it does not maintain the persons engaged in it, keep up the race,* and preserve the capital undiminished and unimpaired. Now agricultural labour is the only kind, which, at this day, is extensively prosecuted by servile hands. Where slaves are employed, on a rich and virgin soil, in the production of some staple commodity, the returns may, for a time, indicate considerable profits; but the usual, if not the invariable result, is that the soil is exhausted, and eventually reduced to sterility. The early profits are therefore made at the expense of the capital. That this is the usual

* It was no uncommon practice formerly in the British West Indies, to drive the slaves so hard, that a few years would cut them off; and to supply their places by fresh importations from Africa. The whole number of slaves imported into Jamaica prior to 1808, when the act for abolishing that traffic took effect, is said to have been 890,000, and yet in 1835, the coloured population of the island amounted to only about 350,000. See past and present state of Jamaica, by J. M. Phillippo. The same barbarous policy is believed to be in operation at this time in Cuba and Brazil. Whatever the pecuniary results of such slavery may be, the system is evidently supported in part by the people of Africa, from whom the labourers are drawn.

course in the United States, is sufficiently attested by southern witnesses, as well as others. The exhausted condition of the old slave-holding states, is a matter of public notoriety. The practice which is said to be very common among the masters of slaves, to anticipate the proceeds of their plantations, renders the trade with them exceedingly precarious. It is, I believe, well understood among mercantile men, that southern debts are much more likely than others to be lost.* It is true, that the productions of the slave-states compose a large part of the exports of the country; yet it does not follow that they supply to the north as much as they receive from it. The labour of slaves furnishes only the raw material, which the labour of freemen returns greatly augmented in value. Besides that raw material is extracted from the soil, without adequate return, and is therefore in part the transformation of fixed into floating capital, which perishes with the using. In estimating the importance in a commercial point of view, of the productions of the slave-states, we ought to remember that during great part of the time the federal government has been in operation, the slave-holding interest has held a decided predominance in the diplomacy of the nation. In our treaties with foreign governments, the interests of the slave-states have been more regarded than those of the free.† But although this circumstance may give a factitious importance to the products of slave-labour, it changes no general principle. It only engages foreign capital and industry in

* In an able article published at Philadelphia, a few months ago in the American Intelligencer, the debts due from the slave to the free states, are set down at no less than three hundred millions of dollars. In the same address the following statements are made:—

— In 1837, New York and other towns to the north and east, lost one hundred millions of dollars in southern debt. In 1838, Virginia, Maryland and Kentucky lost eighty millions of dollars, because Mississippi refused to pay for the slaves she had illegally imported. But the loss fell ultimately on the free states, which received, in payment of the debts due to them from the *slave-selling states*, paper endorsed by the banks of the *slave-buying states*—the banks at Mobile, Vicksburg, Grand Gulf, and New Orleans. . . . The Bank of the United States has now due to it, from the slave states, debts to the amount of at least twenty millions of dollars; and the merchants of Philadelphia, including all who purchased southern stocks, lost, from the year 1834 to 1839, at the lowest estimate, thirty millions of dollars, in the slave-states, of which they will never receive one cent. Here then we have an amount of fifty millions of dollars utterly sunk.†

† "The slave power by uniting with one or the other of the two great parties of the North, has managed so adroitly, by securing all the important offices of the government to itself, that the foreign markets for free-labour produce have been growing less and less, and those for the products of slave-labour have been constantly enlarging. We have seen England, France, Austria and Russia, one after another, induced by the incessant persuasions of our general government, to modify or remove their onerous duties on cotton and tobacco; while not an effort has been made to induce England to alter her corn laws; or to induce France, or any other European power so to modify their tariffs, as to favour the importation into those countries of the wheat, the provisions, the products of the fisheries, the forest, and the mines, or any of the various manufactures of the free states of the North or the West."—*American Intelligencer*.

countries where no slaves are held, in support of the system.

(To be continued.)

For "The Friend."

THE LONGEVITY OF TREES.

(Continued from page 372.)

We have already mentioned the tree of Bordz, felled some thirty years ago, which was proved, by inspection of its annual layers, to have been about a thousand years old. Its trunk was forty English feet in circumference, or twelve and a half feet in diameter. This was a goodly tree for an oak; but it shrinks almost to insignificance when compared with one in the south of France; and an account of which has quite recently been published. From a late number of the "Gardiners' Chronicle," edited by Professor Lindley, we copy the following account, which purports to have been extracted from the Annals of the Agricultural Society of Rochelle:—

"At about six miles west-south-west of Saintes (in the Lower Charente) near the road to Cozes, stands an old oak tree, in the large court of a modern mansion, which still promises to live many centuries, if the axe of some Vandal does not cut it down. The following are the proportions of this king of the forests of France, and probably of all Europe. The diameter of the trunk at the ground is from nine to ten yards; consequently, its circumference is from eighty-five to ninety-four feet; at the height of a man, from six and a half to seven and a half yards [from sixty to sixty-seven feet in circumference]; the diameter of the whole head, from forty to forty-three yards; the height of the trunk, eight yards; the general height of the tree, twenty-two yards. A room has been cut out of the dead wood of the interior of the trunk, measuring from nine to twelve feet in diameter, and nine feet high; and they have cut a circular seat out of the solid wood. They put a round table in the middle, when it is wanted, around which twelve guests can sit. A door and a window admit day-light into this new sort of dining-room, which is adorned by a living carpet of Ferns, Fungi, Lichens, &c. Upon a plate of wood taken from the trunk, about the height of the door, two hundred annual rings have been counted, whence it results, in taking a horizontal radius from the exterior circumference to the centre of the oak, that there must have been from 1,800 to 2,000 of these rings; which makes its age nearly two thousand years."

We should have been told, however, from what portion of the radius this block was taken. If near the circumference, where the rings are narrowest, the age of the tree has been over-estimated; perhaps not materially so, as it must have been growing at a slow and nearly equable rate for many centuries; if towards the centre, the computed age is within the truth. To this tree, therefore, as being probably the patriarch of the species in Europe, may well be applied the lines addressed by Cowper to the Yardley oak:

"O, couldst thou speak,
As in Dodona once thy kindred trees,

Oracular, I would not curious ask
The future, best and knowing; but, at thy mouth,
Inquisitive, the less ambiguous past!
By thee I might correct, erroneous oft,
The clock of history; and facts and events
Timing more punctual; unrecorded facts
Recovering; and mistated, setting right."

Rich although this country is, above all other parts of the world, in different species of the oak, it would not be difficult to explain why we cannot boast of such venerable trees,

"Whose boughs are mossed with age,
And high top bald with dry antiquity."

It is not merely, or chiefly, that in clearing away the forest which so recently covered the soil, "men were famous, according as they had lifted up axes upon the thick trees." The close stifling growth of our primeval forests, like the democratic institutions, which they seem to foreshadow, although favourable to mediocrity, forbids preëminence. "A chilly, cheerless, everlasting shade" prevents the fullest individual development; and even if the woodman's axe had spared the older trees, their high-drawn trunks no longer shielded by the dense array of their brethren, were sure to be overthrown by the winds. Had the aboriginal inhabitants been tillers of the ground, our white oaks had long since spread their brawny arms, and emulated their more renowned brethren in the parks of England. The "Charter oak," at Hartford, so conspicuous in the colonial history of Connecticut, and a few others of equal size, but less note, were probably mere saplings at the first settlement of the country. "The Wadsworth oak," in Genesee, New York, however, may claim a higher antiquity. It stands in an old "Indian clearing," on the bank of the Genesee river, which, we are sorry to say, is gradually undermining its roots, and threatening its destruction;—a catastrophe which we beseech the worthy proprietor of that princely estate to avert, by a seasonable embankment. A note in an earlier volume of this Review assigns to this noble tree the age of at least five hundred years;—a creditable estimate, notwithstanding the girth of the tree is somewhat overstated at that account. Its circumference at the smallest part of the trunk, (four feet above the ground),—which is always the proper point for measurement,—instead of from twenty-four to twenty-seven, is only twenty-two feet four inches; although near the base, owing to the influence of the spreading roots, its girth is considerably greater.

But of all the American species, the invaluable live oak of our southern coasts will probably be found to attain the greatest longevity; although it seldom becomes a very large, or, at any rate, a very tall tree. Like the finest European oaks, its branches spread very widely, and contain a prodigious quantity of timber. "The trunk of the live oak," says Bartram, in his delightful "Travels in Florida," is generally [on the St. John's river,] from 12 to 18 feet in girth, and rises ten or twelve feet erect from the earth; some I have seen eighteen or twenty; then divides itself into three, four, or five great limbs, which continue to grow in nearly a horizontal direction, each limb forming a gentle curve, or arch, from its

base to its extremity; I have stepped above fifty paces, on a straight line, from the trunk of one of these trees to the extremity of the limbs."

The younger Michaux mentions a tree felled near Charleston, whose trunk was twenty-four feet in circumference; and we learn that another individual of still greater size is still flourishing on the plantation of — Middleton, near that city. According to Nuttall, the tree sometimes acquires the diameter of eight or nine feet in West Florida. All these trees must have attained a great age; for this heavy and almost incorruptible wood is of extremely slow growth. May we not hope that some competent observer will collect the requisite information upon this subject, before all the larger trunks have yielded to their impending fates.

The olive grows much more slowly than the oak; and as its wood is very compact and durable, it is not surprising that it should furnish instances of extraordinary longevity. In comparative youth, the stem increases in diameter only at the rate of an eighth of an inch in a year. Therefore the olive at Pescio, mentioned by Da Candolle, having a trunk of twenty-four feet in girth, should be seven hundred years old; even supposing it to have grown, throughout, at the ordinary rate for younger trees; while the still larger tree at Beaulieu, near Nice, described by Risso, and recently measured by Berthelot, doubtless the oldest of the race in Europe, should be more than a thousand years old. Although now in a state of decrepitude, it still bears an abundant crop of fruit, or at least did so, as late as the year 1828. It is not improbable, therefore, that those eight venerable trees, which yet survive upon the Mount of Olives, may have been in existence, as tradition asserts, at the time of our Saviour's passion.

Let us now direct our attention to the class of coniferous trees; among which, on account of the resinous matters that commonly pervade their wood, and tend to preserve it from decay, as well as for other reasons which we will not stop to explain, instances of longevity may be expected to occur not inferior to those already noticed.

We begin with the classical cypress, (*cupressus sem peretrens*), so celebrated in all antiquity for the incorruptibility of its wood and its funeral uses; doubtless, one of the longest-lived trees of Southern Europe, and of the East. Hunter in his edition of Evelyn, about a century ago, mentions the fine avenue of cypresses, *Los Cupressos dela Reyna Sultana*, which adorns the garden of the Generalife at Granada. Under their shade, according to the well known legend, the last Moorish King of Grenada, surprised his wife with one of the Abencerrages; which led to the massacre of thirty-six princes of that race. This was, of course, before the year 1492, the date of the final expulsion of the Moors. These enduring memorials of frailty and revenge were still flourishing in perennial vigour in 1831, when they were examined by — Webb. Supposing them to have been only forty or fifty years old at the occurrence of the event to which they owe their celebrity,—surely a

reasonable supposition, as they were then large trees, according to the legend,—they have now reached the age of about four hundred years. They are probably much older than this.

But these, and all other cypresses known in Europe, are striplings, in comparison with the tree at Somma, in Lombardy; which Loudon has figured in his *Aboretum*, from an original drawing furnished by Signor Manetti of Monza. The tree is greatly revered by the inhabitants of that part of Lombardy, who have a tradition, that it was planted in the year of our Saviour's birth. Even Napoleon is said to have treated it with some deference, and to have deviated from a direct line to avoid injuring it, when laying down the plan for the great road over the Simplo. Its trunk was twenty feet in girth, according to the Abbé Beléze's measurement in 1832; or twenty-three feet at the height of a foot from the ground, as Signor Manetti states. Since the cypress only attain the circumference of fourteen or fifteen feet in four hundred years or more, and after that must increase with extreme slowness, we may, perhaps, place some credit in the popular tradition respecting the age of this tree, or in the testimony of the Abbé Beléze, that there is an ancient chronicle extant at Milan, which proves this tree to have been in existence in the time of Julius Cæsar!

To the same class, also, belongs the goodly cedar of Lebanon (*Cedrus Libani*), from which the sacred writers have derived so many forcible and noble images. It is generally employed as an emblem of perennial vigour and longevity. The most plausible derivation of the name is from the Arabic *Kedroum* or *Kédre*, signifying *power*; and the most characteristic description of the tree, with its wide-spread horizontal branches, and close-woven leafy canopy, is that given by the Prophet Ezekiel, where it is assumed as a type of the grandeur and strength of the Assyrian empire.

"Behold the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The cedars in the garden of God could not hide him; and the fir-trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God like unto him in beauty." Ezekiel xxxi. 3, 7, 8.

The celebrated grove, near the summit of Mount Lebanon, to which there are particular allusions in Holy Writ, was first described in modern times by Belon, who visited it about the year 1550. The majestic old cedars of this grove—at the time the sole, as they are still the finest, known representatives of the species—were then, as now, venerated by the Maronite Christians; who firmly believed them to have been coeval with Solomon, if not planted by his own hands; and made an annual pilgrimage to the spot, at the festival of the transfiguration; the patriarch celebrated high mass under one of the oldest cedars, and

very properly anathematizing all who should presume to injure them. The larger trees were described and measured by Rauwolf, an early German traveller, in 1574; by several others, at different periods, and by Labillardière, in 1787; since which time, De Candolle states, that all the older trees have been destroyed. But we have not been able to find the authority for this statement, and have reason to doubt its correctness. Although the number of large trees has diminished in every succeeding age, yet several recent visitors mention a few large trunks of equal size with those described by the early travellers. Indeed, Laure, an officer of the French Marine, who, with the Prince de Joinville, visited Mount Lebanon in the autumn of 1836, says, that all but one of the sixteen old cedars mentioned by Maundrell are still alive, although in a decaying state; and that one of the healthiest, but perhaps the smallest trunks, measured thirty-three French feet, or about thirty-six English feet in circumference, which, by the way, is nearly the girth of the largest that Maundrell measured. We have little faith, however, in this particular identification; nor do we place confidence in the rate of growth of old cedars, as deduced from the measurement of these trees at different periods. For, could we be sure that any two of these measurements were actually taken from the same trunk, it is still very unlikely that they were made at the same height from the ground;—a matter of great consequence, but which is left out of view in the records of the early travellers. But the girth of the larger trees being known by various measurements, and the average rate of growth of young cedars being approximately determined from individuals that have grown in Europe, of well ascertained age and size,—such, for instance, as those in the Chelsea Botanic Garden, near London, planted in 1683, and the pine tree which adorns the hill in the *Jardin des Plantes* at Paris, and which was brought from England in 1734 by Bernard de Jussieu,—carried, it is said, in the crown of his hat, for greater security, whose trunk, at its centennial anniversary, had just attained the circumference of ten feet,—we only need to know the thickness of the outer layers of these remarkable old trunks, or, in other words, their actual and recent rate of increase, in order to form a highly probable estimate of their age. By a few careful incisions into these trunks, the next traveller into the now frequented East, who feels interested in such questions, might supply this remaining desideratum, without real injury to these renowned natural monuments, or just exposure to the patriarch's anathema.

From such very imperfect data as we now possess, De Candolle deems the trees measured by Rauwolf, to have been at least six hundred years old; which would give the age of nearly nine hundred years to any of the number that may still survive. This estimate may fall considerably below the truth; but our present knowledge will not warrant the assumption of a higher one. Doubtless this remarkable forest has existed from primeval times, while the oldest individuals, from age to age,

have decayed and disappeared. But venerable as are the present representatives, which La Martine so grandiloquently apostrophizes, and conceives to have existed in the days of Solomon, "yet few comparatively have the days of the years of their life been, and have not attained unto the days of the years of the life of their fathers," the real patriarchs of this world-renowned grove.

(To be continued.)

War.—Historians have never given a full and fair analysis of *what war is*. They have described the marches, the sieges, the able manoeuvres, the ingenious stratagems, the gallant enterprises, the desperate conflicts, the masterly combinations, the acts of heroic daring, with which war abounds; and they have summed up these descriptions of battles, which we read with breathless interest, by informing us that the victory was gained with a loss of so many thousands killed and wounded—so many thousands made prisoners—and so many standards and pieces of artillery taken from the enemy. But all this is only the outside colouring of war, and goes little way towards making us acquainted with its real character. Historians rarely tell us of the privations suffered—the diseases engendered—the tortures undergone during a campaign—still less of the vices ripened; the selfishness confirmed; the hearts hardened by this "temporary repeal of all the principles of virtue." They do not speak of the ties broken—of the people ruined—of the hearths made desolate—of grief never to be comforted—of shame never to be wiped away—of the burden of abiding affliction brought upon many a happy household—of all the nameless atrocities, one of which, in peaceful times, would make our blood run cold, but which, in war, are committed daily, by thousands, with impunity.—*Westminster Review*.

Artesian Wells.—This name has recently been applied, though inappropriately, to the bored wells in the prairie region of South Alabama. They are certainly curiosities, and for that reason we publish the following extract of a letter from an intelligent correspondent, describing two which he visited in Greene county. The solid limestone he speaks of, is popularly termed *rotten limestone*. It is true, it is solid, but it is quite soft and free from grit, the boring instrument penetrating it with greater facility than compact clay. Throughout the entire prairie region, this rock is found resting immediately under the soil, at a depth varying from a few inches to twenty feet, and in some places approaching the surface. Generally upon penetrating the rock, an abundant supply of water is found, generally gushing out at the mouth as described by our correspondent. In many instances, however, boring has been continued to great depths, and finally abandoned without reaching water.

"In Greene county, this state, one mile from the main road leading from Candy's Landing to Greensborough, I saw two bored wells, which I consider among the greatest

curiosities of the day. On inquiry I learned that they were bored under the superintendence of, and owned by Major Pleasant May, and Patrick May, Esq., of that county. The wells are about eighty yards apart, and bored through solid limestone rock, 275 feet deep. At that depth water was obtained, and it now gushes forth ten feet above the surface of the ground. It is the intention of the owners, and they are now making preparations, to build a mill to be run by the water power which these wells afford, and all who have seen them are of opinion that they afford a sufficiency for that purpose. In the section of country in which I saw these two wells, there are many of the same description, but the two in question are the most remarkable seen by me. Passing through this same section of Greene nine years ago, I found it a difficult matter to get water enough to drink, and now they are actually building mills to run by water power."—*Mobile Reg.*

From the N. Y. Christian Advocate.

Results of Puseyism in England.

From the Wesleyan Methodist Magazine for June, and from other sources, we gather the following important *denouement* to the Tractarian movement:—

It appears that many of the parishioners in the town of Ware, Hertfordshire, have for some time been much grieved by the introduction of Tractarian or Puseyite practices into the congregation. Though strongly attached to the Established Church, they greatly dislike these innovations, and by earnest and respectful applications, first to the clergyman, and then to the bishop of the diocese, sought to have them remedied, but without success. A large body of them, finding that they could obtain no relief, and that they could only continue to attend the Church by practically becoming Tractarians themselves, and thus having no other alternative than Puseyism, or secession, chose the latter. They then fitted up the town hall for public worship, according to the forms prescribed by the Book of Common Prayer, without the explanations and additions of Tractarianism; and believing Wesleyan Methodism to be that form of separation which most agreed with their own attachment to the usual services of the Church, they applied to the ministers of that society, and on the 5th of May the town hall was opened for worship in the way they had chosen, by the Rev. Dr. Alder, one of the secretaries of the Wesleyan Missionary Society. The occasion was one of more than ordinary interest. What will be the further consequences of such a movement, who shall predict? We shall not be surprised if others "go and do likewise," and the haughty and exclusive party in "the Church" will but have themselves to blame.

Anecdote of a Duck.—Caroline H. Butler, in her "Recollections of China," describes an extensive and magnificent aviary belonging to — Beale, at Macao; and gives the following anecdote, illustrating the intelligence of a

fine species of duck, called the "Mandarin Duck." Of this bird, — Beale related to us several anecdotes which prove it not destitute of sagacity. Upon one occasion, one of these birds was for a few days removed from the aviary; his mate seemed almost inconsolable, sitting by herself near the brink of the fountain, apparently in sorrow at the loss she sustained. Another duck, a gay and dashing fellow, attempted to pay his addresses to the forlorn one, but the faithful bird heeded not the charmer, and seemed highly to resent his assiduous attentions. At length the absent one was restored to the aviary; when, after a few moments, the duck was observed in close confab with her mate, which seemed much ruffled at her recital, and no sooner was it ended, than, advancing straight to his rival, a furious battle ensued, and ere they could be separated, the injured bird had laid the aggressor dead at his feet."

Railways in England.—From the evidence taken before the Select Committee on Railways, some curious and interesting items have been obtained as to the relative cost of these undertakings. Whilst in the United States the cost of railways averages, in round numbers, about four thousand pounds per mile, in England, the average for the whole of the lines, is about thirty-four thousand pounds per mile. Undoubtedly the principal causes of the astounding difference is the great value of land in England, and the enormous prices which companies have to give for it, and also the more finished and substantial manner in which the works are executed; but there are also some other items of a very edifying character. The law and Parliamentary charges in getting the bill through Parliament, have been very heavy in all instances; but, in the case of contested lines, enormously so. Thus, the London and Birmingham cost six hundred and fifty pounds per mile under this head; the Great Western one thousand pounds per mile; and the London and Brighton (strongly opposed) three thousand pounds per mile! Capital pickings these, for legal gentlemen! But, indeed, England must be the "Paradise of lawyers." Under the item of "land and compensation," the South Western cost four thousand pounds; the Great Western and London and Birmingham six thousand three hundred pounds, and the Brighton eight thousand pounds per mile. In "railway works and stations," the lowest is the Newcastle and Carlisle, at twelve thousand pounds per mile, and the highest the Manchester and Leeds, at forty-one thousand four hundred pounds. The Great Western is forty thousand pounds per mile. Yet most of these lines pay good dividends, so that you may form some idea of the amount of travelling upon them. Prospectuses for new lines are being issued continually.—*Late paper.*

A New People.—The Missionaries of the American Board report the existence of a very interesting tribe of people on the Gabon river, Africa. Their advances towards civilization are remarkable, and unaccountable.

ble. They are said to be distinguished by great urbanity of manners, and kindness of feeling. Their communication with Europeans has not been more frequent than that of other tribes on the coast, as yet fierce and intractable. Their origin has not been traced, nor have the missionaries been able to ascertain the causes that have made them a peculiar people. They have a tradition of a great man who died long since, and is regarded by them, pretty much as Confucius is esteemed by the Chinese. They ascribe to him their laws and language, and a superhuman power.—*Late paper.*

Ship Canal across the Isthmus of Panama.

The National Intelligencer contains an article on the proposed canal across the Isthmus of Panama, communicated to the National Institute by J. S. Pickett, United States Charge d'Affaires at Lima. J. S. Pickett assumes that the only practicable route for a work connecting the two oceans is the Isthmus of Panama, and rejects entirely the idea of constructing it across the Isthmus of Tehuantepec, or by way of Lake Nicaragua. He estimates the obstacles as far greater than are generally supposed, although he agrees with all who speak from personal observation or accurate information on the subject, that the face of the country presents no impediment which would not readily yield to modern science. But the obstacles are found in a sparse and indolent population, in the absence of all mechanical skill, in the necessity of importing the labourers, the tools, and instruments, and every thing required for the prosecution of the work, in the somewhat unhealthy climate, and in the excessive rains which render it impracticable to work for several months in the year; in the scorching heats which make it impossible at any season to perform the labour which is easily done in higher latitudes. There is doubtless much soundness in all these objections, and they show the necessity of the work being undertaken by the commercial nations of Christendom, rather than by any company of capitalists, could such be found sufficiently adventurous to commence upon it. J. S. Pickett estimates the expense of a ship canal, capable of receiving vessels which draw twenty feet of water, at nearly thirty millions of dollars, or at three times the proportional cost of the Caledonia Canal, making this immense difference in the calculation on account of the obstacles which we have enumerated. This is indeed a formidable sum; but when the object is considered, and its influence upon the commerce and civilization of the world, it is but a trifle to be contributed by the United States, and the great powers of Europe. Such a work would mark the age, and could it be accomplished by the joint efforts, and placed under the joint protection of all the great powers, it might be the commencement of a new era, when nations should combine, not for oppression and plunder, but to enlarge the boundaries of civilization, and to diffuse the blessings of universal peace.—*Prov. Journal.*

For "The Friend."
Beliefs of the Past.—No. 30.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

JOHN AND MARGARET LYNAM.

(Concluded from page 375.)

Many more of the epistles of Margaret Lynam are preserved, but perhaps a sufficiently large selection has been made for "The Friend." John and Margaret remained at their residence in Derbyshire, until the persecution of Friends in great measure was over; they then removed to America. The first trace of their labours in this country which I find, is their opposition to George Keith. John Lynam was one of those who signed the testimony of the meeting of ministering Friends against that apostate.

Age must by this time have come upon this pair of gospel labourers, and they did not long survive their settlement in Pennsylvania.

Margaret deceased first, and was buried in Philadelphia, on the 13th of Twelfth month, 1697, and John followed her in less than two months, his body being laid by her's on the 7th of Second month, 1698.

By his will, a portion of his property was left to support a free school amongst Friends in this city.

Copy of a letter from John Letchworth.

East Fallowfield, Seventh month 20th, 1808.

Stopped in my career in getting in my harvest, by a rainy morning, I have had to consider what was next to be done. Paying off debts is a pleasant employment, and recollecting that my niece said I was a letter in her debt, thought I could not do much better than address her. The next consideration was, on what subject? and that part of Paul's Epistle, of being in all things instructed, reviving, I turned to the passage, and found in the 4th of Philippians, he says, "Every where, and in all things I am instructed; both to be full, and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Now this led me, and it may perhaps lead thee, to consider whether in all things, we are instructed. I believe that many things we hear, and many things we see, would tend to our instruction, were we rightly to apply them. I thought I one day received instruction when working and musing among my corn. Some of this land has been much worn out, or tired, as some call it, hence arises cinquefoil, running briars, and poverty grass. Now Indian corn to thrive well, must to be kept clean. In the performance of this, as I met with either of the above, they appeared like the old inhabitants of the land that the children of Israel were to root out. [Which not doing] they were as thorns in their sides, and verily I find the briars often as thorns in my thumbs and fingers. Though we cut off these briars, yet they sprout again; a repeated job, that they ought to be rooted out. Thus, I say, were we rightly to apply the instruction afforded, we should be gainers. We have also blue

grass in places where we wish it not. It causes a tough hard sod, choking up whatever it is among, and is not easily killed. Indeed it seems as if there were but two ways, of doing it, either to smother it, or deprive it of all earth. Earth is so favourable to its vegetation, that in it it will grow bottom upwards. Now here surely we can plainly see that if we suffer our minds to be too much on earth or earthly [things] it will choke up any thing that would be fit for the heavenly garner. Hence the necessity of often shaking loose from earth. I have often thought I had smothered this blue grass, when, behold, after a time, it has sprouted again from the other side. But when it has been thoroughly shaken loose from the earth, and laid above it, exposed to the rays of the sun, how has it withered away and died! Now my dear niece is there no instruction to be gathered from hence? May we not have evil propensities in us which we see, which we wish to smother? May we not cover these over with earth, or with an earthly mind, and what is the consequence? why they sprout again in some other way. But could we be so wise as to be willing to have them entirely rooted up, and shook loose, entirely loose from earth, and exposed naked and bare, to the warming influence of the Sun of Righteousness, how would they wither and die!

Cinquefoil lies low on the ground, and poverty grass yields without resistance. It bows down its head whilst the scythe passes over, and thus remains unhurt. Now is there not instruction here? Were we to dwell long enough, should we not like the cinquefoil remain in safety? and were we to bow at the strokes of envy, of anger, of malevolence, of ill-will, or of ridicule, or wit, should we not like the poverty grass remain unhurt? I think I have seen it so, and on some occasions, have endeavoured to practise it. When this has been the case, I have felt peace in so doing, but when nothing has occurred for a while to try me, and I have begun to conclude, I had made some progress in the path of humility and meekness, did my neighbour's hogs get into my rye,—my cows into the corn,—my hogs into the meadow, or were the horses intractable, I soon found that I might with justice exclaim, John thou lackest patience; the evil propensities are not rooted out, they were only a little smothered! Here then is occasion for renewed labour; here is cause for repentance; here is proof of my own insufficiency; here is an encitement to seek for help. Here it is the aspiration ought to be to Him who is ever ready to arise for the help of the poor and needy, "Lord, make me humble, and keep me so." Thus, my beloved niece, have I noted a few, a very few of the many things whereby we might be instructed in the country, and, no doubt, if thou art rightly attentive, in the city there may be many things whereby instruction may be gained; though I think a country life more favourable to contemplation than a city one. There is one prominent feature I can scarcely pass over in silence, as it strikes the attention of almost every countryman that goes to the city. I mean (what shall I call them) the female street walkers.

Such as are following, or introducing every whim of fashion, that fancy or folly can invent; and then parading the streets, as if to show themselves. With what earnestness have I seen them view one another, when any thing new has appeared, as if to catch every plait, and every fold, or button. This I say is the appearance, what is the reality I must leave. Is there no instruction to be gained here? No doubt but thou canst view these as worms past into the butterfly state—fluttering about in the sunshine, soon to expire. Whilst thus viewing them, no doubt a sigh would escape thee, from a fear that they are not following the advice formerly given of "laying up in store for themselves a good foundation against the time to come." Now whether they are so employed or not, I shall leave; but that thou and I may be, that so we may lay hold on eternal life, is the sincere desire of thy loving uncle,

JOHN LETCHWORTH.

Curious Locality for a Nest.—A small steamer, the Clarence, lies at Annan Waterfoot, and plies between it and Port Carlisle, in the way of tugging vessels. A pair of swallows built their nest last year under the sponsons of one of the paddle-wheels, not more than three feet above the water, and succeeded in bringing forth their young. There they are this summer again. During neap tides the Clarence plies every other day, and often every day. When she leaves the Waterfoot, the birds leave her, and keep on the Scotch side; and when she returns, and is nearing Annan, the swallows invariably meet her, and accompany her to her berth.—*Liverpool Standard.*

Evaporation.—It is scarcely possible to form an adequate idea of the quantity of water which, in a state of vapour, is always ascending into the atmosphere, and floating in it above us. John Dalton has calculated that the quantity of water which falls through the air in rain and dew in one year, in England and Wales only, is 115,000 millions of tons. Of this immense amount, about one-third is carried off by rivers and subterraneous cavities. The same author infers, that 75,000 millions of tons are yearly evaporated into the atmosphere, from the surface of England and Wales only.

Minute Mechanism.—By a measurement lately made by one skilled in curiosities, it is found that the silk-worm's thread is so fine that one drachm of it will extend a distance of one hundred and eighty-five miles and ninety-two feet; while the same weight of a common grass-spider's thread will reach two hundred and twelve miles and seventy-four feet.

Sagacity of Dogs.—The dogs by the Nile drink while running to escape the crocodiles. When those of New Orleans wish to cross the Mississippi, they bark at the river's edge, to

attract the alligators, who are no sooner drawn from their scattering haunts, and concentrated on the spot, than the dogs set off at full speed, and plunge into the water higher up the stream. An Esquimaux dog that was brought to this country, was given to artifices which are rarely seen in the native Europeans, whose subsistence does not depend on their own resources—strewing his food round him, and feigning sleep, in order to allure fowls and rats, which he never failed to add to his store.—*Blaze's History of the Dog.*

An Apple without Seed or Core.—S. W. Jewett, Esq., in a letter to the Boston Cultivator says, he has this year received some "slips" (scions, we suppose), of a kind of apple that has neither "core nor seeds." The fruit, he says, is only propagated near Ticonderoga, New York. The origin of the variety is given in the following words—"The top of a young tree was bent over and covered with earth which took root; the tree was cut asunder, which stopped all connexion with the natural roots of the tree, and by sprouts which sprung from the top portion of the body, a regular top was formed, which produces this fine fruit, said to be a beautiful red, good sized, very pleasant table-apple to be used in the fall."

The Manufacture of India Rubber Shoes in Brazil.—A correspondent of the Journal of Commerce, writing from Para, in Brazil, gives the following interesting description of the manufacture of India rubber shoes:—

"We found Senhor Angelica's family, like himself, very hospitable and very talkative. After dinner, we were shown over the place, and entering the neighbouring forest, were shown the *caoutchouc tree*. They grow, in general, to the height of forty or fifty feet without branches, then branching, run up fifteen feet higher. The leaf is about six inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots or bunches made by tapping; and a singular fact is, that like a cow, when most tapped, they give most milk or sap.

"As the time of operating is early day, we were obliged to content ourselves with viewing the utensils and moulds used by the shoemakers, awaiting until next morning to see the *modus operandi*. Accordingly, before sunrise we were on hand. The blacks are first sent through the forest, armed with a quantity of soft clay and a small pickaxe. On coming to one of the trees, a portion of the soft clay is formed into a cup and stuck to the trunk. The black then striking his pick over the cup, the sap oozes out slowly, a tree giving daily about a gill. The tapper continues in this way, tapping perhaps fifty trees, when he returns, and with a jar passing over the same ground, empties his cups. So by seven o'clock the blacks came in with their jars, ready for working.

"The sap, at this stage, resembles milk in appearance, and somewhat in taste. It is also frequently drank with perfect safety. If left

standing now, it will curdle like milk, disengaging a watery substance like whey.

"Shoemakers now arrange themselves to form the gum. Seated in the shade, with a large pan of milk on one side, and on the other a fagon, in which is burned a nut peculiar to this country, emitting a dense smoke, the operator having his last, or form, held by a long stick or handle, previously besmeared with soft clay, (in order to slip off the shoe when finished,) holds it over the pan, and pouring on the milk until it is covered, sets the coating in the smoke; then giving it a second coat, repeats the smoking; and so on with the third and fourth, until the shoe is of the required thickness, averaging from six to twelve coats. When finished, the shoes on the forms are placed in the sun the remainder of the day to drip. Next day, if required, they may be figured, being so soft that any impression will be indelibly received. The natives are very dexterous in this work. With a quill and sharp pointed stick, they will produce finely lined leaves and flowers, such as you may have seen on the shoes, in an incredibly short space of time. After remaining on the forms two or three days, the shoes are cut open on the tops, allowing the last to slip out. They are then tied together and strung on poles, ready for market. There pedlers and Jews trade for them with the country people; and in lots of a thousand or more, they are again sold to the merchants, who have them stuffed with straw and packed in boxes to export, in which state they are received in the United States. In the same manner any shape may be manufactured. Thus toys are made over clay forms. After drying, the clay is broken and extracted. Bottles, &c., in the same way. According as the sun grows older, it becomes darker in colour, and more tough. The number of Caoutchouc trees in the province is countless. In some parts whole forests of them exist, and they are frequently cut down for fire-wood. Although the tree exists in Mexico and the East Indies, there appears to be no importation into the United States from those places. The reason I suppose must be, the want of that prolificness found in them here.

"The Caoutchouc tree may be worked all the year; but generally in the wet season they have rest, owing to the flooded state of the woods; and the milk being watery, requires more to manufacture the same articles than in the dry season. This, to these very reasoning people, is sufficient to deter them from working in winter; extra labour giving them unpleasant feelings."

Bathing.—Winslow, an able writer on diseases of the mind and body, is a great advocate of bathing. The state of the mind, he says, is closely dependent upon the condition of the cutaneous secretion. I would advise those who are subject to mental depression, hypochondriacism, vapours, ennui, or by whatever term it may be designated, to try the effect of bathing. I feel assured that in many cases, violent attacks of insanity may be warded off by the use of the warm or cold

bath. In cerebral irritation, evidently the result of vascular excitement, bathing the head every morning with cold water, or vinegar and water, will be found highly advisable.

Cotton.—Of the four great divisions of the globe, Europe was the last to receive the cotton manufacture, and England was among the last to engage in that branch of industry. So immense is the extent of the British cotton manufacture at this time, (1838,) that the yarn spun in a year would, in a single thread pass around the globe's circumference 203,755 times; it would reach fifty-one times from the earth to the sun; and it would encircle the earth's orbit eight and a half times. The wrought fabrics of cotton exported in one year, would form a girdle for the globe, passing eleven times round the equator.—*Seabrook's Memoirs on the Cotton Plant.*

To make Blue-wash for Walls.—Get a pound of blue vitriol from a drug-store, and have it powdered in a mortar. Provide also two quarts of lime. Take six cents worth of glue, boil it in a quart of soft water till thoroughly dissolved. Put the powdered vitriol in a wooden bucket, and when the glue-water is cold, pour it on the vitriol, mix and stir it well. When the vitriol is dissolved in the glue-water, stir in by degrees the two quarts of lime. Try the colour by dipping in a piece of white paper, and when dried, you can judge if the colour is as blue as you want. If too pale, stir in a little more powdered vitriol. It is well to provide an extra quantity of each of the articles, in case a little more of one or the other should be required.—*New England Farmer.*

Pigs Sucking a Cow.—For several weeks in succession our dairy-maid complained that her best cow was deprived of her milk by some foul means. That when she came from pasture she had been milked, and that the udder was still wet. I could accuse no one but a tenant who lived near the lane through which they passed, and which was generally open from the cow-yard to the pasture. The accusation was denied with evident surprise. At length I determined to watch the cattle on their evening walk from their pasture, and you may judge my surprise, when I observed that on the cow mooring, as if in search of her calf, about fifty yards distant from the yard, four shoats, three months old, ran squealing down to meet her at their utmost speed. The cow remained in the rear of the others, and quietly and patiently stood still till every drop of milk was extracted from her udder by the pigs; they standing the while erect on their hind legs, with each a teat in its mouth. The place for the operation was most favourably selected, as small apple trees interposed between the parties and the house, which stands upon an elevation. The extraordinary thrift of my pigs, which all along was so discernible, was now accounted for; and I learned a lesson which shall never be forgotten through

life, viz., never to make accusation on mere circumstantial evidence, unless strongly corroborated.

I shut my pigs in a pen immediately. The next morning the cow appeared as uneasy without their visit as if she had lost a calf, and the pigs squealed in answer, as if they had been deprived at the time of their mother.—*Christian Intelligencer.*

WHY THUS LONGING!

Selected.

Why thus longing, thus forever sighing

For the far-off unattained and dim,
While the beautiful, all around thee lying,
Offers up its low perpetual hymn?

Wouldst thou listen to its gentle teaching,
All thy restless yearning it would still;
Leaf and flower and ladsen bee are preaching
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of hope or joy canst throw;
If no silken cord of love hath bound thee
To some little world, through weal and wo.

If no dear eyes thy fond love can brighten,
No fond voice can answer to thine own,
If no brother's sorrow thou canst lighten
By daily sympathy and gentle tone.

Not by deeds that win the crowds' applause,
Not by works that give the world renown,
Not by martyrdom, or vaunted crosses,
Canst thou win and wear the immortal crown.

Daily effort, though unloved and lonely,
Every day a rich reward will give;
Thou shalt find, by hearty striving only
And truly loving, thou canst truly live.

THE FRIEND.

EIGHTH MONTH, 24, 1844.

As members of a Yearly Meeting whose deliberations, under the Divine influence, have the cause of truth, and the spiritual good of the body at large primarily in view, we have, on principle, acted upon what we conceive to be a safe and a sound rule—to endeavour to draw with, rather than to go before or fall behind the body in relation to any of its religious testimonies. Nevertheless, in tenderness of feeling towards a number of our fellow-members, some of whom are included in the list of our most estimable acquaintances, and who believe themselves constrained to abstain from the use of the products of slave-labour, we have been induced to give place to the article commenced on our first page in the present number. The essay is written in a temperate, courteous, and Christian spirit, the argument forcible and clear, and, at least, some of the views held up, are deserving of the close consideration of every sincere lover of his kind.

The following is the concluding part of the account of London Yearly Meeting, postponed for want of room last week.

"An appeal was made to the meeting to assist in the education of Friends' children in North Carolina. The Boarding School belonging to that Yearly Meeting, has been much indebted in past years to the assistance of

English Friends, and their liberality has been well bestowed; for, independently of the direct beneficial results of such an institution to those who are educated in it, a Yearly Meeting which has not previously participated in the care of a public boarding-school, reaps, as a body, great advantages from such a charge. The interest taken in the education at the outset is of slow growth; but Friends of North Carolina are now generally alive to the importance of this subject. Their school at present contains only about thirty children, although the premises are capable of accommodating a much larger number, and there are many more children requiring education. But the great proportion of the parents are unable to raise the specie necessary for defraying the bill of admission. This was followed by a similar appeal on behalf of West Town School, in Upper Canada, where pecuniary aid would at the present time be very reasonable. The settlers in this part of the country stand as it were one degree nearer to us than Friends in general on the American continent, being themselves, in a great measure, emigrants from Great Britain. John Pease says, that when he was in Canada, he found himself surrounded by Friends from England and Ireland. It was agreed that an account should be opened for both these objects, in order that Friends might have an opportunity of subscribing before the conclusion of the Yearly Meeting.

"A report of the Aborigines Committee of the Meeting for Sufferings was read. During the past year the committee have presented a memorial to the Governor of New Zealand, on his appointment to that colony. The responsibility which rests upon Friends, in regard to the Aborigines, may be considered as very large in proportion to the smallness of the Society; first, because a large extent of country inhabited or surrounded by native tribes has been colonized by our own members; and, secondly, because the maintenance of our views of the Christian ministry restrains us from those direct efforts for evangelizing heathen nations in which other religious bodies are extensively engaged. It was thought that Friends might find many opportunities, especially those who reside at sea-ports, to collect information on this subject, and to diffuse those principles of justice and humanity which ought to regulate the conduct of civilized men toward the untutored tribes of the earth.

"A minute was brought forward from the Committee on Epistles, directing the Meeting for Sufferings to make such alterations in the wording of the eighth and seventeen queries, as are rendered necessary by the altered state of the laws. This subject gave rise to some important observations on the ground of our testimony to the freedom of the gospel ministry, and on the manner in which we ought to support it. The forced maintenance of such as are provided by the state as ministers of religion, is one of the most objectionable fruits of the union between church and state; but heartily as we may agree with other bodies of dissenters in our opposition to this unholy alliance, several Friends thought that it would not

be safe for us to unite with these in their endeavours to bring about a separation, because the ground of our dissent goes far deeper, and rests on a much broader foundation than theirs. The principle that the gospel being freely received should be freely communicated, and that there should be room in every church for the exercise of their gifts, by all the members on whom the Great Head of the Church has bestowed them, has nothing in common with Voluntarism; and those who besides our selves dissent from the established church, recognize, nearly without exception, the stated service of one individual at stated times. We ought, however, to embrace occasions of boldly, yet with meekness, setting forth to others the reasons of our views and practice in this respect; for at no time perhaps has it been of more importance that our ancient testimony to the freeness of the gospel ministry should be firmly and faithfully exhibited.

"An impressive address was made to the youthful part of the Society on the duty and benefit of bearing the yoke of Christ, in what they may consider our minor testimonies, viz., those to plainness in dress, and manner, and truthfulness of speech; the faithful observance of these things may be looked upon by them as promotive of their spiritual progress and their future usefulness in the church."

In reference to the last sitting, on the morning of the thirty-first, the editor remarks:—

"This was the concluding sitting, and the meeting separated in much solemnity, under a feeling, as the closing minute expressed it, of thankfulness for the overshadowing of Divine love with which we had been favoured, and for the harmony and brotherly love in which the proceedings had been conducted."

FRIENDS' SELECT SCHOOLS

FOR BOYS AND GIRLS.

The winter term will commence on Second-day, the 26th instant. The prices of tuition per term are: In the Boys' school for the first class \$16. For the second class \$10. Latin and Green \$5 extra.

In the Girls' School, for the first class \$16 — for the second class \$10, and those in the sewing department \$5. Latin or French \$5 extra.

In both schools the stationery is at the expense of the pupils, and fifty cents per term is charged for fuel.

The School for Boys is situated on the south side of Cherry, near Ninth street: that for Girls on James's street, near Sixth street. Persons wishing to enter their children will please do it at the commencement of the session, or as early as practicable.

DIED, at his residence in Caroline county, Virginia, on the night of the 13th instant, SAMUEL TERRILL, in the 73th year of his age. He was a member and elder of Caroline Particular and Cedar Creek Monthly Meeting. In the death of this dear Friend, the meetings to which he belonged have lost one of their most zealous and consistent members; and we doubt not he has passed from works to a happy reward.

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THE FRIEND.

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For "The Friend."

Observations on Slavery and the Slave-Trade, and the method of extinguishing them.

(Continued from page 379.)

It requires little reflection to convince us that the value of all the great staples of the slave-states, depends upon the demand for them in the free states and in Europe. Manufactures, have never flourished where the operatives were slaves; and it is not probable they ever will.* The machinery which gives such surprising efficiency to manufacturing industry, does not spring up among slaves.† The nature and appendages of slave-labour greatly obstruct, if they do not absolutely exclude the improvements, both as to methods and instruments, which are continually going on among the free.

Could it even be proved that the parts of the United States where slavery prevails, do actually support the system; and in their in-

* As a proof of this declaration, we may observe the following statistical facts furnished by the census of 1840. From this census we find there were produced—

	Tons of iron	Value of woollen goods manuf'd	Do. of cotton do.
In the free states	165,791	\$30,015,292	\$12,666,006
In the slave do.	56,835	675,707	3,723,705

Amount invested in the manufacture of leather.

In the free states \$1,642,105. In the slave do \$7,759,999

The value of the woollen goods manufactured in Massachusetts alone, is more than ten times as great as that of all the slave states collectively; the cotton goods manufactured there are valued at \$16,553,423, or nearly five times the amount of the southern products. Even the little state of Rhode Island outruns the whole south in the manufacture of wool, and almost doubles it in fabrics of cotton.

The great staples of the slave states, are rice, sugar, cotton and tobacco.

South Carolina produces about three-fourths of the rice; Louisiana raises nearly four-fifths of the sugar; Georgia, Alabama, Mississippi and Louisiana cultivate three-fourths of the cotton; and about two-thirds of the tobacco spring from Maryland, Virginia and Kentucky.

† The cotton gin, without which the cultivation of the plant could hardly have become an object of much importance to the South, was invented by Eli Whitney, a native of Massachusetts. And the opposition which he experienced in his attempts to secure the reward of his ingenuity, may be regarded as a tolerable specimen of slave-holding morality.

tercourse with the free states furnish an equivalent for all they receive from them; still a comparison between these opposite sections of the union; a view of their relative advancement in every thing connected with national prosperity and happiness; must lead to the conclusion, that as patriots, and members of this great and growing republic, we are bound to use such Christian means as we can command, to change the unnatural relation of master and slave. The operation of slavery upon the prosperity and happiness of those who support it, manifests the expediency, as a mere question of policy, of labouring to effect its early extinction. But the great and all-absorbing consideration is, that the whole system is radically unjust; that as it originates in violence, and must be supported by force, its maintenance cannot be reconciled with the doctrines of the Christian religion; that it degrades its victims below the proper level of humanity, and unavoidably deteriorates the morals of both masters and slaves; that by giving a mercantile value to human beings, it stimulates and keeps alive that concentration of abominations, the African slave-trade; and finally, that it gives vitality to a cruel prejudice against the coloured race, which presents a stubborn obstacle to their advancement in religion and morals.

Considering then, as already observed, that this cruel institution owes its vitality to the demand for the products of slave-labour, and that this demand is chiefly kept up by those who do not hold slaves themselves, or believe that slave-holding is right; what course ought the advocates of universal righteousness—those who desire to promote the substantial advantage of masters and slaves—to pursue?

Viewing the system of negro slavery as a whole, and applying the maxims which are usually admitted in criminal cases, we are likely to arrive at some startling results. The foreign slave-trade has, for more than twenty years, been branded as piracy by the laws of the United States, and Great Britain; and probably a large majority of both nations are satisfied that these laws should remain unchanged. Yet the essence of the crime, when committed at home, is sanctioned in half the states of the Union. That crime is treating human beings as merchandise. Whether the slave-trader kidnaps his victims on the African coast, or purchases them of a regular slave-merchant; whether the slaves, when taken on board, are confined in chains, within the pestilential hold of a crowded vessel, or rendered as comfortable as a sea-voyage can make them; still if they are received and detained on board, to be sold as slaves, the punishment, prescribed by law, is death. It is true, the foreign trade is usually attended with

cruelties, which add to its criminality, and which do not commonly attach to the slavery of the United States; yet we should find it no easy affair to draw any other distinction, than one of degree, between the criminality of purchasing a slave in Africa, and bringing him to this country for sale, and purchasing one here, who was thus bought, or whose mother or grandmother was imported, and retaining him in servitude for life. So far as the rights of the slave are concerned, the injustice is essentially the same. And I cannot see that the case is changed, in principle, by supposing the ancestor of the slave to have been part of the cargo bought in 1620, by the Dutch ship which introduced negro slaves into Virginia, and the present owner to hold by lineal succession from an original purchaser. If, therefore, we overlook the technicalities of our laws, and regard only the principles involved, we must place the foreign slave-trade, and our domestic slavery in the same category. I am not about to assert that their criminality is exactly the same. But the purchasers of the imported slaves support the traffic; and the holders perpetuate the acts of the purchasers. If the first part of the process is criminal, as even slave-holders admit it to be, the latter can hardly be innocent. The holders of slaves are accessories, at least after the fact, to their importation. What opinion does the common sense of mankind pronounce of those who are accessory to piracy of any other kind? Would the guilt of the accessory be diminished, if his support involved a continuation of the violence by which the piracy was effected?

If we look further, and inquire what supports slavery; we find a ready answer; the demand for the produce of slave-labour. If the purchasers of slaves support the trade; and the purchasers of slave-produce support the slavery which springs from it; can we evade the conclusion, that by buying and consuming the products of slave-labour, we are giving support, remotely, if not immediately, to the traffic in slaves, as well as to slavery itself? Can we deny the charge of being accessories to slavery, not merely after, but simultaneous with, the fact?

My readers will please to observe that I am not making charges, but proposing questions. I leave it to others to draw the distinction between the support of this kind of piracy and others. I am not about to assert that all are guilty who contribute to the maintenance of a system which is based on violence and wrong, and which deprives a large part of our fellow-men of their unalienable rights. But I do say, that I think the subject worthy of sober examination. Experience has sufficiently proved, that while a market is

open where men and women can be sold, with an extravagant profit, means will be found to supply it. And it is not very probable that the holders of slaves will be generally induced to relinquish the practice, while they find a ready market for the proceeds of their labour, among the opponents of slavery.

I am aware it will be said by some, that the proper mode of extinguishing slavery is to reply upon moral suasion; to convince the understandings, and reach the consciences of those who are engaged in it. This, I agree, is the proper mode of correcting the vices of society of every kind. Yet we generally admit, that we ought to withhold our assistance in all criminal cases. The apostle laboured to convince the Ephesians that they were no gods which were made with hands; but we do not find that he endeavoured to conciliate the craftsmen of Diana by purchasing their silver shrines. I remember hearing, many years ago, of a case, probably an imaginary one, in which one friend went to expostulate with another against the practice of retailing ardent spirits; and, when he had done, purchased a bottle of rum to take with him. If a merchant in Philadelphia, conscientiously opposed to slavery, should write to a cotton planter in Louisiana, expostulating, in the most Christian spirit, against the practice of holding his fellow-men in bondage, warning him, in the most solemn manner, against enriching his own family with the gains of unrighteousness; and then close his letter with an offer to take his whole cotton crop for the ensuing year, and to make such advances upon it, as might be required to bring it forward in season; we can hardly imagine the planter likely to be much edified by the religious, however he might be pleased with the mercantile part of the communication. He would probably conclude, that the advice to abandon slave-holding was very good, but the encouragement to continue it was still better.

Now it must be admitted, that while we consider the foreign slave-trade as a system of unmixt criminality, and the slavery of the United States as intrinsically and totally wrong, the produce of slave-labour comes to us considerably diluted. The slaves supply the physical force, but the capital and skill are furnished chiefly by others. The labourers are also supported, though often in a very wretched manner. Hence the products of their toil may be considered as partially paid for. The raw material, furnished by servile labour, is, in many cases, greatly changed and improved by the hands and machinery of freemen. Consequently the consumers, who actually pay all the expenses, and support the whole fabric, receive their supplies of slave-produce, blended and diluted with the labours of the free. It no doubt often happens, that an article furnished originally by the labour of slaves, reaches the consumer so blended with the improvements of freemen, that the part extracted from the uncompensated drudgery of the slave, constitutes only a small fraction of the whole. Yet, after all deductions and allowances, the sorrowful fact remains; there is a mixture which cannot be washed away by all its transmutations; there is death in the

pot; and the purchase of slave-produce supports the whole system of slavery; and those who purchase that produce contribute to that support.

Mixed as the trade in the productions of slave-labour has long been, and blended as those products are with the results of compensated industry, I am not disposed to charge the guilt of slavery upon those, who, with upright intentions, and perhaps with but little examination of the subject, are in the practice of trading in, and using, without restraint, such articles as are obtained almost exclusively by the labour of slaves. The apostolic injunction, 'Let every man be fully persuaded in his own mind;' is certainly applicable to this case, as well as others. It is, however, important, that we should be *fully persuaded*; and that our persuasion should be well founded. We have no right to suppose that the apostle intended to sanction any practice which was not sustained by a persuasion capable of bearing a strict and impartial scrutiny.

Believing, as I do, that a portion of Divine and saving light is given to every son and daughter of Adam, and that our safety in the present life, and prospect of acceptance in that which is to come, are much more dependent upon our attention to the monitions of this sacred leader, than upon the deductions, however clear, of the reasoning faculty; I readily admit that we are mistaking our proper business, if we assume the office of judges of other men's consciences. 'Who art thou that judgest another man's servant, to his own master he standeth or falleth.'

Yet, if we reflect on our liability to pursue, with little consideration, the course in which others are walking, and in which we ourselves have hitherto walked, we may be convinced of the advantage of having the understanding enlightened on this, as well as other subjects connected with our moral and religious duties. The Apostle Paul reasoned with Felix on righteousness, temperance, and judgment to come. Our Lord also, though he always taught the people as one having authority, frequently condescended to reason with them; and his reasoning was uniformly so direct and conclusive as to silence opposers. We know the time has been, when numbers of our Society, and some of them unquestionably religious men, were in the practice of holding slaves. The injustice of slavery was the same a century ago as it is now; the principles of universal righteousness were the same; and we certainly cannot suppose that the Divine witness was less capable then than it is now, of showing man the error of his ways. It is not for us to decide how far the whispers of conscience were disregarded by our slave-holding friends; but I confidently believe, that if the evils of slavery and the slave-trade had been as fully developed, and as clearly understood two hundred years ago, as they are now, they never would have been tolerated in our religious Society. With minds irradiated by the light of our day, the voice of conscience would have been too loud to be disregarded.

Seeing that a society, professing as our's has always done, could in the early part of the eighteenth century, indulge a practice so in-

trinsically unjust as negro slavery is now admitted to be, may we not rationally fear that our habits of living, in such points as furnish any support to that system, require reformation? Let us then look a little more closely into this subject, and endeavour to discover whether the nature of the case will not suggest both the duty and the means of at least decreasing the evils of slavery.

And here let me observe, once for all, that whatever conclusions may be drawn, apart from condemning the common practice in relation to the products of slave-labour, they will not be presented in the spirit of censure or dictation. I freely concede, to all my readers, the right of judging for themselves, how far these conclusions, or any others which can be deduced from arguments, ought to influence their conduct. I only solicit a candid examination of the subject, and a proper regard to such impressions of duty as may be made on their own minds.

Supposing that negro slavery, instead of being engrafted upon the institutions of the country, was of recent introduction; that one cargo of slaves was known to have been procured on the African coast, by the methods usually adopted; that they had been crowded to suffocation in the hold of the vessel, and thus conveyed across the Atlantic; that the survivors were sold at auction to two or three planters in one of our southern states; that these planters openly avowed their intention of keeping them and their posterity as slaves for life; and that by their labour they were cultivating sugar and cotton, which they offered one or two cents a pound below the usual price of those articles; or that they were furnishing them of a quality not to be elsewhere obtained at any price; would the moral and religious part of the community agree to purchase their goods? If a few manufacturers should buy their cotton, and a few retailers procure their sugar, would not the judgment of the people condemn such conduct, and reject its proffered advantages? If we would generally withhold our custom, when the slaves constituted a single cargo, because the whole procedure was iniquitous, and its advantages the gain of oppression; is the turpitude less when the slaves amount to millions, not imported from Africa, but born on the land which they cultivate? In the case supposed, I apprehend we should agree that if we could not prevent or mitigate the sufferings of the slaves, we ought at least to keep clear of encouraging their masters by purchasing the produce of their plantations.

When a practice which is essentially vicious, has been long indulged, and incorporated with our habits and manners, we are apt to say and think, it must be gradually corrected. The human mind is so constituted, as to be generally slow to receive the evidence, however furnished, which shows the necessity of correcting any established practice. Hence most wide-spread evils, both of thought and action, are gradually corrected, if corrected at all. But I conceive the true Christian mode is to apply the remedy, as quickly as possible after the evil is discovered. There is not much danger but the extinction of sla-

very in this country will be gradual enough, if peaceful means only are used to effect it. I however do not wish the work to proceed so gradually as to make no perceptible progress during my time. It was, at one time, resolved by the British Parliament that the slave-trade ought to be gradually abolished. But this was soon found to mean nothing more than that it should *not be done then*. Highway robbery was very prevalent in the days of Alfred. Whether any of his counsellors advised him to abolish it gradually, I am not informed. It appears, however, by the history of the time, that his measures were directed to its immediate extinction. And probably no body now supposes he acted too hastily in the case. The plan of abolishing slavery gradually in the British West Indies, was tried for nearly thirty years. But as it was found that the work was making little or no progress; if indeed it was not actually retrograding; the voice of the nation demanded and obtained the *immediate* abolition of slavery there. Nearly eight hundred thousand slaves were transformed in one night into free persons. And if ever a measure was proved by its result to have been a wise one, that was. The oft-repeated predictions of ruin and massacre, from turning loose, at once, such a horde of half-savage negroes, sore with the inflictions of slavery, were given to the winds.

[Remainder next week.]

For "The Friend."

THE LONGEVITY OF TREES.

(Continued from page 289.)

The yew has, probably, a well-founded claim to its reputation, as the longest-lived tree of Northern Europe; and its longevity appears the less surprising, when the closeness and incorruptibility of the wood are considered, as well as its extreme slowness of growth. A yew

"Of vast circumference and gloom profound"

is truly, as Wordsworth has it,

"a living thing,

Produced too slowly e'er to decay;

Of form and aspect too magnificent

To be destroyed."

The frequent occurrence of ancient yews in English church-yards is simply and beautifully explained by Bowman;—the Yew, being indisputably indigenous to Great Britain, and being, from its perennial verdure, its longevity, and the durability of its wood, at once an emblem and an example of immortality, its branches would be employed by our Pagan ancestors, on their first arrival, as the best substitute for the cypress, to deck the graves of the dead, and for other purposes; and the custom, like others of heathen origin, would naturally be retained and engrained upon Christianity, at its first introduction.

From the inspection of various trunks of two or three hundred years old, De Candolle drew the conclusion, that the trunk of the yew increases in diameter at the rate of a little more than a line—the twelfth of an inch—in a year, for the first 150 years, and at a

little less than this rate, during the next century or two. De Candolle professed, therefore, to estimate the age of ancient yews by assuming a line *per annum*, as their average growth in diameter. Their age would in this way be readily computed by measuring their circumference, and thence obtaining the radius in lines; the tree being reckoned as many years old as there are lines in its diameter. Since all trees grow the more slowly as they advance in years, this method would seem to be a safe one, if we were well assured that the average rate of growth has been correctly assumed. But extended observation upon yews in England has shown, that young trees often grow much more rapidly than De Candolle supposed; so that, from the application of his rule to yews not more than four or five hundred years old, we should be liable greatly to exaggerate their age. But it is also found that still older trees grow so much more slowly, that the rule may be applied to very ancient yews, with reasonable probability that the estimate will fall beneath the truth, and make them appear younger than they really are. The greater the circumference of the tree, the less the danger that its more rapid early growth will falsify the estimate. The adoption of this rule leads, however, to rather startling conclusions.

The computed age of the famous Yews of Fountains' Abbey, near Ripon, in Yorkshire, is to a great extent sustained by the history of the abbey itself, as chronicled by Hugh, a monk of Kirkstall, whose narrative—still preserved, it is said, in the library of the Royal Society—forms the basis of the well-known account in Burton's *Monasticon*. This monastery, the noble ruins of which are now overlooked by the venerable trees that watched its erection, was founded in the year 1132, by Thurston, Archbishop of York, for certain monks, whose consciences, being too tender to allow them to indulge in the relaxed habits of their own order, made them desirous of adopting the more rigid rule of the Cistercians, then recently introduced into England.

"At Christmas," therefore, says Burton, "the Archbishop being at Ripon, assigned to these monks some land in the patrimony of St. Peter, about three miles west of that place, for the erecting of a monastery. The spot of ground had never been inhabited, unless by wild beasts, being overgrown with wood and brambles, lying between two steep hills and rocks, covered with wood on all sides, more proper for a retreat for wild beasts than for the human species. . . . Richard the Prior of St. Mary's at York, was chosen abbot by the monks, being the first of this Monastery of Fountains; with whom they withdrew into this uncouth desert, without any house to shelter them in that winter season, or provisions to subsist on, but entirely depending on Divine Providence. There stood a large elm in the midst of the vale, on which they put some thatch or straw, and under that they lay, ate, and prayed; the bishop for a time supplying them with bread, and the rivulet with drink. But it is supposed, that they soon changed the shelter of their elm for that of seven yew trees, growing on the declivity of the hill on

the south side of the abbey; all standing at this present time, [1658,] except the largest, which was blown down about the middle of the last century. They are of an extraordinary size; the trunk of one of them is twenty-six feet six inches in circumference, at the height of three feet from the ground; and they stand so near each other as to form a cover almost equal to a thatched roof. Under these trees, we are told by tradition, the monks resided till they built the monastery; which seems to be very probable, if we consider how little a yew tree increases in a year, and to what a bulk these are grown."—*Burton, Monast.*, fol. 141.

We have Pennant's measurement of one of these trees, taken in 1770, giving it a diameter of eight feet five inches, or 1,212 lines. Hence, according to De Candolle's rule, it was then 1,200 years old.

The fine yew at Dryburgh Abbey, which is supposed to have been planted when the abbey was founded in 1136, and which is in full health and vigour, has a trunk only twelve feet in circumference; its estimated age would, therefore, be less than 600 years.

The "Ankermye Yew," near Staines, a witness of the conference between the English Barons and King John, and in sight of which Magna Charta was signed (between Runnymede and Ankermye house), measures twenty-seven feet eight inches in circumference, and should therefore be 1,100 years old, which is about the age tradition assigns to it. The trunk of the "Darley Yew," in Derbyshire, having a mean diameter of nine feet five inches, would, by this rule, be 1,356 years old. The yew in Tisbury church-yard, Dorsetshire, the trunk of which measures thirty-seven feet in circumference, would now be almost 1,600 years old. The same computation, applied to the "supernannated yew tree of Braburne church-yard, Kent," which, by the measurements of Evelyn himself, and of Sir George Carteret, was fifty-eight feet eleven inches in circumference, in the year 1660, would give it the respectable age of 2,540 years at that time! This tree has long ago disappeared. But it did not greatly exceed in size the yew, still extant in Fortingal church-yard, in Perthshire, Scotland, situated in a wild district among the Grampian Mountains, which forms a good collateral witness to the credibility of Evelyn's account. The trunk of the "Fortingal Yew" was fifty-two feet in circumference, when measured by Daines Barrington in 1769; or fifty-six feet six inches, according to Pennant's somewhat later measurement; the discrepancy being, no doubt, attributable to the fact, that the two measurements were taken at different heights. In Barrington's time, the surface was nearly entire at the base, although upon one side all the interior had decayed. Afterwards, the cavity reached the opposite surface; and the trunk at length separated into two distinct semicircular portions, dead and decaying within, but alive and growing at the circumference, between which the rustic funeral processions were long accustomed to pass, on their way to the grave. In this condition, it is figured by Strutt, as the first illustration of

his *Sylva Scotica*; but he has omitted to inform us when the sketch was taken. We suspect, that it represents the tree as it appeared more than fifty years ago; for, if we rightly apprehend the account given by the excellent Dr. Neill, of Edinburgh, who visited the place in the summer of 1833, one of these half-trunks has now disappeared, with the exception of some decayed portions that scarcely rise above the soil; but the other, which still shoots forth branches from the summit, "gives a diameter of more than fifteen feet; so that it is easy to conceive, that the circumference of the bole, when entire, should have exceeded fifty feet." "Considerable spoiliations," Dr. Neill further observes, "have evidently been committed on the tree since 1769; large arms have been removed, and masses of the trunk itself carried off by the country people, with the view of forming *quechs*, or drinking-cups, and other relics, which visitors were in the habit of purchasing. Happily, further depredations have been prevented by means of an iron rail, which now surrounds the spot; and this venerable yew, which, in all probability, was a flourishing tree at the commencement of the Christian era, may yet survive for centuries to come.

But we must not forget the typical representatives of the class of coniferous trees, the stately pines and firs; several species of which attain a great size, and especially an unexampled height. Indeed, their mode of growth—their straight, regularly tapering trunks, carried steadily upwards by the continued prolongation of the leading shoot, as well as the small lateral extension of their branches—is extremely favourable to loftiness of stature, and to full development in the midst of the forest. In such trees our own country abounds. We need not dwell upon so familiar an object as our own white pine, which, like Saul, "from his shoulders upwards, higher than any of the people," lifts its kingly form above its forest-brethren, to the altitude of from one hundred and fifty to at least one hundred and eighty feet.

* Not a prince,

In all that proud old world beyond the deep,

But wore his crown as loftily, as he

Wears his green coronal of leaves."

The white pine is, *par excellence*, a New England tree, and has ever been identified with our commercial prosperity. The colonists of Massachusetts Bay, at a very early period, selected it as their cognizance, and when they first assumed the rights of a free people, they stamped its image on their coins. It does not seem to flourish on foreign soil; as we infer from Loudon's description, and the ill-favoured figure which he gives as an illustration of its general appearance in English parks and pleasure grounds; no less than from Gilpin's complaint of its "meagreness in foliage."

Yet even the white pine is overtopped by the Douglas Spruce (*Pinus Douglasii*) which forms the principal part of the gloomy forests of Oregon. The extraordinary height which this species attains was first recorded by Lewis and Clarke; who state, that the trunk is very commonly twenty-seven, and often thirty-

six feet in circumference, at six feet above the earth's surface; and rises to the height of two hundred and thirty feet,—one hundred and twenty of that height without a limb. One which was measured by a member of their party is said to have been forty-two feet in girth, at a height beyond the reach of an ordinary man, and was estimated to reach the altitude of three hundred feet! This account, so far as respects the general height of the tree has been amply confirmed by succeeding travellers, and especially by that enterprising botanist, the late — Douglas, whose name the species bears, and to whom its discovery is generally attributed. He was really the first to make known the Lambert Pine (*Pinus Lambertiana*) to the scientific world; a species which grows on the southern frontiers of the Oregon Territory, and in Northern California: the height of which is the more extraordinary, as the trees do not form a thick forest, but are rather sparsely scattered over the plains. To give our readers some idea of the hardships which this indefatigable collector endured, and the risks at which our nurseries have been stocked with the trees, and our gardens with the now familiar flowers of Oregon and California, we extract from the Journal of Douglas a portion of the account of his visit to a group of these Lambert Pines; merely remarking, that it seems to afford a fair specimen of the perils which he continually incurred.

"25th.—Weather dull, cold, and cloudy. When my friends in England are made acquainted with my travels, I fear they will think that I have told them nothing but my miseries. This may be very true; but I now know, as they may do also, if they choose to come here on such an expedition, that the objects of which I am in quest cannot be obtained without labour, anxiety of mind, and no small risk of personal safety, of which latter statement my this day's adventures are an instance. I quitted my camp early in the morning, to survey the neighbouring country, leaving my guide to take charge of the horses until my return in the evening, when I found that he had done as I wished, and in the interval dried some wet paper which I had desired him to put in order. About an hour's walk from my camp, I met an Indian, who, on perceiving me, instantly strung his bow, placed on his left arm a sleeve of raccoon skin, and stood on the defensive. Being quite satisfied that this conduct was prompted by fear, and not by hostile intentions, the poor fellow having probably never seen such a being as myself before, I laid my gun at my feet, on the ground, and waved my hand for him to come to me, which he did, slowly, and with great caution. I then made him place his bow and quiver of arrows beside my gun, and, striking a light, gave him a smoke out of my own pipe, and a present of a few beads. With my pencil, I made a rough sketch of the

* More surprising still, and, as to the height compared with the diameter of the trunk, to us nearly incredible, is their account of a fallen tree of the same species on Wappatoe Island, which, they state, "was measured 318 feet in length, although its diameter was only three feet."

cone and pine tree, which I wanted to obtain, and drew his attention to it, when he instantly pointed with his hand to the hills fifteen or twenty miles distant towards the south; and when I expressed my intention of going thither, he cheerfully set about accompanying me. At mid-day I reached my long wished for pines, and lost no time in examining them, and endeavouring to collect specimens and seeds. New and strange things seldom fail to make strong impressions, and are therefore frequently overrated; so that, lest I should never again see my friends in England, to inform them verbally of this most beautiful and immensely grand tree, I shall here state the dimensions of the largest I could find among several that had been blown down by the wind. At three feet from the ground, its circumference is fifty-seven feet nine inches; at one hundred and thirty-four feet, seventeen feet five inches; the extreme length two hundred and forty-five feet. The trunks are uncommonly straight, and the bark remarkably smooth for such large timber, of a whitish or light-brown colour, and yielding a great quantity of bright amber gum. The tallest stems are generally unbranched for two-thirds of the height of the tree; the branches rather pendulous, with cones hanging from their points, like sugar-loaves in a grocer's shop. These cones are, however, only seen on the loftiest trees, and the putting myself in possession of three of these (all I could obtain) nearly brought my life to a close. As it was impossible either to climb the tree, or hew it down, I endeavoured to knock off the cones by firing at them with ball, when the report of my gun brought eight Indians, all of them painted with red earth, armed with bows, arrows, bone-tipped spears, and flint knives. They appeared any thing but friendly. I endeavoured to explain to them what I wanted, and they seemed satisfied, and sat down to smoke; but presently I perceived one of them string his bow, and another sharpen his flint-knife with a pair of wooden pincers, and suspend it on the wrist of the right hand. Further testimony of their intentions was unnecessary. To save myself by flight was impossible; so, without hesitation, I stepped back about five paces, cocked my gun, drew one of the pistols out of my belt, and holding it in my left hand, and the gun in my right, showed myself determined to fight for my life. As much as possible I endeavoured to preserve my coolness, and thus we stood looking at one another without making any movement, or uttering a word for perhaps ten minutes, when one, at last, who seemed the leader, gave a sign that they wished for some tobacco: this I signified that they should have, if they fetched me a quantity of cones. They went off immediately in search of them, and no sooner were they all out of sight, than I picked up my three cones, and some twigs of the trees, and made the quickest possible retreat, hurrying back to my camp, which I reached before dark."

It is to be regretted, although under the circumstances, it is by no means surprising, that Douglas did not secure, at the time, complete data for ascertaining the age of the prostrate

trunk he measured, which, as he states, was certainly not the largest he saw. But in a block from a smaller trunk, of the same species, sent to England, "there are fifty-six annual layers in a space of four and a half inches next the outside." If we suppose the large tree to have grown at an equivalent rate throughout, it must have been 1,400 years old when overthrown.

But the most stately tree in North America—apparently an evergreen species of *Taxodium* or American Cypress—was subsequently observed by Douglas in Upper California. "This tree," he says, "gives the mountains a most peculiar, I was almost going to say, awful appearance—something which plainly tells that we are not in Europe. I have repeatedly measured specimens of this tree, two hundred and seventy feet long, and thirty-two feet round, at three feet above the ground. Some few I saw upwards of three hundred feet high." Truly, these are trees,

"to equal which the tallest pine,
Hewn on Norwegian hills, to be the most
Of some great admiral, were but a wand."

(To be concluded.)

For "The Friend."

RIGHTS OF MEMBERSHIP.

It would be difficult to estimate the value of membership in the Religious Society of Friends, to one who has yielded to the power of Truth, by which the principles of his education have become those of conviction and choice, and in which he has grown up to be the consistent and experienced Christian. To such an one this right must be of inestimable value, so long as the privileges which it guarantees are maintained inviolate.

His duty to his Saviour, and to his fellow-creatures is connected with it; and in the discharge of these duties, by the aid of Divine Grace, he looks for his growth in religion, and the working out of his salvation. Blessed from childhood with the counsel, and the society of fathers and mothers, brethren and sisters in the truth, he feels the support which these impart to him in his religious progress, and their cheering influence when his faith is proved. In fulfilling the requisitions of his Lord as an ambassador, as an elder, or an overseer in the church, their countenance and sympathy bear up his hands, and are of inexpressible comfort and help to him. If he has been honoured, and others have rejoiced with him on account of the exaltation of the Truth, or in bonds, and others have suffered with him, how have the unity and fellowship of such cheered, or tended to stay his mind on the right foundation. In his private associations, the company of Friends holding the same faith, and interested in the transactions and prosperity of the same meetings, constitute much of his temporal enjoyments. As a parent deeply anxious for his children, his standing in religious Society must be highly important in its influence over their course of life, either to attach them to, or alienate them from its doctrines and practices. Being long identified with the Society, and having maintained its principles by a life of righteousness,

the character of such a member among men becomes that of a real Quaker, and any defection from it, or the loss of his membership, provided he has not been unjustly deprived of it, go to impair his reputation even in the world. The change of station, the privations which he suffers from the want of all those great privileges he had enjoyed in full communion with dear and valuable Friends, may be followed by consequences seriously detrimental to his present and eternal interests, and also to the children committed to his trust.

Let any one who is now in the full enjoyment of all the blessings conferred by religious society, rightly organized and governed, imagine for a moment that he may one day, either through his missteps, or the arbitrary decisions of misguided men, be entirely deprived of them, and what would be the apprehensions that would irresistibly rush upon him of the sad effects of his fall, or of the hard treatment of his fellow-members. In the latter case, he could confidently look to his Heavenly Father for the extendings of his compassionate regard and protection; and all his needs, if he kept watchful and humble, would doubtless be supplied by that meek and tender Saviour, who came not to destroy, but to save. Does not the true Quaker when assailed by the suggestion, that one day he shall fall by the hand of the enemy, bestir himself to double his watch, and to increase the fervency of his spirit before the Lord, that he may keep him from becoming a cast-away. All these considerations show the importance of the right of membership to a real Quaker, and how sad must be his feelings, if after all his struggles in support of that character, he should be judged, and condemned, and "cast out of the synagogue."

In the construction of the discipline, individual rights have heretofore been scrupulously guarded, as well as the interests of the Society; and the principle has long been recognized and acted upon, that Society had better suffer, than that any species of injustice or hardship should be acted towards a single member, by which he may be deprived of any of his rights. No one can be regularly declared out of the unity of the body, and then stripped by others of his eligibility to any duty or office he is qualified for, unless he commits some overt act violating its doctrines or discipline; and in such case he must be dealt with according to the provisions of the discipline. It is not competent in any man acting in an office, nor in any set of men, under the name of a committee, to disfranchise a member, but according to the discipline and established usage of the Society. Were the principle once admitted, that a clerk or any other individual has the power of his own notion to decide, that a Friend possessing all the rights of membership equally with himself, is disqualified from participating in the concerns of the Society, and the free expression of sentiment, it would open the door for constant collision, and the most arbitrary conduct. The clerk, and those who unite with him, might virtually cut off from the rights and benefits of church membership, without assigning any reason or regarding any discipline, whomso-

ever they chose to stigmatize with being out of the unity. And where the ruling members had lost their place in the Truth, it would be a ready way to relieve themselves from the force of the testimony of faithful men and women, who could not own their defection.

It is a serious thing to place upon the records of a Monthly Meeting a charge against any one, as it immediately suspends him from nearly all the benefits of membership, even if an appeal against the final decision can be placed in the hands of dispassionate men, free from fear of party or power. Hence the necessity of ascertaining, before the record is made, that the charge is true, and if true, that it is a breach of discipline which subjects him to disownment; or, whether the difficulty may not be removed without a record, which may be a reflection, at a future day, upon his character. Here is manifest the wisdom of establishing Preparative Meetings; where the alleged offender may appear and confront his accusers, deny the charge, if not true, and demand an investigation, before, either in the order of Society or without regarding it, he may be divested of all his dearest rights.

About thirty years ago a suit was brought by a disowned member against a friend, in the trial of which it was deemed necessary by the court to test the correctness of the proceedings of the Monthly Meeting, by the discipline of the Yearly Meeting. The judge remarked, that any member of a religious society had the right to relinquish his membership when he pleased; but while he remained a member, he must be subject to its discipline whether he took part in the enactment of its rules or not. If he was brought under censure, and in any way his case came before this court, as his character might be affected by excommunication, the court would examine whether he had been treated according to that discipline; and if it appeared on trial that he had been deprived of his rights by a course not consistent with the rules of the society, the court would visit that violation with damages, and he, the judge, would say with *heavy* damages. The clerk of the Monthly Meeting was called to answer such questions as the court thought proper to prefer—when the inquiry was made in relation to the introduction of the case according to discipline and usage into the Preparative Meeting; whether any thing out of the usual course took place; to which the clerk of the Monthly Meeting answering in the affirmative; the court requested him to state the particulars. He replied that a young man appeared on behalf of the member complained against and demurred to the charge—when the Preparative Meeting at once commenced the nomination of a committee to hear him and examine the validity of the allegations; and eleven of the friends of the alleged offender were appointed to the duty. The lawyers at once saw the just and impartial course taken by the meeting, and one of the plaintiff's attorneys whispered they might as well give up the trial—which the result sustained.

In another case, one of the overseers failed to give an offender timely notice that a com-

plaint would be presented against him to the Preparative Meeting, so that he was thereby debarred the privilege of attending it if he chose; and when he appealed to the Quarterly Meeting, against the decision of the Monthly Meeting, its committee reinstated him, for the failure on the part of the officer to comply with his duty, although there was no doubt of the offence and his deserved disownment.

It is of the greatest importance both for the unity and peace of society, the welfare of the members and the effect a disownment may have upon others within the Yearly Meeting to which the party belongs, as well as the influence it may have on the members of other Yearly Meetings, that his rights should be strictly and conscientiously maintained. The rights of members are all equal and stand on the same ground. One has no more authority to invade the standing of another than that other has to trample on his.

Moreover, a precedent set in one Yearly Meeting, even when a member has not been regularly and justly disowned, may be referred to by persons in another, who, giving way to a wrong spirit, may plead such a case as authority for similar proceedings against a faithful one, whose integrity and unyielding adherence to the Truth and its doctrines, render him obnoxious to them who have shunned the cross, and swerved from the true foundation.

If religious meetings, or committees, or any of the officers in the society do not keep strictly to the discipline and established order, how can they consistently condemn and disown a fellow member for a supposed breach of that order? The idea that in the church there are any who are privileged to deprive another of his right, whether there is discipline for it or not, but merely by their nod, cannot for a moment be admitted, especially by the Society of Friends, and in a land where there is no class that has inherited the right to look down upon and treat another as beneath it.

For "The Friend."

Relics of the Past.—No. 31.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the limits for one step nearer heaven.

The following letter of Anthony Benezet is copied from the rough draft in his own handwriting; it appears to have been written in the year 1781, on the occasion of his printing a volume of religious tracts.

To G. Ewen.

Though personally unknown, I take the liberty affectionately to salute thee, and herewith send a small collection of religious Tracts, and an extract from Soame Jenyns's Evidences of the Christian Religion; the contents of both of which, I trust, from the generosity of thy disposition and tender feelings for the suffering of mankind, will meet thy acceptance. Indeed the grievous effect of war, both with respect to the depravity of manners, as well as the dreadful destruction it occasions, as particularly described in that of the last German war in the collection of tracts, cannot

but strike every considerate mind with horror, and induce us to look up with contrite hearts to the great and good Father of mankind, to shorten these days of folly and corruption.

How will it compare in that awful period when all disguises will be rent off, with the meek, the loving disposition so strongly enjoined us by the gospel, and which it appears even the well-disposed among the ancient heathen had a prospect of. Numa Pompilius furnishes a striking instance of this, arising doubtless from his belief and trust in the goodness of that Power which rules the world,—that great Dispenser of events, whose special providence the heathen Plutarch remarks, was displayed in favour of Numa, to serve for a proof of what God, in his mercy and love can do, in causing virtue to triumph over vice. This I am persuaded would generally be the case, if the rulers and others did themselves believe in the great truths of the gospel. If they endeavoured to inculcate virtue and that fear of God, moderation and industry—that dependence on God—that willingness to submit to his will which had so great an influence upon Numa. But in this corrupt and unbelieving age, the passions and lusts of men have so got the mastery, as to drive most men headlong rather in what is most likely to satisfy their passions, than what themselves are convinced would promote the real happiness of mankind, in ruling the passions and keeping them in subjection to reason.

If Numa, unacquainted as he was with the light of the gospel, was so greatly blessed in the maintenance of peace during his long reign, through the promotion of virtue and true piety in the regulation of the corrupt passions of the human heart, bringing them under subjection to that ray of Divine light which all men are favoured with, how much more might the rulers of the several states, and others who are acquainted with the precepts of the gospel, and the example of our meek and suffering Saviour expect the Divine blessing on their endeavours, if by precept and example they would labour to inculcate those principles of piety, moderation, and industry, which so conspicuously drew the favour of Heaven on Numa's unremitted concern for the true welfare of his people.

ANTHONY BENEZET.

For "The Friend."

Voyage to the East, and overland journey back.

In the year 1841, John Hood, of Stoneridge, Berwickshire, embarked at Plymouth (England) for Australia, in the ship Lady Kennaway. The vessel was crowded with emigrants, consisting of—Irish, Scotch, English, Germans, French, mechanics, cottagers, &c. The voyage was marked by many interesting incidents, some gales of wind, storms, accidents, and loss of life. His arrival is thus described:—

"Sydney at last burst upon us; its situation is beautiful, and its environs infinitely super-

rior to all our anticipations. After crossing in an open boat a ferry, calm as a lake, at a place called Billy Blue's, we at last entered the town, and, having made our way to the principal hotel—Petty's—sat down once more, and for the last time together to breakfast—*—*and such a breakfast!—all fresh and land-like—fresh eggs, fresh butter, and fresh cream. How it may be with genuine nauticals, I know not, but with landsmen, this first breakfast on shore, after a four months' voyage, is an event not to be forgotten."

It was in the Tenth mo. that the voyage terminated; the author remained in Australia until the next Third mo., when he embarked in a ship for Bombay, on his return home, by way of India and Egypt. In seventy-seven days from Sydney, John Hood reached Bombay, on the 1st of the Sixth month. He says:—

"The view of Bombay from the sea is pleasing; surrounded as it is with its tall coconut and cabbage trees, its light-houses and numerous bungalow. It was less extensive, however, than I expected to have found it, and after the beauties of Sydney, it certainly appeared to me, at first, tame and uninteresting; but the shipping was, above all calculation, and far beyond what had ever been seen in Western India."

"The change from Australia to India was much more striking, much more novel in every way, than from England to Australia. The dense multitudes of coloured people, of every shade, caste, and dress—the Eastern style of architecture, often rich with carved external decoration, mixed with some ancient Portuguese remains—the conveyances, singular in appearance as in name; from the palanquin, with its bearers and runners, to the hearse-like shigrem—*—*and the splendid equipage of the wealthy Parsee. All things were unlike what is seen in any other division of the globe: the fine-looking, trimly-attired Persian, in his muslin vestments; the stately Parsee, with his pink silk trowsers, white robes and shawls, and most becoming head-gear; the Hindoo or Gentoo, Jews, and Arabs, with their steeds, with their suspicious and glaring eye looking from under their keftah; Chinese, Africans, and Europeans; the Hindoo women, with their naked children riding on their sides—covered with ornaments on fingers, wrists, elbows, ankles, ears, and nose; beautiful in form, which their becoming mantle, the saarie, is so well, yet so modestly, calculated to display in all its gracefulness. The *tout ensemble* formed such a contrast to all which the eye has been accustomed to in England or Australia, that I felt as if I had suddenly landed in another world, where people, language, and every thing were new and unknown to me."

The 19th of the Sixth month, the author left Bombay in the steam-ship "Cleopatra," of 800 tons, and after a long passage of twenty days, reached the anchorage of Aden, on the shore of Arabia, and the next day embarked on board the steamer *Bernice*, of 230 horse power for Suez.

"Aden is a most singular place; it was once one of the first ports in Arabia Fe-

lix, but has dwindled down almost to nothing."

"After leaving this place, for four hours, we had very rough weather; but as we got beyond the bay, and shallow water, it gradually improved, and towards night became very fine. For the first time in my life, I slept on deck, wrapped up in my Australian cloak, and in the morning we reached that 'gate of affliction,' the Strait of Babelmandel, the celebrated entrance into the Red Sea. 'This, at night, is a ticklish passage, and the lead was kept going on both sides.'"

"We are now opposite to Mocha; at which place, however, in consequence of our enmity with the chief, we do not touch. The celebrated coffee takes its name from this place, though none is grown in the neighbourhood, or sold in the town. 'This most delicious species of the bean is a small one, picked out of the common produce of the district in which the coffee plant is grown, about fifty miles off; and it is rarely sold at all, being only collected for presents by the wealthier growers; forty shillings would not buy a pound of real Mocha coffee, as it is termed, in all Arabia.'"

"17th. The sun, as he set last night, fiery red, behind the high range of mountains that rise above Cosseir, foretold a gale of wind; and accordingly a sharp north-wester arose this morning, and is still blowing most furiously. This range of hills is seen forty-five miles off; but, vast although it be, it excited little interest in our minds, now that the stupendous mountains round Mount Sinai are in view.

The mountains encompassing this holy hill tower before me. Mount Sinai itself lies several miles inland, and is surrounded on all sides by hills; but there it was that God himself was visibly present—there it was that man talked with his Maker! In looking towards it, one feels almost constrained to veil the face in reverential awe."

"It is a bleak high-soaring range, bold and rugged, flanked on every hand by other mountainous masses of the same character, occupying that angle of country which divides the sea of Suez from that of Akaba. Regarding many places and localities mentioned in Scripture, there is doubt; but regarding this there is none. There indisputably stands the bare desolation of Sinai, where the majesty of God condescended to discourse with man—where He gave His law to His people more than three thousand years ago."

"We now enter the sea of Suez, leaving what is naively called the Red Sea behind us, and the gulf or sea of Akaba on our right, the two heads of the Red Sea. This gulf of Akaba is also a region of peculiar interest. At its northern end stood the Ezion Gaber of Solomon, (now Akaba,) where he built his fleets, which place is still called the Golden Port. The sea has no soundings! and from its shore runs the valley of Idmea, and near it Mount Hor towers on high, where Aaron lies."

"The town of Ezion Gaber, at the top of the Elanitic Gulf or Sea of Akaba, no longer exists: in its stead stands the crumbling fort of Akaba, surrounded by a few palm trees.

But the site of this fort is still pointed out as the spot to which the fleets of Solomon brought the treasures of Africa and Asia.

"[Seventh month] 18th. On entering the sea of Suez, the Egyptian and Arabian shores are both bound with high mountains, scathed and blighted-looking, without a tree or plant on their sides; and in some places, where they do not shelve perpendicularly into the sea, there are plains of sand between them and the shore. The curse of sterility seems to have gone over the entire country; in every direction are mountainous wastes and arid sands, with the sacred sea rolling between."

"This is [the First-day of the week], and it has been to me a day of unspeakable interest. Very early in the morning I was up, and from my cabin window gazed with ineffable delight upon the range of hills which surrounds Sinai. The dread mountain itself is veiled in distance and in clouds, as it ought to be. The whole mass rears a stern, awful-looking front grandly to the sky; irregular, sharp, broken, scarped, bold, and bare, up-towering high into the clouds! Every foot of ground is sacred. Sinai, where the man of God witnessed the glory of his Creator! I have no words to express the awe I feel at beholding the scenes and realizing the impressions which have been at once sacred and familiar to the mind, from the earliest childhood. * * * *Jebel Moussa*, the Hill of Moses, is still the name of this spot of holiest earth; and *Jebel Serbal* is a bold, broken range of barren granite, between which and Sinai a fertile vale—the Paran of the Bible—covered with fruit trees and watered by a beautiful stream, gladdens the eye amid the measureless desert."

"There is a very high trebly-pointed mountain on the African (Egyptian) side, now opposite to us, of a singular appearance, said to be twelve thousand feet in height, called Mount Goreb. It is nearly on a line with the last elevations, considered as belonging to the *Jebel Moussa* ranges; and — Bell, a traveller in these countries, tells me that the Arabs have a tradition that it was near this place that the children of Israel crossed the Red Sea. If so, and such a sea ran as now boils around us, Pharaoh and his host would not have been long kept in suspense or pain."

"The exact spot where the children of Israel, six hundred thousand in number, were led across, is, however, a point on which scarcely any two travellers agree. I have already mentioned the place which the Arabs point out as the spot where this miracle was performed.

Stephens, on the other hand, supposes it to have been nearer to Suez; but on sailing up the sea, the spot appears to me almost to point out itself. The place to which I refer is some few miles south of Suez, opposite a valley still called *Waddah Moussa*, or the valley of Moses, betwixt Ras Atakah and Suez. We are told that the Israelites were in a valley, hemmed in by mountains and the sea, and that Pharaoh's host was in pursuit. From the Egyptian side then they came from Migdol, and as the passage was accomplished in

one night, it behoved to be a place where six hundred thousand could be transported in that time. At the place I fix upon as satisfactory to myself, the sea is little more than twelve miles in width; a valley on the Egyptian side, sufficiently capacious for the whole host of Egypt, lies open to the sea, but flanked on either side by high mountains; and opposite, or on the Arabian side, is a landing-place, sufficient also for their reception. After their deliverance, their route was first to the Well, three days' journey to the southward, which they found bitter; and at about that distance still exists the bitter well of Harvarah, or Marah—the "Well of Moses"—nauseous, not drinkable, as in the days of his trials. South-east from thence, towards Mount Sinai, in a vale, and within its ranges, still stands the rock where he struck, and water flowed. The water still issues from it, and several gashes since made, no doubt, by travellers on its face, point it out as the scene of this impressive miracle. Near the top of the Mountain of Horeb, the members of one of the richest religious communities in these countries drag out their devout but monotonous life. It is a Greek church monastery, perched so high on a rock, that no access exists to it but by ropes; it is called St. Catherine's. I cannot fancy any retreat in the world so suitable to an anchorite as this on the hill of Sinai."

The author reached Suez at 8 in the evening, and started for Cairo at 12 o'clock at night: after paying £6 10s. fare (which includes *cabules* but not *drinkables*.) The passage is thus described. "The vans have two wheels, and are on strong springs; each has four horses and a driver; there is also a syce, or groom, who sometimes rides on the shaft, but generally running alongside, accompanies the carriage through the whole desert, a distance of eighty-four miles,—a wonderful exertion one would think, but being accustomed to it they appear to make very light of it. The first stage we got over tolerably well, from the novelty of the thing. The train consisted of four vans, which kept close together, either alongside each other or following in the same track, and rolling along at about five miles an hour. The second ten miles, the desert was of a different character: the route became encumbered with numerous stones, which our Jehu took no trouble to avoid; and our horses, at the termination of the stage, were terribly shaken."

"We reached the middle station—forty-four miles—by about ten a. m., less fatigued than I had anticipated, the track having rather improved the two last stages; and here we rested till four, in order to escape the heat of the day. Our route had been strewn all the way with the remains of canals, which had perished, leaving their melancholy record of the miseries formerly undergone in this wild region. Now, all these sufferings and dangers are at an end, and at present one travels as safely, though surrounded with the lawless Bedouin, as we do in England; and this astounding change results solely from their knowing that Mahomed Ali would scour the country from one end of it to another, and leave not one of their heads upon its

shoulders, were any violence done *without* his permission.

(To be continued.)

LINES

Suggested on attending a funeral at Shortcreek Burying-ground.

Not to the darksome grave we turn,
When friends are called away,
To draw our comfort from the urn
That hides the mouldering clay;
Dark were the prospect,—deep the gloom,
Were thus our views confined,
But faith triumph o'er the tomb,
Surveys the immortal mind.
Here 'neath those rounded heaps of earth
So closely strewed around
Death's trophies—forms of varied worth—
In earth's embrace are bound.

Arrested by that tyrant stern,
Whose pris'ners ne'er escape,
To throbbing hearts no more to turn,
Though throbbing hearts should break.

Unconscious of each tender tie,
That formed the bliss of home,
The wife, the mother, sister lie,
The father, husband, son.

The friend, the brother—parted all—
Each earthly link unbound—
The early bud, the expanding flower,
The silent house have found.

Now could those icy lips but move,
And wou'ded voice resume,
To us might flow the sounds of love,
Thus speaking from the tomb:—

Ah! haste away;—in us behold
The eod of earthly joys,
Soon grow our warmest pleasures cold
Earth's treasures are but toys.

Then humbly bow, while yet the voice
Of mercy faint would win,
Let heavenly treasures be thy choice,
Redemption seek from sin.

Drink of Christ's cup, and be baptized
In that all-cleansing flood,
Which all the saints have realized,
The Saviour's precious blood.

And if the Christian's narrow way
These parted ones have trod,
If in their life, from day to day,
Their walking was with God,

Then mourner, all thy tears refrain—
For as earth's vestments part,
The grave no victory can obtain,
No sting possesseth their dart.

Now round the throne ascends their song,
Ascribing glory due,
The song of Moses and the Lamb,
An anthem ever new.

Harrisville, Ohio, Seventh month 26th, 1844.

THE FRIEND.

EIGHTH MONTH, 31, 1844.

IN accordance with our desire to keep up regular notices of all the Yearly Meetings of our religious Society as they occur, we had hoped that through some direct channel we should have been furnished with some particulars in relation to the late Yearly Meeting of Dublin, representing the comparatively small, but interesting body of Friends in Ireland. In the absence of this direct informa-

tion, we shall avail ourselves of such as we have. It appears then that the meeting was held at the regular stated period, commencing on second-day, the 29th of the Fourth month last, continuing, the account states, about the usual time, not specifying how many, but of course several days. "It was very fully attended; particularly by large numbers of the youth. The consistent appearance of many of these, especially the women Friends, was such as must have been satisfactory to their elder brethren and sisters. The business generally was transacted in great harmony, much advice and religious counsel was given by well concerned Friends, and the meeting was considered, as a whole, to have been a peculiarly favoured season." Among other subjects which claimed attention, was the case of an appeal, which, as evincing the scrupulous care of Friends in that country to maintain our religious testimonies inviolate, is worthy of record. The following is an abstract of the case as given:—

"An appeal from a member of Cahir meeting, in the county of Tipperary, against the decision of Munster Quarterly Meeting in his case, was referred to a committee, and was decided against him. The appellant then required to be heard in the meeting at large, and the meeting confirmed the decision of the committee, and of the Munster Quarterly Meeting. The case was this. The appellant is land agent to some noblemen and others. He receives their rents and rent charges, and applies the proceeds according to order from his employers. He was dealt with by his Monthly Meeting for exacting and paying away the tithe rent charge. He objected that he did so, not as principal, but as *agent or clerk*—that in his individual capacity he refused to pay tithe, and bore a consistent testimony; but that as agent he had no discretion, and was only an instrument in the hands of others. This, however, was thought invalid, and the individual stands disowned."

Friends' Select School for Girls in New York.

This school will be re-opened on the 2nd of Ninth month, in the pleasant and commodious rooms at No. 35 Orchard street.

The rates of tuition will be four, six, eight and ten dollars per quarter respectively, for the four classes, the lowest being confined to the elementary branches, while in the highest, the pupils may avail themselves of the opportunity of learning any of the studies pursued in more advanced seminaries. French, Latin and Greek will be taught at a small extra charge, by the principal; or if a large class be formed for the former, a French teacher will be engaged.

JOHN COLLINS, Principal.
Eighth mo. 26th, 1844.

MORAL ALMANAC,

Calculated for the Meridians of the Middle and Western States.

Friends in different parts of the country are reminded that a much increased edition of the

Almanac for 1845 has been printed, as the supply last year fell short of the demand; those who prefer them with a neat cover can be supplied at a small additional cost.

For the information of Friends residing in Indiana, it may be well to state that a quantity has been forwarded to Richmond on sale.

It is hoped that this notice may be the means of inducing those who feel interested in promoting the increased circulation of this useful publication by placing them in stores in their respective neighbourhoods, to forward early orders to the agent.

JOSEPH SNOWDON,
No. 84 Mulberry street.

Henry Longstreth, bookseller, No. 347 Market street, has in press, a brief account of William Bush, late carpenter on board the "Henry Freeling;" including a very interesting and instructive correspondence between him and our late Friend, Daniel Wheeler. It will be ready for delivery the latter part of next week.

Eight month 29th, 1844.

Having a few months since noticed in "The Friend" an invitation to read Barclay's Apology, I wish to extend a similar one to George Fox's Journal, as containing a beautiful, practical exemplification of the principles contained in the Apology.

DIAMOND'S ESSAYS,

For sale at the office of "The Friend," by George W. Taylor, at fifty cents per copy, or five dollars per dozen, cash. Those who wish to possess this excellent work, or to obtain it for distribution, would do well to avail themselves of the present opportunity.

FRIENDS' INFANT SCHOOL.

This institution, under the care of the "School Association of Women Friends," was re-opened, at the usual place, James's street, near Sixth, on Second-day, the 26th instant.

MARRIED, on Fifth-day, the 1st of Eighth month, at Friends' Meeting, Canterbury, Orange county, N. Y., ROBERT E. KING, to RACHEL WELDING.

—, at Friends' Meeting, Twelfth street, on Fourth-day, 28th instant, FREDERICK COLLINS, to LETTIE P. DAWSON, daughter of Mordecai L. Dawson, of all this city.

DIED, on the 7th of Second month last, at his residence, RICHARD CARMAN, an elder and member of Stamford Monthly Meeting, in Dutchess county, state of New York, aged 86 years. The death of this dear friend is a bereavement to his surviving companion, they having lived together in much harmony for more than sixty years—their kindness and hospitality to travelling Friends, will long be remembered by many who have partaken thereof, and found in their habitation a resting place. To his children and neighbours he was a good example, and beloved by his friends for his upright and consistent deportment.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVII.

SEVENTH-DAY, NINTH MONTH, 7, 1844.

NO. 50.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Observations on Slavery and the Slave-Trade, and the method of extinguishing them.

(Concluded from page 387.)

It is probable that few men of intelligence and respectability in any of the free states, are now the advocates of slavery. The injustice of the system and its political evils, are too generally understood to be denied. Whether the measures of the anti-slavery societies are approved or not, I presume we can agree, with very few dissentients, that the early extinction of slavery, with the consent of the masters, is a very desirable object.

If then there is a course which if adopted will, in the first place, clear our own hands of any participation in the support of slavery; and in the next, diminish the motives for continuing to purchase and retain our fellow-men as slaves; and eventually make it the evident interest of slave-holders to convert their bondmen into free ones; it is difficult to perceive what objections on moral or religious grounds can be raised to its adoption.

It is questionable whether any man, since the apostolic age, ever promulgated his opinions in a more Christian spirit than John Woolman. His practice, in regard to the products of slave-labour, is well known. The staples on which slaves are generally employed, could, probably, in his days, be obtained in no other way. He not only denied himself, while in health, the gratification which these articles could furnish, but on his death-bed, requested his attendants, in case his understanding should be affected, not to administer any thing, against which they knew he had a testimony. He was willing that his failing frame should be assisted by such things only, as did not come through polluted channels or oppressive hands. His abstinence from slave-grown produce appears to have been an act of unqualified self-denial. But with us the case is different. There are now few, if any, articles either of clothing or food which are not produced by the exertions of free men. If in any case the products of free-labour should not be quite so cheap, or not of so good a quality, as that extorted from the drudgery of slaves, the difference may perhaps be deemed

the gain of oppression, or the premium upon the exertions of freemen.

If those who admit that the African slave-trade is properly denounced as piracy, and that the slavery which has sprung from it, is part and parcel of the same system; would agree to carry out their own doctrine, and apply the same practical principles to this species of piracy as to others, we might confidently hope to see an impression made on the slavery of our country, sufficient to inspire a hope that its days were nearly numbered. To withhold our encouragement and support from the cultivation of tobacco, rice, sugar, and cotton, by the labour of slaves; and promote, as far as our custom will go, the production of these articles, by the instrumentality of freemen, would be simply to discountenance what we admit to be wrong, and encourage what we believe to be innocent.

The yearly consumption of sugar in the United States, has been estimated at two hundred and fifty millions of pounds.* This estimate is probably rather too high. The inhabitants of the old free states, compose nearly half the free people of the Union; and among these we may suppose the sugar chiefly consumed. Estimating their consumption at 100,000,000 pounds. I shall inquire how many slaves must be employed in producing it, upon the supposition that it is all the product of slave-labour.

Having no statistics at hand from which to compute the quantity raised by a slave in this country, I must form my estimates from foreign sources. Edwards, in his history of the West Indies, allows five slaves to make four hogsheads of sugar, each containing sixteen hundred weight, or fourteen hundred thirty-three pounds each. The English statesmen estimate the produce in the fertile soils of Cuba and Brazil at about one hoghead to a slave. From the statistics of Louisiana, the great sugar raising state of the Union, I infer that the produce is more than one hoghead to a slave. Putting then the produce of one slave, two thousand pounds, and the consumption as above, we shall have fifty thousand slaves employed in cultivating sugar, for the use of the free people, north of Mason and Dixon's line. It is not a question of much importance whether this estimate is correct or not. Whatever the true number may be, I do not see how we can evade the conclusion, that we, who purchase the produce, actually support the slavery of the producers. Will the people of these free states remain satisfied under the imputation of holding or employing

fifty thousand slaves, in the prime and vigour of life?

It may be some consolation that sixteen or seventeen millions of the sugar consumed in these free states are manufactured there. Yet there remains a large amount, of which we may reasonably fear the greater part is derived from the labour of slaves. If no sugar, which was produced by the labour of slaves, could be sold in the free states; it appears probable, if not certain, that the planters of Louisiana would find it their interest to change their mode of cultivating that article. If the markets of the north were closed against slave-grown sugar, but open to that which is produced by freemen, I apprehend we should soon hear of plantations in Louisiana, where the sugar-cane is springing up under the culture of freemen.

Another important article of slave-cultivation, and one which exercises a powerful influence on the opinions of our people, is cotton. The cultivation of this plant in the United States is confined almost wholly to the slave-holding states; and of course the article itself, as far as the growth of our own country is concerned, is almost exclusively the produce of slave-labour. The cotton of the south, aided by the machinery and enterprise of the north, has, within the last sixty years, almost revolutionized the domestic habits of our people. The spinning-wheel, and the flax that employed it, have disappeared. The inventions of Whitney and Arkwright, together with the discoveries of Boulton and Watt, have given to cotton, an importance of which our grand-sires never dreamed.

The quantity of cotton raised in the United States, since the end of the last century, has been rapidly increasing, as appears from the following statement:—

The annual produce is estimated as follows:—

In 1800	about	35,000,000	pounds.
" 1810	"	85,000,000	"
" 1820	"	160,000,000	"
" 1830	"	350,000,000	"
" 1840	"	790,479,275*	"

Hence it appears that the average increase, in each period of ten years, has been about 178 per cent. The increase of exports, in each decennial period, has been about 112 per cent.

The number of pounds which one labourer can produce, must, of course, vary with the soil, season, and other circumstances. Thomas Spaulding, a cotton planter of Georgia, in a tract on the subject, estimates the average result at 1000 pounds. Upon this estimate, the

* Farmer's Encyclopedia, art. Sugar.

* Farmer's Encyclopedia, art. Gossypium; the last number is taken from the census of 1840.

cotton reported in 1840, would require 790,497 slaves to produce it. Now the number of slaves in the United States, between ten and fifty-five years of age, according to the census of that year, was 1,541,031. From these data, it would appear that more than half the slave-labour of the United States was employed in the production of cotton.

What then becomes of this cotton, and who supports the slavery that produces it? A part, probably a-fourth, is carried to the north to supply the factories there; and is thence spread over the Union, in the various fabrics of which cotton composes a part. A larger portion is shipped to Europe, principally to Great Britain, and returns to us, in the form of cloths, silks, hardware, wines, &c. These goods are spread over the free states, and paid for by the manufacturers, fisheries, &c., of the eastern, and bread-stuffs of the middle states. These again are in part transported to the south, to feed and clothe the masters of the slaves, and enable them to keep up their system.

Another important article of export, second perhaps only to cotton, and raised chiefly by the hands of slaves, is tobacco. In 1835, the tobacco exported is stated at 94,353 hog-heads; which estimating the hog-head at 1200 pounds, would be 113,223,600 pounds; besides between three and four millions of pounds in a manufactured state. The quantity raised in one year, as given in the census of 1840, was 219,163,310 pounds, of which more than 210 millions were the produce of slave states. From the estimates which have been made of the quantity consumed in this country, I infer that one-fourth of what is produced in the slave-holding states, will be a liberal allowance for their consumption. Hence we shall have 157,500,000 pounds of slave-grown tobacco, to supply the people of the free states, and to swell the commerce of the country. Now 1500 pounds are considered the full amount, which one labourer can usually raise. Hence we find that 105,000 slaves must be employed in furnishing the inhabitants of the free states with tobacco, and supplying the trade in that article, a large part of which passes through their hands.

Without further examination of slave-holding statistics, I think I may set it down as the result of these inquiries, that the life-blood of slavery in the United States is drawn from the free states, and from non-slave-holding Europe. It appears to me that the commerce, the manufactures, and the agriculture of the free states, not only support the slavery of the south, but that they keep alive the internal trade in the bones and sinews of men.

That there is an extensive internal slave-trade between the northern slave states and those further south, where these staple productions are obtained, is too notorious to be denied. Between 1830 and 1840, we find a decrease of the slaves of 13,257 in Maryland, and of 20,770 in Virginia. This is easily explained by referring it to that traffic.*

* If the slaves had increased in these two states during that period in the same ratio as they did in the

I am aware that this view of the connexion existing between the free and the slave states, may be construed as an evidence that slavery is too closely interwoven into the commerce and habits of our people, to be successfully assailed. Slavery, it may be said, is a great evil, but its roots are extended so deeply into the soil, even where freedom is guaranteed to all the inhabitants, that it is vain to attempt to eradicate it. I however draw a different conclusion.

Public opinion is the lever that must move the world. Sixty years ago the African slave-trade appeared to be so interwoven with the commerce of Great Britain, and with the revenues of her government, that the attempt to abolish it, was pronounced by some to be vain and chimerical. A few philanthropists were convinced that it was a great evil; and they called public attention to the subject; they enlightened public opinion; and eventually the nation agreed that slavery, as well as the slave-trade, should disappear where Britain's power prevails. And it is a remarkable circumstance, that the great champion of freedom, whose labours have done more than those of any other man, towards bursting the shackles of the slave, was himself enlightened by the humble efforts of our unassuming Benezet.

There is now a strong probability that an effort will be made at the next session of Parliament, to procure a change in their duties on sugar, so as to admit that which is produced by the hands of freemen on more favourable terms than the produce of slave-labour. From the disclosures that have been made, it appears likely that a distinction will be attempted between countries where slavery and the foreign slave-trade prevail, and those where slavery alone is tolerated, but the foreign trade excluded. It is proposed to place the sugar of Cuba and Brazil under a discriminating duty, because the slave-trade is there clandestinely encouraged; but to admit the cotton of the United States on the plea that the foreign slave-trade is not prosecuted here. Whatever may be the result, the investigations which have taken place, have shown that various sources are open from which supplies of sugar may be expected, unstained with the guilt of slavery.*

If that principle should be once introduced into British legislation, it will not be likely to stop at the threshold. Their statesmen and philanthropists will unquestionably perceive, and their opponents will be acute enough to remind them, that slavery itself is the great and radical evil to be remedied, and that the slave-trade is only one of its incidents. They will be likely to look for cotton raised by the hands of freemen; and they will probably find it, as well as sugar, in the east.

United States at large, their number ought to have been upwards of 136,000 greater in 1840 than in 1830. Of course there should have been about 170,000 more than are reported. This number, at H. Clay's estimated value, \$100 each, makes \$68,000,000—a large part the repudiated Mississippi debt.

* Since the above passage was written, I have seen a brief account of a Parliamentary vote, laying a duty on slave-grown sugar. But the minutia have not come to hand.

But the important question is, what the advocates of freedom in this country can, and ought to do? I answer, the course appears simple. To give our countenance and custom to the productions of free-labour; though the cost may be something more than that of slave-produce.

The people of the free states possess the means and the enterprise to accomplish any thing but impossibilities. Much the largest part of the mercantile capital of the Union is in their hands. Nearly the whole of the manufacturing capital and skill is theirs. If now the inhabitants of the free states could be induced to direct their energy to procuring a supply of those articles, by the instrumentality of freemen, which now come to us tinged with the sweat, if not with the blood, of slaves, we should soon find that the lion which stands in our way is a very harmless animal.

Our brethren of the south often inform us, that we have nothing to do with their institutions. Some of them seem to think we have no right even to discuss the subject. If they determine to adhere to the system of slavery themselves, they will probably admit, that we have a right to inquire and decide for ourselves, how far we can venture to go with them in supporting it. We have a right to insist that the power and influence of the United States, of which so large a part is ours, shall not be employed in securing, from foreign nations, greater advantages for the products of slave-labour, than for the results of free. We have also a right to tell them that so long as they choose to retain their slaves to perform their labours, and to extract the produce of the soil for market, we shall prefer finding other sources of supply. If they choose to be served by servile hands, we choose to be served both immediately and remotely by the hands of freemen. If the rice, sugar and cotton of the United States must be extracted from the soil by the drudgery of slaves, we shall endeavour to obtain our supplies of these articles from other countries, where they spring from the willing labour of freemen; although the broad Pacific may roll between them and us. There are populous countries in the east, where the articles above mentioned are cultivated by freemen; and by proper encouragement, there is little doubt, but that the quantity might be greatly increased.

Among the products usually extracted from the soil by the drudgery of slaves, I believe none have been more destructive to the labourers than sugar. During the existence of slavery in the British West Indies, the slaves were generally, if not always, found to decrease in numbers where sugar was the principal article of culture, and to increase where little or no sugar was raised. To determine whether the same result is experienced in our southern states, would require an acquaintance with the minutia of the business, which can scarcely be attained by an inhabitant of the north. Enough, however, may be discovered to excite a suspicion that this species of cultivation is unfriendly to longevity in the United States, as well as in the West Indian Islands. In Louisiana, the great sugar raising state of the Union, the census of 1840 gives the num-

ber of slaves, between ten and twenty-four, 45,376; and, between fifty-five and an hundred, 4,883. But in the United States, the numbers within these ages are, 751,333, and 101,077, respectively. While the numbers of the free coloured are 109,397, and 29,266. Thus we find the number in the later period of life to the number in the former among the slaves.—In Louisiana, as one to ten. In the United States, at large, as 1 to 7 $\frac{1}{2}$; and among the free, as one to four. If the slaves in the later period had borne to those in the former, the same ratio in Louisiana as in the United States collectively, their number, instead of 4,883, would have been 6,248. But if their ratio had been equal to that of the free coloured race in the Union, at large, their number ought to have been 12,941.

From these data one of two conclusions appears fairly deducible; the slavery of that sugar raising state is unfavourable to longevity; or its slave population is made up to a considerable extent by importations from other states. Either conclusion, if correct, suggests the propriety of turning our custom into some other direction, if we are unwilling to encourage a destructive system of slavery, or a trade in the bones and sinews of men.

From some recent experiments, there is reason to hope, that, with proper encouragement, a sufficient supply of sugar may be obtained from stalks of corn. It is computed that an acre of ground, highly manured, and well cultivated, will produce 1000 pounds of sugar. Would not a produce of half that amount, be well worth attention, particularly if we could thus obtain our sweets unaffected by slavery?

I shall close this desultory essay by the obvious reflection that as slavery, and the slave-trade, with all their acknowledged evils, moral and political, are supported by the demand for the products of slave-labour; the same, or a similar demand for the products of free-labour, to the exclusion of all which is wrung from servile hands, must give vitality to freedom, and eventually break down the system of slavery.

E. L.

For "The Friend."

THE LONGEVITY OF TREES.

(Concluded from page 389.)

This naturally brings us to the proper North American Cypress, (*Taxodium distichum*): one of the largest and most remarkable trees of our southern states, but which appears to attain its most ample development in the *tierras templadas* of Mexico. Bartram gives a characteristic description of the tree.

"It generally grows in the water, or in low, flat lands, near the banks of great rivers and lakes, that are covered great part of the year with two or three feet depth of water; and that part of the trunk which is subject to be under water, and four or five feet higher up, is greatly enlarged by prodigious buttresses, or pilasters, which, in full-grown trees, project out on every side to such a distance, that several men might easily hide themselves in the hollows between. Each pilaster terminates under ground in a very large,

strong, serpentine root, which strikes off and branches every way just under the surface of the earth; and from these roots grow woody cones, called cypress-knees, four, five, and six feet high, and from six to eighteen inches, and two feet in diameter at their bases. The large ones are hollow, and serve very well for bee-hives! A small space of the tree itself is hollow, nearly as high as the buttresses already mentioned. From this place the tree, as it were, takes another beginning, forming a great, straight column, eighty or ninety feet high; when it divides every way around into an extensive, flat, horizontal top, like an umbrella, where eagles have their secure nests, and cranes and storks their temporary resting-places. And what adds to the magnificence of their appearance, is the streamers of *long moss* that hang from the lofty limbs, and float in the winds."

In favourable situations, the tree sometimes attains the height of one hundred and twenty, or one hundred and forty feet, and a circumference of from twenty to forty feet, when measured quite above the singularly dilated base. This is scarcely exceeded by the largest of the celebrated cypresses of the gardens of Chapoltepec, at Mexico, and called the "Cypress of Montezuma," which was already a remarkable tree in the palmy days of that unfortunate monarch, three and a half centuries ago. The girth of its trunk is forty-one feet, according to Ward, or about forty-five, according to Exter; but its height is so great in proportion, that the whole mass appears light and graceful.

But this tree is greatly surpassed by the famous *Ahuachte* (the Mexican name for the species) of the village of Atlixco, in the intendancy of Puebla, which was first described by Lorenzana, from personal observation. The worthy archbishop says, that "the cavity of the trunk"—for the tree is hollow—"might contain twelve or thirteen men on horseback; and that, in the presence of the most illustrious Archbishop of Guatemala, and the Bishop of Puebla, more than a hundred boys entered it." The girth of the trunk, according to Humboldt, is a little over twenty-three metres, or seventy-six English feet, and the diameter of the cavity about sixteen feet.

Still more gigantic—the Nestor of the race, if not of the whole vegetable kingdom—is the Cypress which stands in the churchyard of the village of Maria del Tule, in the intendancy of Oaxaca, two and a half leagues east of that city, on the road to Guatemala, by the way of Tehuantepec. In its neighbourhood there are five or six other trees of the kind, which are nearly as large as the "Cypress of Montezuma," but which this one as much surpasses, as that does the ordinary denizens of the forest. We possess three independent measurements of this enormous trunk. The first is given by Humboldt, who states that the trunk is thirty-six metres, (one hundred and eighteen English feet) in circumference. [The other two measurements are then stated, which we omit: the result, however, is nearly in accordance with Humboldt.]

In neither case is the height at which the trunk was measured expressly mentioned.

But this point has been duly attended to by a recent scientific observer, Galeotti, who visited this celebrated tree in 1839 and 1840, and whose careful measurement gives to the trunk the circumference of one hundred and five French (equal to one hundred and twelve English) feet, at the height of four feet above the surface of the soil. The previous measurements, therefore, were taken somewhat nearer the base. The tree as yet shows no sign of decay, although it bears less foliage in proportion to its size than some of its younger fellows.

Exter reports, and the observations of recent travellers to some extent confirm the statement, that there are Cypresses near the ruins of Palenque, equal in size to the tree at Maria del Tule. If this be so, they may claim a much higher antiquity than the ruins they overshadow. They must have witnessed the rise, the flourishing existence, the decline, and the final extinction of a race whose whole history has sunk into oblivion, while they are still alive.

By what means can we ascertain the age of large Cypresses? Some years since, when Professor Alphonse De Candolle—the son and worthy successor of the botanist who has rendered that name illustrious,—attempted to answer this question, the only evidence within his reach was drawn from the rate at which trees of the kind had grown in France during half a century. He inferred, that the American Cypress, in its early days, increases at the rate of about a foot in diameter every fifty years; and the estimate, although surely much too low for trees planted in favourable open situations (which have even been known to add annually an inch to their diameter for a series of years both in Europe and in the United States,) is yet quite as high as our own observations will allow for those which grow in their native forests. This rate would give to the Cypress of Montezuma the age of about seven centuries, and would render that at Oaxaca scarcely coeval with the Christian era. Perhaps this is as great an age as we are warranted in assuming for the Cypress of Montezuma; but old trunks increase so much the more slowly as they advance in age, that we must certainly assign a vastly higher antiquity to the trees of Atlixco and Maria del Tule. Yet far the most important element in the calculation is wanting; namely, the actual present rate of growth of those monstrous trunks, or of other old trees of the same species. In default of this essential evidence, De Candolle has instituted a comparison between those trees and the famous Baobabs of Senegal, upon which we place no great reliance, but from which he infers that the great Cypress of Maria del Tule, if really the growth of a single trunk, is from four to six thousand years old, and perhaps dates its existence as far back as the actual creation of the world.

We are obliged to pass unnoticed those trees of unknown species, but of surprising size, which the learned and enthusiastic Professor Martius visited in the interminable woods that border on the Amazon, and of which he has recently published such a spirit-

ed account. Their trunks were so huge, that the outstretched arms of fifteen men were required to grasp them; and so lofty, as to mock every effort for obtaining even a leaf or flower by which the species might be determined. As to their age Martius offers only a conjectural estimate.

The Baobab, or Monkey-Bread (*Adansonia digitata*), of Senegal and the Cape de Verde islands, has long afforded the most celebrated instances of vegetable longevity. The tree is remarkable for the small height which it attains, compared with the diameter of the trunk or the length of its branches. Trunks which are seventy or eighty feet in circumference rise to the height only of ten or twelve feet, when they divide into a great number of extremely large branches, fifty or sixty feet in length, which, spreading widely in every direction, form a hemisphere or hillock of verdure, perhaps one hundred and fifty feet in diameter, and only seventy in elevation. To this peculiarity, rather than to the nature of the wood, which is light and soft, the great longevity of the tree is probably owing, its form opposing an effectual resistance to the tempests which would overthrow ordinary trees. Its roots spread in a similar manner beneath the surface of the soil. When laid bare by a torrent that had washed away the earth, they have been traced to a distance of more than a hundred feet without reaching their extremity. The history of these Baobabs, possibly of the very trees which Adanson's account has rendered famous, reaches back to the discovery of that part of the African coast, and of the Cape de Verde islands, by Cadamosto, in 1455; who, in his narrative, mentions the singular disproportion between the height and the girth of these trees. But they were first fully described by the French naturalist, Adanson, who examined them about a century ago. The largest trunks which Adanson measured were eighty-five feet in circumference, or twenty-seven in diameter. Golberry is said to have measured one that was over a hundred feet in girth. Quite recently, Perrotet has met with many Baobabs in Senegambia, varying from sixty to ninety feet in circumference, yet still in a green old age, and showing no signs of decrepitude. There can be no doubt, therefore, respecting the prodigious size which these trees attain; and there is great reason to believe, that they are the oldest denizens of our planet. Indeed their age is plausibly estimated at five or six thousand years!

We close our enumeration, already too protracted, with a case of longevity, perhaps transcending those of the oldest Baobabs, or of the Mexican Cypresses; namely, the famous Dragon-tree (*Dracena Draco*) of the city of Oratawa, in Teneriffe. This tree has been visited by many competent observers; and among others, by that prince of scientific travellers, the veteran Humboldt, who has given a good figure of it, as it appeared about seventy years ago, from a drawing made by Ozonne in 1776. A later and much fuller account was published about twenty years since, by Berthelot, who has assiduously de-

voted many years to the study of the civil and natural history of the Canary islands; and a fine figure of the mutilated trunk, as it appeared after the terrible storm of the 21st of July 1819, forms one of the most striking pictorial illustrations of that elaborate and excellent work, the *Histoire Naturelle des Iles Canaries*, by P. Barker Webb, Esq., and M. Berthelot.

The trunk is by no means equal in size to some of the trees already noticed. It is only fifty feet in girth at the base, and not more than sixty or seventy in elevation. But, at the discovery of Teneriffe, in 1402, nearly four and a half centuries ago, this Dragon-tree was nearly as large as at the present day, and had been immemorially an object of veneration among the *Guanches*. After the conquest, at the close of the fifteenth century, the trunk was employed as a boundary in dividing the lands; and as such is mentioned in ancient documents. It had changed very little since that period, except that the centre had been hollowed out by slow decay, until the summer of 1819, when a third of its spreading tops was carried away by a tempest. But it still continues to vegetate; and its remaining branches are still annually crowned,—as they have been each returning autumn, perhaps for hundreds of centuries, with its beautiful clusters of white, lily-like blossoms,—emblems of “the eternal youth of nature.”

The dragon tree, like its allies, the palms, and unlike ordinary trees, does not increase in diameter by annual concentric layers. The usual means of investigation are here of no account; and, apart from historic evidence, we can only form a somewhat conjectural estimate of the age of this celebrated trunk, by a comparison with young trees of the same species; which are known to grow with extreme slowness. Berthelot, who has attempted the comparison under the most favourable circumstances,—having lived many years upon the island,—declares, that the calculation which he has made, upon the supposition that the trunk has increased in size, even at the rate of young dragon trees, up to within the last eight hundred or one thousand years, have more than once *confounded his imagination*. We cannot but assign the very highest antiquity to a tree like this, which the storms and casualties of four centuries have scarcely changed.

Upon the whole, we cannot resist the conclusion, that many trees have far survived what we are accustomed to consider their habitual duration;—that even in Europe, where man has so often and so extensively changed the face of the soil, as his wants or caprices have dictated, some trees, favoured by fortune, have escaped destruction for at least one or two thousand years; while, in other, and particularly in some tropical countries, either on account of a more favourable climate, or because they have been more respected, or haply more neglected, by the inhabitants, a few may with strong probability be traced back to twice that period; and, perhaps, almost to that epoch which the monuments both of history and geology seem to indicate as that of the last great revolution in the earth's

surface. After making every reasonable allowance for errors of observation, and too sanguine inference, and assuming, in the more extraordinary cases, those estimates which give *minimum* results, we must still regard some of these trees, not only as the oldest inhabitants of the globe, but as more ancient than any human monument,—as exhibiting a *living* antiquity, compared with which the mouldering relics of the earliest Egyptian civilization, the pyramids themselves, are but structures of yesterday.

For “The Friend.”

Voyage to the East, and overland journey back.

(Concluded from page 392.)

“I found my preconceived idea of the Great Desert to be erroneous; I had expected to see one unbounded extent of deep and shifting sand, as far as the eye could reach; on the contrary, there is little or no moving sand; the path traversed by caravans is hard; and on either side, from time to time, moderately sized hills bound the view. True it is, indeed, that all around you is sand, plain, and hills; all is one monotonous and arid waste, except in one or two of the lower levels, where a kind of coarse ling shows green above it, and some stunted dates sprinkle a favoured spot; with these exceptions, and two bushes, called trees, nothing but sand meets the eye from Suez to Cairo.

“Towards dusk we reached the environs of Cairo, the ‘*El Kahirah*,’ of the Arabs of former times, and the *Musr* of the present day.” “After threading several other streets and lanes, narrow, dark, and dirty, we reached our hotel about 12 o'clock, twenty-four hours after leaving Suez.”

20th.—“By 5 o'clock this morning I was astir; and mounted on a donkey, the universal steed in Egypt, I set out with a guide in search of the ancient and modern wonders of the country of the Pharaohs, the Ptolemies, and the Caliphs. I went first to the citadel, from whence is the most splendid view of the city, the Nile winding its way beyond it; and, betwixt the river and the desert, the mighty Pyramids.”

“On looking down upon the town from this elevation, it is seen to lie in a semicircle before you, on a level plain, ruinous, covered with the decay of years; and conveys the idea of a great city crumbling to dust. The Nile appears a noble river, even when seen at this distance, but not so wide as I had expected to find it; it expands above and below Cairo; but here, it does not appear above 250 yards across. Betwixt it and the citadel, the gardens of the pasha attract the eye by their greenness; and a few cypresses, that afford a great relief, interpose their dark shade before the arid and desert hills of Lybia, that bound the view.

“The Pyramids rise in their prodigious bulk beyond the river. Like most travellers, I was at first disappointed with these wonders of the world. They are six in number, and the largest, that of Gizeth, is the nearest; but

its vast magnitude is not appreciated at this distance, and it requires to be viewed from near its base, for its size to be fully felt; then it gradually develops itself, and one becomes lost in astonishment at the immensity of the fabric, and at the unwearied energy and powers of man. The pyramid of Cheops is a square of 746 feet; its height is 461 feet; measured obliquely 700 feet; and on the summit is an area of eleven acres—a space as large as Lincoln Inn-Fields; and it is twenty-four feet higher than St. Peter's, at Rome, and 117 higher than St. Paul's, in London. It is situated on the west side of the hill, opposite to the city, near where ancient Memphis or Noph stood, and is beyond all comparison the most stupendous work that ever existed on the face of the globe.*

“It encloses a room thirty-five and a half feet in length, seventeen and a quarter in breadth, and eighteen and three quarters in height; in which was a marble sarcophagus, or coffin, supposed to be that of its founder; and what gives us perhaps a more forcible idea of the bulk of the entire pyramid is that, within it, 3700 similar chambers might be contained, the solid contents of the entire fabric being eighty-five millions of cubic feet. The date of several of the pyramids is doubtful, but that of Cheops is pretty clearly ascertained. Herodotus states that Cheops reigned fifty years; that he occupied twenty of them in building this mighty mass, which is at this day as perfect in its form as when the architect completed it; and that 360,000 inhabitants of the country were engaged in the work. He speaks of Cheops as the second monarch after Proteus, and Proteus was contemporary with the Trojan war; so that this pyramid must have been erected within 160 years after the building of the temple by Solomon, and 860 years B. C.*

“Time seems unable to injure this noble monument of the ancient world. Upwards of 2700 years have made no impression upon it. The joints of the stones are scarcely visible, and the corners of the four sides are as sharp

* In a poetical work is the following stanza:—

“What are the hopes of man? Old Egypt's king,
Cheops, erected the first pyramid;
And largest; thinking it was just the thing
To keep his memory whole, and mummy hid;
But somebody or other rummaging,
Barglariously broke his coffin lid.
Let not a monument give you or me hopes,
Since not a pinch of dust remains of Cheops.”

“This stanza,” observes a writer, “appears to have been suggested by the following passage in the Quarterly Review:—” It was the opinion of the Egyptians that the soul never deserted the body while the latter continued in a perfect state. To secure this opinion, King Cheops is said by Herodotus, to have employed 300,000 of his subjects for twenty years, in raising over the atgusta domus, destined to hold his remains, a pile of stone equal in weight to six millions of tons, which is just three times that of the vast breaker thrown across Plymouth Sound. And, to render this precious dust still more secure, the narrow chamber was made accessible only by small intricate passages, obstructed by stones of an enormous weight, and so carefully closed externally, as not to be perceptible. Yet, how vain are all the precautions of man! Not a bone was left of Cheops, either in the stone coffin or in the vault, when Shaw entered the gloomy chamber.”

and beautiful as when the courses were first laid. It is said that the height of each of the courses of which this mighty work is composed, diminishes imperceptibly from the base upwards—that its sides are accurately north and south—and that it occupies as small a space, mathematically, as its proportions admit. From the citadel the spectator commands a bird's-eye view of the entire city: minarets of all heights and forms shoot up from every part of it, and constitute the chief beauty. One mosque in particular attracts the notice, from its vast extent, and the size of its dome; but, like every thing else of the kind, it seems falling into decay.”

“Within what is called the citadel is shown Joseph's well. Joseph made his well 270 feet deep, and down to the level of the Nile: it is worked by a wheel driven by bullocks. Some say this well was the work of Jussiff Saladin, a Saracen Governor of Cairo. I prefer adhering to the old faith of its being that of the son of Jacob.”

“The stables of the pasha are an immense oblong building, and contain 300 horses; they are among the most interesting of the modern sights in Cairo. Several handsome European-looking houses, some of which are schools, are seen in the distance, and are a pleasing contrast to the mouldering town. A noble aqueduct, built on an immense number of arches, stretches to the Nile, and conveys its water to the city.”

“In the distance lies the island of Rhoda, where the daughter of Pharaoh is said to have found the infant leader of Israel. This is one of the prettiest places in the neighbourhood of the great city, and the walk to it constitutes the favourite relaxation of the citizens.”

“Part of the land of Goshen is shown from the citadel; it is a rich portion of the upper end of the Delta. Of the excellence of its milk, however, I am not able to speak from experience, nor could we get honey in Cairo.

“From Migdol to the tower of Syene,” embraced almost the whole of the richest parts of the valley of the Nile from the Delta to Upper Egypt, Goshen included.”

“The approach to the town on the south is finer than that from Suez. Rows of trees line the way, and give an imposing appearance to the entrance; but, despite all its associations, and its remnants of antiquity, Cairo, the old, the new, and the suburb, and the port of Boulac, impressed me with the idea of a great city mouldering and nodding to its fall.”

“After a ride of two miles to Boulac, the port of Cairo, situated upon the river, and now one of the most flourishing parts of the great city, we dismounted from our long-eared locomotives, and embarked in the iron steamer, the Lotus, for Atfeh and Alexandria.” “Our luggage was all safely conveyed to the vessels by camels, and I left Grand Cairo with feelings of regret.” “We arrived at Atfeh, one hundred and thirty miles from Cairo, in fifteen hours; and here we left the river, and, getting on board a track-boat, proceeded by canal to Alexandria, which is sixty miles off.”

“As we approached the city of Alexander,

the country improves: some neat villas fringe the canal with their refreshing grass-plots, shrubs, and flowers—an unspeakable treat to the eye. As we neared the town, for the first time in Egypt I saw some cabs and a carriage; and, at last, towering over the bare and arid hills of sand, we saw Pompey's Pillar piercing the sky. We entered the town by an ancient gate, at four, afternoon, and, to my great surprise, after passing through fields of ruins of the ancient Alexandria, the capital of the mighty monarch, the conqueror of the east, from whom it has its name—the residence of the beautiful Cleopatra—I found myself in a modern European-looking town, and speedily in an oblong square of houses that would do no discredit to any city in the world. Many of the houses are of white stone, others are covered with a white plaster; all, in short, is glaring white, which, though giving an air of cleanliness to the city, has a painful effect on the eyes. The contrast to Grand Cairo is very striking; there, all seems falling into its last days; here, every thing seems arising from the ruins around,—a renewal of a great city.”

“In coming into the town, which occupies a neck of land washed on either side by the sea, and faces east and west, the lake Mareotis, an extensive sea, lies on your left hand—that stupendous proof of the coercive energy of arbitrary government; on the right is the castle and flag-staff, and in the distance Cleopatra's Needle.”

“I took the field early in the morning, and, mounted on a donkey, with a guide by my side, off I went in search of the *ferlies* of Alexandria. Our first visit was of course paid to Pompey's Pillar. This noble obelisk, of one block of red granite, lies about a quarter of a mile to the south of the city. It is said that one of Julius Caesar's palaces stood near this spot, the site of which is now a modern grave-yard, where I saw almost every grave surmounted by some plant. The total height of this wonderful column is 114 feet. The shaft is eighty-eight feet in height, and nine in diameter; it is founded upon a rock, although it has the appearance of being built on masonry, which is in a ruinous state. It is said to have been brought from Upper Egypt, about the fifth century, and although called Pompey's Pillar, to have been erected on its present site to Dioclesian. It has been erroneously supposed to have been raised in honour of Pompey, or some other Roman, and amongst the rest to Severus, according to Pinkerton; but the inscription leaves no doubt about the matter. It may have adorned some spot in Upper Egypt ere it reared its tall height here; and this is the more likely, as it is formed of the rock of that country, as are also the celebrated Needles, and not of the same stone as that of the Pyramids; but wherever it first stood, and to whomsoever erected, it is next to the Pyramids, the most striking object I ever beheld.”

“The Needles of Cleopatra were our next object of admiration. The one which is standing is sixty-eight feet long, in one stone seven feet four inches broad at the base, six feet five inches at the middle, and at the top five

feet four inches, and terminates in a point; it is equilateral, and all the sides are covered with hieroglyphics, which leads to the conclusion, that this is an older work than Pompey's Pillar, which is without either Egyptian, Grecian, or Roman carving. They are said to be of the age of Thothmes III.; but however this may be, it seems pretty certain that they were brought from Heliopolis to adorn the palace of Cleopatra at this spot. Heliopolis, betwixt Cairo and the land of Goshen, is the *No of Scriptures*. There is only one side on which the hieroglyphics are not worn away by the action of the air; that side faces to the north, and is perfect."

"All around these stupendous monuments is a perfect field of mortar and stone, the debris of the ancient city; and broken marble columns are every where scattered about, or found supporting paltry modern buildings."

For "The Friend."

RE-ORGANIZING MEETINGS.

Whilst recently engaged in reading the valuable body of information contained in Foster's Reports, I was struck with the many acknowledgments drawn from the Hicksites examined, of breaches of order and discipline in their proceedings. Amongst the points which drew my attention particularly, was their method of *re-organizing* established meetings. They endeavoured to force Friends to receive as ministers of the gospel, some, who though travelling with the sanction of their meetings at home, were very ungodly in doctrine,—and who had rendered themselves accountable for the opinions they held by having publicly delivered them. Failing in this, they undertook a system of persecution against ministers and elders, and, in short, against all, who, by attachment to the original principles of the Society, had been constrained to show their disapprobation of the ungodly views which had been secretly or more openly promulgated. In meetings where their efforts had all failed, where they could neither successfully introduce new doctrines, nor *gag* the expression of *uneasiness* at error, nor make the *discipline* a tool to work their views, they undertook to get rid of the officers and sound Friends, by what Abraham Lower very pertinently called in his examination, "*re-organizing the meeting.*" To re-organize a regular body, it is necessary to disorganize first, and this the Hicksites laboured zealously to effect. They deemed that if they could get clerks, elders, and overseers of their own, they might claim to be the *original meeting*, and *disown* the Friends of *sound doctrine and discipline* at their leisure.

If the Hicksites departing from the doctrines of the Society of Friends, had quietly withdrawn, and formed communities for themselves; if pleading for love and unity they had not sought to make false charity a cloak for covering pernicious and dangerous opinions; if pretending zeal for the support of the discipline, they had not sought to make it by *perverting its plain meaning* an instrument for defending error, and for persecuting the defenders of Truth, they had not laid them-

selves open as they have done to the condemnation of all who love virtuous *consistency*, and delight in beholding profession carried out into practice.

At the time of the separation much was written to counteract their mischievous efforts and designs. For this purpose a series of essays, over the signature of Melancthon, was published in 1827, in the "Saturday Evening Post." They were ably written, and contain much that is applicable to those in all times, who, in principle or practice, depart from the doctrine and discipline of our Society. It is indeed apparent to the watchful observer of events, that those who wander from us, no matter what their profession may be, are very much alike. It may therefore be of advantage in the present day, to revive a paragraph from the essays of Melancthon.

"A society,—the Society of Friends for instance,—is not merely the present generation of Quakers. The members do not hold the property of the meeting in their own individual right, but as men professing certain principles and rules of discipline. They are tenants for life, or rather during good behaviour, under a certain charter embodied in their book of discipline. They have no *right* even in their collective capacity as a meeting, to impair or alienate the inheritance of faith and tenets, which they have received from the past, and hold as a sacred trust for the future generations. If an individual dissent in doctrine or practice, it is well,—he has a perfect right to do so; but he must break off his connection with the Society, or he will compel his friends to break it. Two, or three, or twenty, or an hundred members, have the like privilege upon the like conditions, and upon no other; for I deny that *any* majority has a moral competency to alter the fundamental principles of any such society. I would protest in the name of their illustrious dead of all the past generations, I would put in a claim on behalf of all the generations to come, against such an usurpation. The doctrines and discipline of the society must decide all disputes between the members, without reference to numbers. They would sustain a single member against his particular meeting, a single meeting against a whole society."

For "The Friend."

William Smith's Catechism.

I have been lately interested in looking over an ancient volume with the following title:

"A New Catechism, wherein many truths are plainly opened by way of Question and Answer, which may be a help and furtherance unto all tender-hearted people, who are breathing after the Lord, and wait for Redemption and Salvation by Jesus Christ. Also, Something concerning the Foundation and Principle of the poor afflicted people of God, (called Quakers,) and of their Faith and Love toward God, and their Good Will unto Men, being also plainly demonstrated by way of Question and Answer.—Given forth in the labour of Love, and put to view for the service of this

present Generation, and also Generations to come. WILLIAM SMITH. Printed in the year 1665."

The following extract, taken from the above work, is selected for the instruction and encouragement of all who have begun in sincerity to lead a religious life, which only can be a useful one. It exhibits human nature, and Divine Grace, to be in their respective characters, the same in 1665 as in 1844.

†.

"Q. What are the dangers that may befall whilst the seed is in travail?

"A. There be very many which the Light discovers distinctly, yet I shall name a few of them.

"1st. To glory in the flesh, with that which is manifest from God in the day of tenderness.

"2d. To gather the manifestations of Truth into the wisdom below, and to enrich the false birth.

"3d. To centre in the form or practice of Truth, as it stands in appearance only.

"4th. To lie down at ease after something of Truth be received.

"5th. To live upon the knowledge of what is seen afar off.

"6th. To enter into unbelief, in time of trial and afflictions.

"7th. To run out of the present measure of Truth, and to hunt after the knowledge of it through the comprehension.

"8th. To feed upon any thing that flows not from the immediate openings, and springs of the Life.

"9th. To draw any conclusion of security, and to lie down in it as in a place of rest.

"These, with many more, which with the Light may be seen, are all great dangers in the travail, and temptation lies very near in them, which being joined unto, brings the seed into captivity, after there may be deliverance out of Egypt."

From the British Friend.

DEFENCE OF AMERICAN FRIENDS.

The following communication, intended as a defence of the conduct of Friends in America, in reference to the Anti-Slavery question, has been in our hands for a considerable time. The reason for its not appearing sooner, was owing to its coming to us in an unauthoritative shape. But as our friend, John R. Willis, of New York, wishes us to consider him responsible for the accuracy of its statements; and authorizes us to preface it with the note which bears his signature, we most willingly give place to the article, without note or comment.

To the Editors of the British Friend.

You will probably remember a conversation I had with you, not long since, concerning the articles recently published in your paper, which contained certain charges against Friends in America in regard to slavery. You then promised to insert a reply to them in your journal.

On my return home, I consulted with a Friend or two on the subject, and the result

is the following communication, which I forward for insertion.

Respectfully, your friend,

JNO. R. WILLIS.

New York, Twelfthmonth 24, 1843.

The members of the Society of Friends generally in the United States of America, have seen with mingled emotions of regret and surprise, the illiberal and erroneous impressions which appear to have found a place in the minds of some of their transatlantic brethren, in relation to the action and feelings of Friends here upon the subject of slavery. The greater part of what has reached us in this regard, has been contained in private letters and newspaper reports of verbal declarations in recent Anti-Slavery assemblies.

The former have been promptly met, and the minds of the writers disabused. This remedy has, of course, been but limited in its operation. The latter have scarcely admitted of a remedy which comports with the feelings and views of our Society; and many, if not most, of the allegations which have come through this channel, are so utterly destitute of foundation, and involve charges of such gross hypocrisy on the part of Friends, that we have felt assured that their very absurdity would prevent them injuring us, and cause them to recoil upon the heads of those who propagated them.

A few days since, I commenced the perusal of a file of "The British Friend," (embracing Nos. 2, 3, 4, 5, 6, 7 and 8,) which had been placed into my hands by one who had been made to feel, in his own person, the wrong done to Friends in this country; and I must say, in all frankness, that I was ill-prepared to meet so much of what has been above described, in a journal of the rank which yours is said to sustain among Friends in Great Britain.

I cannot but persuade myself that, in the warmth of your zeal for the oppressed people of colour, you have failed to perceive that, between your editorial remarks, and the declarations of accredited correspondents, one of whom, you say, "speaks what he knows, and testifies what he has seen," the Yearly Meetings of Friends in America stand convicted of feelings and practices so much at variance with their profession, as justly to throw them beyond the pale of church fellowship." Could I believe that you seriously entertain the sentiments which your own language, and that which you endorse, so clearly import, I should throw down the pen in despair; if the fortress of prejudice would seem too strong to justify an attack.

You are aware of the fact, and, in noting the proceedings of the London Yearly Meeting, you remark that, "Most of the American epistles advert to the state of slavery in that country with feelings of abhorrence, and an earnest desire to see it terminated;" †yet in a subsequent article, you speak of the "unrighteous and inhuman prejudice against colour," which, you say, prevails among Friends in Ohio, and in other parts of the Union; and

you assert, likewise, that a majority of our Society in that state are by no means favourable to the efforts of the Anti-Slavery associations.*

In a communication which had been denied a place in "The Friend," and which appears to have your sanction, it is asserted that "much evidence in various ways has been laid before Friends in England to disprove that Friends in America feel a deep sympathy with the poor, degraded, and most cruelly oppressed slaves;" that "the general apathy of Friends in America in reference to slavery, is very striking to every candid observer;" that "as a general rule, when sympathy for the slaves extends beyond an inert feeling, neglect and even persecution from the body are the consequence;" that the action of the Yearly Meeting "has been almost uniformly employed to repress and discourage anti-slavery activity in any shape within the Society;" and that "an approved minister in New England told him (the writer) that those who took no part themselves, were exposed to suspicion, if they did not condemn anti-slavery exertions in others."

I have taken the liberty to place in italics, the words to which I would ask particular attention. If these statements be correct, Friends in America cannot speak the truth when they profess to entertain "feelings of abhorrence for slavery," and an "earnest desire to see it terminated." All such professions must be as false as they are hypocritical. I venture to say that you did not mean to authorize any such conclusions; but are they not fairly deducible from the premises?

After all, you will perhaps repeat the question, Why are Friends in America inactive? I reply by denying the charge. Their abhorrence of slavery is as great now as it ever was, the opinion of an "eye witness" to the contrary notwithstanding; and they are doing all that their sense of propriety and the peculiar aspect of the question permit.

The number of Friends left in the Slave states, is too inconsiderable to create an influence; those residing in the free states possess neither privileges nor influence in the premises; and the doors of the general Congress are closed against all petitions and remonstrances on the subject. It is true that Friends might join the modern abolitionists, fritter away their strength and influence in vain and fruitless efforts to be heard, and enjoy whatever satisfaction there may be, in seeing their petitions indignantly thrown beneath the table. All this they might do, but they cannot go with the Abolitionists in their bitter, unqualified and indiscriminate abuse of slave-holders. They cannot go with them in desiring a dissolution of the Union of these states, with its inevitable and awful consequences—an exterminating servile war in the South, and a bloody border warfare on the line which would divide the slave-holding from the free states; although they might feel assured with Wm. Lloyd Garrison that "thereby the fate of slavery would be sealed."† The horrors of

the servile war which occurred in St. Domingo, every step of which was marked with human gore and with crimes the most revolting to humanity, may be, and is, justified by some because it led to emancipation. But can Friends lend it their sanction? Is it their opinion that even personal freedom may be purchased at such a price? Would they desire freedom for the slave on terms which they themselves would reject if held in bondage?

One prominent error pervades almost every thing that is said or written on this subject in Europe. The opinion that Friends in America entertain of the policy, temper, tact and judgment displayed by the abolitionists, and of the means they use to compass a desirable end, is construed into hostility to the end itself. Nothing can be more erroneous. Friends, if they work at all in this or any other cause, must work in their own quiet, unostentatious way.

Formerly, all the states of this Union legalized domestic slavery. Emancipation has been accomplished in a majority of them, and chiefly through the instrumentality of our religious Society. This is susceptible of proof, and no better evidence is needed that a deep interest in this subject, followed by rational, constant, and effective efforts to abolish slavery, has long characterized Friends in this republic.

(To be continued.)

When an individual assumes the character of a public teacher, his principles, and the conclusions to be drawn from them, become fair objects of inquiry and decent discussion; but when the subject is religion, when the teacher undertakes the awful responsibility of answering the solemn inquiry, what shall I do to be saved; his principles cannot be scrutinized with too much strictness; and that right which we all have of examining into the public opinions of public men, may become a duty.—Walsh.

DIED, at the residence of her husband, Lampeter, Lancaster county, Pennsylvania, on the nineteenth ultimo, ELIZABETH, wife of Ferce Britton, in the forty-third year of her age, after a short and severe indisposition, which she was enabled to bear with Christian fortitude and resignation. Her mind appeared to be clear to the last. At different times during her illness, she expressed her willingness to depart, and hoped that her friends would give her up,—as she felt nothing in her way; and saying, that her whole dependence was upon the mercies of her Blessed Redeemer. Her loss will be keenly felt by her numerous family and friends, as she was particularly calculated from her feeling and sympathizing mind, to endear herself to all who came within the circle of her influence.

—, on First-day, Eighth month 25th, at Furlington, N. J., in the 72d year of her age, HANNAH, wife of John Hartsborne, a minister and member of Burlington Monthly Meeting. Of her, we believe, it may be truly said, that her conduct and conversation from early life evinced that she had chosen "the good part," counting the perishing things of this world but as loss and dross in comparison. Favoured with a remarkably firm and unwavering faith, that He whom she endeavoured to serve would never leave her nor forsake her, she steadily pursued the path of apprehended duty while the ability so to do was afforded her.

—, on the morning of the 28th ultimo, MARY ESTLEN VAUX, daughter of the late George Vaux, deceased.

* Vide No. 4, p. 60.

† Vide No. 5, p. 73.

* Vide No. 7, p. 91.

† British Friend, No. 4, p. 53.

Musings in a Picturesque Valley.

I look on the valley, the lake and the hill,
All bright in the glory of day—
And the thoughts of that better land over me thrill;
Where the pastures are green, and the waters are still;
I would seek it—Lord! show me the way.

I mark where the flocks are reposing in sleep—
Or mid the wild underwood stray—
Alas! what am I but a wandering sheep,
Which He, the good Shepherd, in mercy did keep
From becoming the wolf's easy prey.

I see the gay herbage in garden and glade—
Tho' it perish, my hope is secure—
For thus I remember the promise is made,
Tho' the grass and the flower may wither and fade,
The word of our God shall endure.

I watch the bright clouds, as majestic they sail
O'er the face of the warm summer sky—
And I think of the time when no vapour shall veil
(If my land do not falter, my faith do not fail)
The home which I look for on high.

As the mild, gentle zephyrs, at evening, begin
In fragrance around me to play,
They tell with what woeings the Spirit would win
Stray souls from the mazes of folly and sin,
To wisdom's pure, peaceful way.

And when day-light is past—and the night-watchers
burn
Their bright tears above, I endeavour
From their clear emanations this lesson to learn,
That they who shall many to righteousness turn,
Shall shine, as the stars do, forever.

Tho' darkness be spread o'er Nature's fair face,
And hung, like a pall, in the air,
I know there's a region of glory and grace,
Where God and the Lamb are the light of the place,
And no night shall ever be there.

But when day again dawns upon meadow and grove,
Giving beauty and freshness to earth,
It reminds me of Him, who in mercy and love,
Came forth, like the sun, from his greatness above,
To give to lost man a new birth.

And as hour after hour speeds swiftly away,
Which no wisdom can ever renew,
My heart whispers gently, that life is a day,
And that I, with my might, should perform while I
may
Whatever my hands find to do.

The brook murmurs by me, with flowers on its brink
Even now as these measures I pour;
And as I behold its clear waters, I think
Of those pure streams of joy which the blessed shall
drink.

Where they hunger and thirst never more.
And the willow, which waving before me, I see,
Spreading shade o'er its leaf-covered sod,
Is an emblem faint of that glorious tree
Which in unfading verdure forever shall
be
In the midst of the Eden of God.

Theo hail to the valley, the lake and the hill,
In Nature's delightful array—
Not in vain have I looked on your beauties, if still
With such pleasant fancies my soul you shall fill,
As shall teach me to watch and to pray.
Upton, August 11th, 1844. C. W. THOMSON.

Passion has more control over disputants,
than they are aware of. Zeal for what they
believe to be right is what they think inspires
them; while, perhaps their words, or the spir-
it of their representations, "breathe out
threatenings," if not "slaughter" to their op-
ponents. I hardly dare trust myself to write
this paragraph, lest I should catch the spirit
while I am describing it. I know in some
measure how frail I am; but I think I do
sincerely disapprove of such a spirit, in what-
ever party it may be found.—*M. Stewart.*

THE FRIEND.

NINTH MONTH, 7, 1844.

At the request of some respected Friends of another Yearly Meeting, we commence this week the re-publication of a communication which appeared in the "British Friend" of the Fourth and Fifth months of the present year, entitled, "Defence of American Friends." Our attention had been previously drawn to it, with a view of transferring it to our columns, but not being prepared to sanction every sentiment in it, we have until this time delayed it. We fully unite with the author in believing that the feeling of Friends in America on the subject of slavery, has been much misunderstood and misrepresented in England, and we hope that the manner in which he exhibits our position may open the eyes of some there to new views of the subject. We do not wonder that they should have misunderstood us. With such sources of information as they depend on, it must be extremely difficult to come at the truth. And what are these sources? If any member of our Yearly Meeting makes a condemnatory remark respecting the movements of modern abolitionists,—if our Meeting for Sufferings, or Yearly Meeting, do not continually find the way open to make fresh movements on behalf of the slaves,—straightway some dissatisfied individual furnishes an inflammatory article on the subject for an anti-slavery paper at home, or sends it in a letter to stir up unfounded jealousies abroad. The body of Friends believe, that our benevolent actions on behalf of others will only rightly prosper, as they are entered into and carried on under the direction of the Great Head of the church; but there are some who appear to think we are bound to unite in every professedly benevolent enterprise, without any fresh feeling after His pointings on the subject. To such as these, the quiet waiting for direction of the *true Quaker*, will ever be a wonder and a scorn. From such as these, communications in print, by letter, or by word of mouth, are spread widely through Great Britain, calling for the condemnation of that community, and of the church there, upon faithful true-hearted lovers of the slave in this country, whose principle of action the writers and speakers do not understand. Our Friends in England, being abundantly supplied with such information, and giving credit to every one who appears zealous in the anti-slavery cause, we cannot wonder that they do not more generally understand the position we occupy. We do not wish to justify any apathy which some of our members may exhibit, but we are prepared to believe that the honest-hearted amongst our transatlantic Friends, will in time to come acknowledge, that the ground taken by our Yearly Meetings, as to the right qualification for any anti-slavery or other benevolent movements, is the only one which cannot be shaken. We have no doubt, but as year rolls round after year, we shall see one after another of those amongst them who are really desiring the welfare of Zion and the enlargement of her borders, more and more

concerned to encourage Friends to be watchful and careful in all their intimate associations, even for benevolent objects, with those of other religious societies, and to seek for the leadings of Truth, in all that they put their hands unto.

It may not be necessary to say much respecting the essay we republish, but we would not willingly give place in our columns to anything which we thought could have the most remote tendency to foster an apathy on the subject of slavery. We do not doubt that some of our anti-slavery Friends will say such is the tendency of this essay. We do not believe it will have that effect, or it would never find admittance with us. Much rather would we labour to keep alive a due sense of the oppression of our brethren of the African race,—to put our fellow members in mind of their obligations to feel for them,—to do what in the pointings of Truth may open for their benefit,—to bear them upon their hearts with such tender feelings, that they might, under the influence of the Spirit of Him who died for all men, put up prayers and intercessions on their behalf.

To those of our members who, by public conversation, by communications to periodicals, or by letters to individuals at a distance, are seeking to cast odium on the Society in this land, we would affectionately address a few words of caution. What good to yourselves or to others are your labours doing? Look seriously and solemnly at the subject. Do they tend, even in the most remote degree, to the benefit of those you charge with being in a state of apathy? Have they any better influence on yourselves? Do you find your minds more closely knit to our religious Society? Do you feel more of the cementing influence of true love and unity with its living exercised members? Do you feel an increase of interest in the maintenance of all the Christian doctrines and testimonies which have been given it to bear? Or, is not your interest in its prosperity flagging,—your value of church membership in it diminishing,—and your love to its peculiar tenets waxing cold?

A few remarks we intended to make on what is said in the essay respecting George Fox, will be appended as a note at the end.

Yearly Meeting's Committee on Education.

A stated meeting of the Yearly Meeting's Committee on Education, will be held at the Committee-room, on Mulberry street, on Sixth-day, the 13th instant, at 8 o'clock p. m.

DANIEL B. SMITH, Clerk.
Ninth month 3d, 1844.

WANTED

An apprentice to the Apothecary business. A lad from the country, from sixteen to seventeen years of age, with some knowledge of the Latin language would be preferred. Inquire at No. 84 Mulberry street.

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No. 50 North Fourth Street.

Entrance on Appletree alley, first door above Fourth.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVII.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the British Friend.

DEFENCE OF AMERICAN FRIENDS.

(Concluded from page 309.)

In No. 4, p. 91, of your journal, you remark, "We are far from wishing to urge (Friends) to any course of action of a hasty or reckless character;" while, in the same article, you speak of the necessity of Friends acting "in conjunction with other abolitionists." Now permit me to say that nothing connected with this subject has caused more surprise than the unwillingness manifested in Great Britain, to allow Friends here to judge for themselves in an affair in which they have so direct an interest, and regarding which, they must necessarily possess far better means of forming a correct opinion than those who so unsparingly condemn them.

I hazard nothing in saying that a similar assumption on this side of the Atlantic in relation to the "peculiar institutions" of Great Britain, and the action or inaction of Friends there in removing acknowledged evils, would, to say the least, be deemed somewhat discourteous. My views may, perhaps, be better and more forcibly illustrated by supposing that American Friends entertain the opinion that the monarchical and hierarchical features of the British constitution are directly opposed to the precepts and spirit of the Christian religion, and a gross violation of the rights of man; that to these features and to the inequality of privileges, the unjust exactions and the artificial state of society which follow as the necessary consequences, are attributable the degradation and misery which almost daily drive thousands to our shores, and which I find so feelingly described in your own columns by reports made to the "Committee of Friends' Relief Fund."

These reports present pictures which shock every humane feeling of the heart. They portray scenes of physical suffering which greatly transcend any thing to be found among slaves in America, even on the worst plantations. In two counties or shires alone, "tens of thousands were found without the necessary means of sustenance." "This was not confined to the improvident, but extended to great numbers who would rejoice in labour, and who

had parted with every thing, even their clothing, to provide food." "Numerous cases of death from want of food" had occurred in Manchester alone, and it was feared that the number might be "greatly augmented." To sum up these heart-rending accounts in a few words, the language of one of the Stockport committees concerning the poor in that place, may be adopted: "It is quite impossible to describe their condition, as they seem to be in want of every thing, food, bedding, clothing, furniture, and all the requisites of life."

These declarations are not made by ultra republicans who have made a flying visit to your shores to spy out the nakedness of the land. They come to us stamped with high domestic authority. They are not "notes made by prejudiced foreigners, who, in seeking kindred spirits, have passed their sojourn among you in the society of Chartists and Repealers." They are not even emanations of over-zealous philanthropists who have crossed the broad Atlantic freighted with invectives against a portion of their countrymen; but they come to us with the sanction of the sober-minded, discreet, and well-informed among yourselves, and were intended for the eye of those whose positions enabled them to test their correctness. We are therefore bound to believe them.

Now, supposing, as I have said, that Friends in this country believe that these sufferings grow out of the hierarchical system, and other peculiarities of the British constitution, and that they agree with your correspondent I. F. that "no other means are now required than those which distinguish the Society in advocating the rights and liberties of the African race," may they not ask why there is so much of apathy and inaction among Friends? If we should inquire why Friends in Great Britain do not unite with the Chartists and Irish Repealers in bringing about a salutary reform, would not the answer be that Friends cannot unite in the measures of those parties, however desirable the object to be attained, without violating their sense of propriety, and compromising those principles which they hold most dear?

The answer would be conclusive and satisfactory, and in that answer may be found our reasons for not joining the abolitionists in America. Let none be startled by this view of the subject. If there be nothing in it, let it pass for what it is worth. If, however, it contain a wholesome admonition, let it work its legitimate effect.

The movement of Friends in Great Britain in regard to Slavery in these states, are prompted by the purest and most disinterested

feelings of the human heart; but those benevolent persons do not sufficiently understand the nature and effects of violent Anti-Slavery agitation in this country, to warrant their condemning their brethren of the Household of Faith, for not lending it a helping hand. If they could see it as we see it, I doubt not that, while they approved the end, they would join us in disapproving the means.

I have said that American Friends cannot unite with abolitionists in their "bitter, unqualified, and indiscriminate denunciation of slave-holders;" and a recurrence to this declaration brings to mind a reflection which has ever tended to moderate the feelings of the writer when speaking of slave-holders, and which, he thinks, cannot be too forcibly urged upon the consideration of his brethren. I refer to the very remarkable fact that George Fox and many others among our early Friends, who travelled frequently and extensively among slave-owners, appear to have failed to see, not only the iniquity of slavery, but of the still deeper sin of the slave-trade, which was then prosecuted by persons in religious fellowship with themselves. George Fox even recognized the right of property in slaves, by advising Friends to emancipate the negroes, when they had repaid by their labour, their original cost.

I suppose it will be conceded, that slavery in the abstract was the same deep moral sin, the same unchristian practice then, that it is now; and yet it was not so viewed by these reformers—men who claimed to be, and who, we believe, were eminently favoured with Divine illumination; and who suffered unto death for their testimony against the injustice and oppression of the tithe system and a corrupt hierarchy.

Will it do to say that the founders of our religious Society believed, in the language which you adopt, that "Slavery enforces the lewdness of Sodom, abrogates every command in the Decalogue, extends and perpetuates Heathenism of the most appalling description,"* yet omitted to denounce so monstrous a sin? Surely their greatest foes could not desire to fasten upon them a more glaring inconsistency of conduct; or a wider departure from the plain path of Christian duty. Admit the idea, and it may indeed be said that they "strained at gnats and swallowed camels."

Having these facts and considerations in view, and seeing that the greater part of a century elapsed before our own shores were cleansed from the foul stain of slavery, and that it was finally accomplished only after many years of arduous and persevering labour, are we not strongly admonished to cultivate

feelings of forbearance and Christian charity towards those, who, having been born and nurtured in the midst of slavery which they inherited from their English forefathers, have heard it defended at the fire-side and in the pulpit, from the earliest dawning of intellect up to mature age? And when about to heap upon the heads of this class of our fellow-beings, every abusive epithet which our language affords, as the practice of some is, should we not pause and consider whether our predecessors in religious profession—those “morning stars” to whom we are taught to look, as examples of all that is bright and pure—were not obnoxious to the same censure? My mind, I confess, has far greater difficulty in reconciling the blindness of our predecessors to the sin of slavery, than in believing that, even now, there are thousands of pious, kind-hearted persons surrounded by the circumstances referred to, who do not view Slavery in the same light that we do. And sure I am, that violent abuse, and overwrought charges of cruelty and oppression, will not tend to unseal their eyes.

But it may be said that light has come into the world, and men are bound to receive it. True; but the progress of light has ever been gradual, and who shall presume to say that the slave-holders of our day have rejected it! In common with ourselves, before their own Master, they must stand or fall.

I feel that too much space has already been occupied, but numerous articles in your journal are of a character which, I respectfully submit, create a claim upon you for whatever space a full reply may require.

I am entirely satisfied, indeed it is almost susceptible of demonstration, that the injudicious zeal of the abolitionists has retarded the work of emancipation. Down to the period when the action of those people began to cause political jealousy at the north, and indignation and hatred at the south, the halls of legislation were freely thrown open to Friends, and committees were not infrequently appointed to confer with them on the subject of slavery. In a word, the work was making satisfactory progress. But how great the change! I need not present the other picture. It is the opinion of well-informed persons, that if slavery now existed in the State of New York, the intemperate acts of the abolitionists would tend rather to perpetuate than to abolish it.

The selection of delegates to represent the abolitionists of this country in the late convention held in London, was, I fear, unfortunate; and if the newspaper reports of their declarations concerning slavery and the feelings of our Society in relation to it, be correct, their conduct deserves to be severely censured as a wide departure from the truth. I have nothing to do with motives: men are frequently most mistaken when most sincere.

Without intending to detract from the generous pecuniary sacrifice made by the people of Great Britain, in consenting to be taxed for the emancipation of slaves in the West Indies, I would barely suggest that it was little, if any thing more than a *pecuniary* sacrifice. It severed none of the ties which unite the master and the slave in this country, where

the slave-holders are resident upon their estates. The slaves are a part, and an indispensable part, the masters think, of the domestic establishment. The owners live in the midst of them, and they believe (whether correctly or not is immaterial) that universal emancipation would involve the necessity of their abandoning the home of their fathers, and passing the remnant of their days in other climes.

None of these considerations shackled the question of emancipation in the British West Indies. Slavery, in this country, not only enters into every private relation of life, but by an ever-to-be-lamented concession on the part of the north, slaves are a source of political power, not only to the individual owner, but to the state in which he resides. Had this feature alone attached to slavery in the British colonies; had the owner been entitled to three votes for members of Parliament for every five slaves, would not emancipation have encountered a far greater obstacle than any with which it had to contend? Let the history of the rotten borough system answer the question. And surely this motive to perpetuate slavery could not fail to be greatly strengthened in a country where almost every office, from the highest to the lowest, is elective.

I am well aware that all this has nothing to do with the abstract merits of the question, but in estimating the degree of credit due to an act, must we not have regard to the magnitude of the obstacles surmounted, and to the extent of the sacrifice made?

A word now in reference to the proceedings of the Anti-Slavery Convention in London, and I have done. Allegations are reported to have been made on that occasion, touching the treatment of slaves in this country, and the conduct of American Friends towards coloured people, which are either wholly untrue, or greatly exaggerated. Surely slavery in its mildest form is bad enough, without taxing the imagination to increase its horrors, or selecting isolated cases of doubtful authority to prove a general practice. The cases referred to, if true, must be of so rare occurrence, so “few and far between,” as to deprive them of any material weight in drawing a general and just conclusion. Almost any file of London daily papers will furnish instances of ignorance, starvation and cruelty in the mines, in manufactories or elsewhere, little less revolting than those cited by the abolitionists; and by a process of reasoning equally logical, they may be used as arguments against the manufacturing interest, and a monarchical form of government. As to the averments *said to have been made* concerning the conduct of Friends towards coloured people, they are so improbable, and are so much in conflict with every known rule and practice among them, as to call loudly upon their authors for specifications of time and place, in order to avert the suspicion of having slandered the objects of their severity. I cheerfully make every reasonable allowance for that obliquity of mental vision which is likely to be the consequence of a man’s devoting years of his life, and every impulse of his nature to sustain a

cherished theory, or to accomplish a favourite object; and I can readily conceive that, when such a man shall have travelled thousands of miles to enlist the sympathy of others, he may, without being fully aware of it, embellish his facts with so large a portion of fiction, as greatly to diminish their value as data, or as a foundation on which a safe and durable superstructure may be erected. And I must say that some of the declarations *reported to have been made* in the convention, call for the application of this rule to its utmost capacity. I have referred to the *reported* proceedings of the convention, not having seen any official report. I should greatly rejoice to find that some of the speakers have been misrepresented, as it is a matter which concerns their own veracity not less than the characters of slave-holders in the United States.

In conclusion, permit me to say, that I must not be understood as offering an apology for slavery. In denying “the right of man to property in his fellow-man,” I can go with the most ultra, and I yield to none in anxious solicitude for the removal of that foul blot from our national escutcheon. My object is to correct grossly exaggerated descriptions of slavery as it exists in the United States; to justify the refusal of Friends in America to co-operate with the abolitionists, whose intemperate zeal has not only retarded emancipation, but enhanced the miseries of slavery, by inducing new, and severe penal enactments; and, finally, to preserve that harmony of opinion and action in our religious Society, which is so essential to its prosperity, and which, I greatly fear, is placed in imminent peril by the circumstances referred to. How far I have succeeded, must be left for your readers to determine.

The writer alone is responsible for the views and opinions herein presented; but he has good reason to believe that Friends generally in this country would respond to them. If it can be shown that false positions have been assumed, or unsound conclusions drawn, they will be readily and cheerfully abandoned.

M. F. S.

[Abundant evidence may be found in the writings of George Fox, that he believed liberty was the undoubted right of all men. The whole tenor of his advice to Friends who held slaves, seems to be based upon the view, that masters and servants were *equal* in the sight of God. Therefore he urges that the blacks should be taken to religious meetings,—that they should be instructed,—that Christ should be preached to them,—and that finally their masters should set them free. It is true, that Friends generally had not at that time seen the sinfulness of holding men in bondage, in cases where the slaves were treated with Christian kindness and love; but no accounts are extant, that we know of, which serve to show that real, consistent, cross-bearing Quakers were ever engaged in the slave-trade. It is true, that neither George Fox, nor William Edmondson, in their efforts to prepare Friends for freeing their blacks, used vituperative or exasperating language towards those who did not see as they did; this, however, does not

prove them to have been deficient in feeling. It only shows that they were guided in their labours by Christian love, for both master and servant.

George Fox in his Journal declares, that he desired Friends in Barbadoes, "after certain years of servitude," to set their slaves free. In his "Gospel Order," he says, "And when they go, and are made free, let them not go away empty handed." And this advice is reiterated and enforced in letters from him to Friends in Barbadoes. William Edmundson, in his epistle to Friends of Maryland, Virginia, and other parts of America, urges upon them a year of jubilee for the blacks, that they may go free from their bondage.

PHILADELPHIA "FRIEND.]"

The Pennsylvania Penitentiary System.

We have not until now been able to find room for the following interesting and authentic article, placed in our hands in manuscript, with permission to publish it, by a member of Congress.—*Nat. Int.*

Spruce Street, Philadelphia,
JUNE 1, 1844.

Dear Sir—I have at last found time to comply with your request, and send you the following hasty sketch of the origin and rise of the Pennsylvania Penitentiary System, of which you may make what use you please.

For this system, which is effecting so much good, we are chiefly indebted to the "Philadelphia Society for alleviating the Miseries of Public Prisons," which had its origin in 1776, and is the parent of all similar societies throughout the world. Unfortunately for the cause of humanity, the American war of Independence immediately followed, and put an end for a time to its labours. Soon after the peace, however, (in 1787,) it was re-organized under the auspices of the venerable bishop of the episcopal church in America, William White, who continued its president from this time until his death in 1836, at the advanced age of eighty-eight years.* The efforts of the members were at first applied to the mitigation of the criminal code of the state, of their success in which the law enacted in the State Legislature at this time will ever remain a worthy monument. They next applied themselves to procure a more humane treatment of the convicts in the existing prisons, and so successful were their endeavours, that Howard wrote to them, that if he could form such a society in England he would give £500, and bequeath as much more.

As the finances of the state would not at this time permit of the erection of a penitentiary, they were obliged to content themselves with trying experiments on the different systems then in existence, so as to form a judgment whether any or which of them was worthy of adoption when funds should be obtained. In this pursuit they spared neither trouble nor expense. With a view of gaining more accurate information, one of their most

devoted members, Samuel R. Wood, Esq., (subsequently so well known as the warden of the Eastern or First Pennsylvania Penitentiary) was sent to Europe. The result of their labours was the conviction that all the existing systems were vitally defective; in that, though they provided for the convict's comfort and health, they gave little hope of his moral improvement, and they became daily more fixed in the belief that this *paramount object* was only to be obtained by the isolation of the prisoner. Solitary confinement, *without labour*, had already been tried in Europe, and in several of the American states, and failed; the effect upon the convict being loss of health—sometimes ending in insanity and death. *But separate confinement at labour had never been fairly tried*, and they believed it possessed great advantages over every other system. They therefore induced the state to erect (in 1790) a number of cells in the old town jail; and although their means were very imperfect, the effect upon the convicts confined in them *fully confirmed* them in the belief of its being the *only correct system*, and only required to perfect it, adequate religious instruction, and a properly constructed penitentiary. It was at this time that my attention was first drawn to their efforts. I had but lately arrived from Russia, having passed a year there in the house of my uncle, Admiral Count Mordwinoff, a nobleman, not more distinguished as a statesman (having been a minister of the crown under three successive sovereigns) than as a philanthropist. It was in his arms the good Howard died, and such was the count's esteem for his character, that he had a monument erected, at his own expense, over his remains. In his society the character and opinions of Howard were frequently the subject of conversation. I was thus enabled to obtain the views of that good man relative to the proper construction of prisons, and the study became a favourite branch of my profession. Upon an examination of the cells erected by them, I was convinced that much of the evil effects from confinement in them arose from their very bad construction. I therefore made a design for a penitentiary, in which I kept particularly in view those essentials in all buildings of this nature—entire separation of the convicts, *perfect ventilation*, and *easy supervision*. My designs were regarded by the members of our society as the most perfect and original they had ever seen, and the legislature having about this time decided upon the erection of a penitentiary at Pittsburg, they used every effort to have them adopted, but without success. Unfortunately, they had not only to contend against the efforts of those individuals who still believed in the superiority of unmitigated solitary confinement without labour, but a similar society, the "Prison Discipline Society of Boston," had for some time been enlisting public sentiment in favour of a modification of the Ghent system, as described by Howard, on which they had had a prison erected which they held up as a model, and which was undoubtedly superior to the old jails; but unfortunately its advocates (carried away by a favourite theory) have been found from that time to this, most virulent in their

attacks upon all other systems; and when truth failed to support their method, they have not hesitated to use the grossest misstatements. Pennsylvania, however, was too well convinced of the superiority of physical separation to adopt any plan of which it did not form a part, but was in this case unfortunately persuaded by a few individuals to adopt unmitigated solitude, only, however, to prove, (after the loss of \$300,000,) its inferiority to the separate system, on which I was employed by the government to reconstruct this prison in 1833. Three years after the erection of this penitentiary, (1821,) the legislature determined upon the erection of one at Philadelphia, for the eastern division of the state; and this time, though violently opposed, the society was more successful, and an act was passed "for the erection of a penitentiary for the separate confinement of the convicts at labour." The labours of the Society, however, were but commenced; for the enemies of the system were enabled so to retard the work by opposing the necessary grants of money, that it was eight years before the building could be sufficiently completed to receive inmates; but from that moment, its progress, though slow, has been uninterrupted, as will be seen by the following:—

List, &c., of the State and County Prisons erected by Mr. Haviland, of Philadelphia, on the plan known as the Pennsylvania, showing the progress of that system.

In 1790, the first cells were erected on this system in the Philadelphia Town Jail, by the Philadelphia Prison Society.

In 1821, the Philadelphia or First Pennsylvania Penitentiary for 900 convicts was commenced; prisoners first admitted in 1829.

In 1833 the Pittsburg Penitentiary was re-constructed for 236 prisoners.

The same year, Alleghany County, in Pennsylvania, erected a County Prison of forty cells at Alleghany.

In 1834 the State of New Jersey adopted our system, and erected their Trenton Penitentiary for 300 convicts.

This year also, Rhode Island adopted the system, and erected the Providence Penitentiary of 100 cells.

The same year the English government sent out commissioners to examine our prisons; they obtained designs from me, and on their return, reported to Parliament that the Pennsylvania system was greatly superior to any other. Since then it has been adopted throughout Great Britain.

In 1835 the Prussian government followed the example of England, in sending out commissioners, and the result is the erection at the present time of four immense prisons on the Pennsylvania plan.

This year the Halls of Justice at New York were erected for 188 untried prisoners, on our system.

In 1836 the Canadian government sent out commissioners, for whom I made plans, and who reported in favour of our system.

This year Essex county, New Jersey, erected a County Prison of forty cells at Newark.

[Remainder next week.]

* His most active members were John Bacon, Roberts Vaux, Thomas Bradford, Jr., J. T. Barclay, and Zachariah Poulson.

For "The Friend."

Relics of the Past.—No. 32.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

The following account of Thomas Nicholson is principally from a memorial drawn up by the late John Pemberton;—it does not appear ever to have been published.

THOMAS NICHOLSON.

The end crowns all. The memorial of the just is blessed. The revival of the remembrance of such, who having early embraced the Truth, have been, through many afflictions, exercises, and trials, preserved unto the end, and have finished their course in peace, has been very encouraging and strengthening to the religious minded. We are engaged to give this testimony concerning our dear deceased friend, Thomas Nicholson, late of Perquimans county, in North Carolina, embracing accounts of his travels and religious services, derived from a short account he kept.

Through the tender mercies of the Lord, he was visited in his youthful days by the Holy Spirit to redeem him from all evil. About the twenty-first year of his age, he gives this account of the inward exercises he passed through, to fit and prepare him for the gospel ministry to which he was called and anointed of the Lord. "Although I laboured under great weight and burthens, and had openings in the Scriptures, I could not think myself worthy to appear as mouth for the Lord, and had great reasonings for fear of being under a deception in a work so great and awful, and should meet with this repulse,—Who hath required this at thy hands? I remained in this distressed condition a considerable time, and sometimes thought that I was made sensible that a woe was pronounced against me, if I did not preach the gospel. At length a willingness was wrought in my heart, by the following sentences, distilling as dew, by a still small voice to my soul: 'Be thou valiant for my Truth, and I will give thee a crown of life.'

By diligence and faithfulness in the gift dispensed to him, he became a well qualified, able minister. He was also gifted for the discipline of the church, so that his services were various and great; being much concerned for the preservation of unity, and the bringing into order those things, that through the unfaithfulness of some had given cause of pain and exercise to the faithful. In the year 1746, he, in company with some other Friends, visited the meetings belonging to our Quarter, and by accounts preserved, it appears he laboured with great diligence, and with a deep travel and exercise of spirit, to the profit and benefit of the meetings, and comfort of honest Friends.

An exercise of mind having attended him divers years to visit the meetings of his brethren in England, he passed many days and nights of sorrow and close conflict before he was freely resigned to this duty. The thoughts of parting with his beloved wife and children; his straitened circumstances in life; a sense

of his own weakness, and of the number of worthy well-gifted Friends in that nation, all crowded upon his mind. "Here," he says, "I had like to have sunk into despair: my outward enjoyments became a burthen to me, being in such distress, that when it was morning I wished for the evening, and in the evening I wished for the morning, thinking my case the most distressing of any poor mortal. One evening I took one of my small children in my arms with an intent to have embraced it, as I had often done before, but found that instead of its being a pleasure and satisfaction to me, it was so much the reverse, that I was obliged to put it down. Concluding that I should certainly lose my senses, if I could not get relief some way or other, I stepped towards my door, with an intent to go to the house of some of my Friends, and honestly tell them how it was with me, and follow their advice. As I was stepping out of the door, I met with this secret reproof, What! wilt thou go to man? This immediately altered my purpose. I walked backwards and forwards for some time, endeavouring to have my mind quiet and composed. As it became still, I was favoured to be sensible of the same voice in my soul, with the following words:—'Surely I will be with thee, and I will bless thee.' When I considered of the extent of the promise, and the verity of the Promiser, I said in my heart it is enough; and giving up, went into my house, and to bed; and do not know that I ever enjoyed a better night's rest, and truer quiet of mind."

Having the approbation of his Friends, he left his outward habitation the 26th of Second month, 1749. He had a large favoured meeting with his Friends and neighbours near Little River Bridge, where he parted in a solid and affecting manner with his wife, children and friends. The living presence of the Lord was witnessed to support him in so near a trial, for which favour he was thankful. He embarked on board the brigantine George, James Kennedy, master, and set sail from Orcecock inlet the 18th of Third month, and arrived at London the 8th of Fifth month, after a favourable passage. The people on board were kind to him, and though he passed through some dipping seasons whilst on the great ocean, the Lord graciously supported him by his life giving presence. So that he had reason to say, the Lord was his Shepherd and keeper, and opened many precious things to his understanding.

He was kindly received by our ancient Friend Simeon Warner, whose house he made his home when in London. He continued there until the 3d of Sixth month. During which time he visited the adjacent meetings, and some of them several times, and discharged himself of some weights which came upon him in that city. From thence he went into Hertfordshire, Huntingtoshire, Northamptonshire, and so to the Circular Yearly Meeting (held for the seven western counties in England) at Coventry. This he mentions was attended by many ministering Friends, and a large collection of people, among whom was the mayor of the city. The meetings were much favoured, and the people behaved

soberly, and were attentive. They were so numerous that there were three meetings held at one time, one of which was in the Town Hall, and continued part of three days. After this he proceeded through Warwickshire, Staffordshire, Cheshire and Lancashire, to the Quarterly Meeting at Lancaster. From thence, taking some meetings, he went into part of Yorkshire, Westmoreland and Cumberland. At Whitehaven he received a letter from his wife, giving him a satisfactory account of the welfare of his family, which yielded him much comfort. Visiting the meetings generally through Cumberland, he entered Northumberland, and thence through Durham into Yorkshire. He travelled with great diligence, having much arduous painful labour, and enduring many deep baptisms for the Seed's sake, which was under oppression through the prevalence of the many wrong things which hath crept in amongst us in a day of ease. The Lord furnished him with strength to go through to his own peace. Through repeated colds, and exercise both of body and mind, he was taken very ill, and was obliged to lay by some days at Stantondale, in Yorkshire. Here he was affectionately attended by our kind Friends Ingram Erthell, and wife. He says, "Dear and tender friends they were to me." He kept his bed nearly a week, and his life was almost despaired of. He writes, "Finding my mind composed, I was made willing to submit with patience and resignation to the will of my great and good Lord and Master." Being somewhat recovered, he got with difficulty to Scarborough, and staid several meetings there. On the 2d of Eleventh month, 1749, he left that place and went to Pickering, where he was favoured with a powerful good meeting. He afterwards went to the house of our ancient worthy Friend John Richardson, where he was much refreshed by the lively, edifying conversation, and wholesome advice of that veteran soldier of the cross. Passing through Holderness, he reached York, and from thence attended most of the other meetings in Yorkshire and Lancashire. Taking part of those in Derbyshire, he passed into Lincolnshire, and attended the Quarterly Meeting held at Lincoln; thence into Nottinghamshire, taking meetings to the Quarterly Meeting at Mansfield, then back into Derbyshire again; thence into Leicestershire, and attended the Quarterly Meeting held at Leicester. These three Quarterly Meetings were all held in the First month, 1750. Afterwards he had meetings in Leicestershire, Rutlandshire, part of Lincoln and Cambridge-shire, Bedfordshire and Norfolk. Many of these meetings were very exercising, and discouragements attended him; yet he was mercifully upheld and preserved by that almighty Power which hath ever been the support of his people, and furnished with wisdom and strength to perform that service which he leads into and requires of his servants. At Wells, in Norfolk, he was much encouraged and strengthened by the company and experience of our much beloved and honoured friend Edmund Pockover, who, having in his journey into America and elsewhere, passed through deep baptisms, could, and did, commu-

nicate words in season for his help, and the revival of his drooping mind; which, as he expresses it, "had often to bear burdens, under a sense of the oppression of the pure seed, and the low ebb many meetings were brought to by Friends casting off the yoke of Christ, and running into the world and worldly-mindedness; which would have sunk me, had not the Lord in his wonderful mercy been pleased to sustain, and give a sure evidence that his everlasting hand was underneath. He was pleased to bring many honest Friends into a near sympathy with my poor soul, with whom I felt a new unity in that one eternal Spirit which makes the Lord's people one, the whole world over. Under a sense of which my heart is humbled in me in awfulness and reverence before him, to ascribe the whole praise and honour of my preservation hitherto, for he is worthy."

(To be continued.)

Brief Memoir of ELIZABETH RIDGWAY NEWSON, daughter of William and Phebe Newson, of Limerick, Ireland. Born 23d of Ninth month, 1832, died 3d of Seventh month, 1841.

In preserving these particulars of my beloved child, a strong desire is felt that they may be made useful; and that others of tender years, may be encouraged by her example, to raise their hearts in simple desires to Him, who said, "Suffer little children to come unto me."

From infancy, my dear Elizabeth showed an affectionate and gentle disposition, and was very easily managed; but, until her illness, I did not know that her reflections were so ripe, or her thoughts so much turned to a future state. The fixed delirium that set in about eleven months before her decease, arose from a sore foot, and was a long trial of patience, and I may say of faith; for, through all, she seemed to look to her Heavenly Father, and to leave the result in His hands. When she had been about four months confined, she said to me, one First-day evening, that she believed it was right for her foot to be as it was; I replied, "No doubt, my dear child, it is right; but, why dost thou think so?" She answered, "Because I sometimes feel so comfortable, far more so than when I had my health; and I have not any of the bad thoughts I used to have when at play;"—and added soon after, "O! thou can't think how happy I feel at times." I told her it was the goodness of the Almighty, which thus comforted her; though, in his unerring wisdom, He had seen meet to afflict. She was remarkably cheerful, and satisfied the whole time, though not able to walk, and mostly confined to the sofa for nine months, yet I do not remember ever hearing a murmur from her lips; and when the servants (who were greatly attached to her) or any one else, would express a desire that her health might be restored, or her foot get well, she did not like it, and would frequently ask me, afterwards, whether it were right to say so; and on my replying, it was their good nature made them wish it, (or to this effect), she would continue, "Surely if it were right for

me to be well, I should be well; so it can't be right to wish it." She often expressed strong desires that she might not survive me, because she should not know what to do without me. I told her she need not think of that; that I knew the Almighty would order all things rightly; and we were in His hands, to take or to leave, as He saw best.

A frequent remark of hers was, "What signifies our short time here, even if we live to be an hundred years old, compared to hereafter?" "Eternity!" she would say, "never to have an end;" and often told me she feared for herself, that she never should be good enough to go to Heaven. I used to tell her that if she desired to do right, and looked to the Almighty for help, He would help her, for He loved little children; and that she was not too young for Him to notice. She was of a quick, lively disposition, therefore, at times, liable to a little impatience, (though indeed this seldom occurred,) but she was afterwards very sensible of the error, and particularly sorry, if it had been shown towards a servant, and would tell her at night, before going to bed, how sorry she was; and ask, Did she think if she prayed to her heavenly Father, he would forgive her? Her fear of even unintentionally deviating from truth, was striking; she generally said, "I believe so and so," and would afterward remark, at times, "Surely when I say 'I believe,' even if it is not so, it is no untruth; for I do believe it." Though young in years, this dear child had a lively sense of the nature and value of true quietude of mind; and would explain to her little brother why he should always go to bed quietly; for that none of us knew, whether we had another day to live. While in health, she was very fond of going to meeting; not liking when, sometimes on an evening, I feared she might be tired; she would come to me, and say gently, "I'd rather go, mother;" and it is now a satisfaction, that I don't recollect preventing her, when it was at all fit. Had she been indulged, she would have been very fond of dress; and sometimes would remark, what she had seen on other children at meeting, and ask why I would not allow her to wear the like, or why she might not have the same as others. I used to tell her, I had not to answer for any one but myself; and that I could not be free to let her wear such things, nor did I believe it would be consistent with the will of her Heavenly Father that she should; at this, she would cheerfully give up; and say, she did not want to have any thing but as I wished. One day, after coming from meeting, she surprised me at the way she expressed herself about a conversation she had heard in the ante-room, before going into meeting; and asked, was it right to speak of worldly things while waiting to go into meeting? I told her, I believed, if we seriously considered what we went there for, to worship the Almighty, and desired His help to enable us to do so in spirit and in truth, that we could not be easy to have our minds engaged about outward matters at such a time;—she seemed really concerned, and said she did not think it right when she heard it.

I may say of this dear child, that she pos-

sessed feeling and tenderness, with a disposition to oblige every one, that made her much beloved; and her thoughtfulness about the poor was quite remarkable; she generally kept part of the bread which she took to school with her, until she was coming home, in case of meeting a poor person; and one day told me, with great pleasure, of quieting two poor children who were crying very bitterly, by giving them a trifle of money she had of her own, and seemed more pleased at having been able to do so than if she had received something herself. When out walking, if she met a beggar, she would bring her to the house, to get some relief; and did not at all like that any of this class should be sent empty away; *delighting* in taking out food to such, and often feelingly noticing their wants and privations. One day, while in health, she suddenly said, (no doubt the result of very serious reflections,) "It is an awful thing to think of death!" I replied it was awful; but it could be made wonderfully easy, to those who were prepared to go; and mentioned my dear mother* as an example, and gave her the account to read; with which she was greatly pleased and comforted; and afterwards said, several times, "Mother, tell me about grandmother and heaven!" And would then wish that she were as good, that she might go there too; repeatedly saying, "No matter when we die, if we are but good enough;" and at other times would express herself thus: "O! this weary world! how I should like to go to heaven if I were fit." The fear of not being ready, seemed always to accompany the wish; and I used to tell her, I did not think Providence would take her until she was prepared, which generally satisfied her.

On my handing her something one day in bed, I said, "I hope thou remembers from whom thou receives all these things;" she looked sweetly at me, and replied, (as nearly as I can recollect the words,) "I think I never forget Him, and always at night going to bed, and every morning getting up, I think of Him; ah! I do."

A neighbour with whose children Elizabeth used sometimes to play, told of the instructive remarks she would often make to her little companions; one of which particularly showed the quick reference of her mind to an over-ruling Power, when they said any thing of not liking to go out in the dark, or at all to this import, "I am not afraid," she would say, "Why should I? surely the same Hand is over us as in the day."

I believe this dear child was helped to bear the pains and privations of her long illness, by looking at the situation of others, and comparing her's with their's; and would say, What signified her "sufferings, compared to those of Aunt Jane,"† who was always in pain; for whom she seemed to feel greatly; and would speak of those poor children who had no bed like her's, nor food, nor clothing; as if her little heart longed to supply all their wants. She would try to conceal her own pain from me, telling the servant not to let me

* The late Elizabeth Ridgway, of Waterford.
† Jane Ridgway, since deceased.

know, because it would grieve me; but although her affection was so strong, that she did not like we should be separated, yet she never wished me to stay at home when about to go (it might be) to a Quarterly Meeting; and cheerfully gave me up at the time of the Yearly Meeting, sending me messages how nicely they were getting on while I was away, lest I might be uneasy; and all through her illness, was careful that the servant who attended her should not be kept at home; and would tell her on a First-day morning, to lay some of her clothes on the bed, and that she would be partly dressed against she came up after breakfast, for fear she should be *too late*; because every one ought to go to their place of worship, and go in time. Thus was she thoughtful for the best welfare of others, as well as for her own, in a degree not often evinced at such an early age. I should like to notice here the pleasure she took in reading the account of W. T. Barling, a child of ten years old, recorded in the Annual Monitor for this year (1841). Over and over again would she go through it, and soon had his little poem by heart; which she would repeat with such delight, that it seemed as if she were anticipating, that ere long, the same joys would be her own in heaven.

A gradual sinking of the system was now evident, from day to day; but as it was right to do all we could, repeated blisters, and other remedies were still tried, and all borne without a murmur. When hardly able to speak, how would she watch that I should not sit up the whole of the night! At any time she could not bear to give trouble, but more especially during her illness; and seemed to long to *help me* when I had much to do. On Third-day, the 29th, the end appeared near, her strength very much gone, and her countenance changed, and I believe she thought so herself, for she put her hand on my head, and drew me down as if to kiss her, which I did, and she then seemed satisfied; and after a while did the same to the servant, and kissed her, stroking her face, and resting her little hand gently over her eye, which had been very sore, as if to show she recollected it, but did not, or could not say "farewell" to either; the next night (4th) being in very great pain, she asked, could nothing be done to relieve her head? On being told none but the Almighty could help her, she lay still a little, and then thrice distinctly uttered, "O Lord!" but her voice failed, and she spoke no more! The last two days she lay in a degree of stupor, which the doctor said precluded any suffering to herself, while it was affecting to witness the frequent convulsive motions of the poor frame, which for the last few hours was much increased, until about a quarter of an hour before her release, when *all* was stilled; a *solemn silence* ensued; and about five minutes before two o'clock, on Seventh-day, the 3d of Seventh month, 1841, without a change of feature, the happy spirit was set free, and, we doubt not, in mercy thus early translated to join the company whom our Saviour describes in these words: "Their angels do always behold the face of my Father who is in Heaven." No more pain—no more sorrow for this dear child,

whose little spirit parted thus to be in heaven. The remains, it might be said, were beautiful in death; and the countenance, and associated feelings so sweet, that many persons sat long in the chamber. The interment took place on the Fifth-day following, and was largely attended; the opportunity was solemn, and a Friend from England, on a religious visit here, ministered memorably at the grave.

Now having closed this short account, I wish to add, that it has not been written to attach any thing to the *creature*—for while my feeble powers were (I humbly trust) exercised, according to ability, to turn the mind of my precious child to her Heavenly Father, in grateful acknowledgment of the many blessings and mercies received, and in entire dependence upon His holy will, striving to live in His fear, as the only way to procure true peace here and happiness hereafter; I well knew that *He, alone*, could give the increase; and though young in years, I believe she was acquainted with the instruction of Him, who "teacheth as never man taught;" therefore to Him be the praise of his own works ascribed, now and forever more!

PHIENE NEWSOM.

For "The Friend."

TRUE UNITY.

Inasmuch as the real prosperity of that Church which Christ "hath purchased with his blood," very much depends upon true unity among its members, it becomes every one who professes to be a disciple of Him "who was meek and lowly in heart," to understand in what it consists and by what it is maintained. It is evident it does not consist in an outward fellowship merely, for this may exist in great degree, with but little or none of the true unity. This was strikingly exemplified in the history of our early Friends. While they were members of other societies, and joined with them in their opinions, the greatest outward love and kindness was manifested toward them: but when they, through obedience to the Light of Christ, became convinced that the opinions which they had formerly held were wrong, and were constrained in holy fear to testify against them, mark how the conduct of their brethren in profession was changed. Instead of loving and cherishing them as brethren, they actually persecuted them, notwithstanding they had really become better men, and as such more worthy than ever of their love and confidence.

What then is the true unity? The answer is simple and plain. It is "the unity of the Spirit in the bond of peace." The Author of it is higher than man, and the natural man, with all his contrivances, can never possess it. As it is a creation of a Divine power, so it must be, and can only be preserved by the same power. Whoever therefore departs from the Power, departs from the true unity.

These remarks have been penned as an introduction to the following extract from the writings of that devoted servant of Christ, Charles Marshall. The precious advice contained therein, is so wholesome, that but

little doubt can exist in the minds of any who feelingly understand in what true unity consists, that he was experimentally acquainted therewith.

Concerning the precious unity of the Spirit in Christ Jesus.

The unity of the Spirit is so precious a virtue, and glorious a qualification, in all the churches of Christ Jesus, that whilst the people of the Lord abode therein, in every age, they were in a flourishing, sweet and glorious station; for as long as they truly held the head Christ Jesus, and kept in unity with him, unity and amity were preserved amongst them, in their several stations and services, as members of one body.

Of which unity, David speaketh precisely and comprehensively; saying, "Behold, how good and how pleasant it is, for brethren to dwell together in unity! It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, and went down to the skirts of his garment: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there [mark] the Lord commanded the blessing, even life everlasting." This was the state into which the holy power of the great God gathered a people: for, concerning them, it is left upon record, they continued daily in fellowship, and that with one accord.

Now, dear Friends, we clearly saw, felt and understood, in the morning of our visitation, that the same ancient power of the Lord, wrought first to disunite us from the nature which separated us from God, and then to bring us up into unity and fellowship with himself, in his dear love, and therein one with another.

For here ever was and is, the foundation of the true unity, even that of the Spirit; in which love, the body edifies itself, and is increasing and building up a holy habitation for God, through the Spirit. So then, all abiding and growing up in the love of God, and walking with him in the Divine nature, unity increaseth among all the members and branches taken out of the wild olive, and planted into, and abiding in the vine of life, Christ Jesus, our head and law-giver; and here the church of Christ grows up, into a state of being clothed with the sun, and the moon under her feet; blessed, sweet and glorious station! But did it always thus continue in the apostles' days? Ah! no: the old serpent, the enemy of man's welfare, wrought powerfully and cunningly, first to draw forth from the root of life, and out of the holy love and spiritual subjection to this glorious power, that had gathered them to a daily inward walking with God, and to draw out of a spiritual exercise from under the spiritual cross and holy watch, as before has been demonstrated. And then fruit from another root was brought forth, as the reader may note in several epistles; and in John's testimony to the seven churches of Asia. Then the power of the Lord that had gathered them, moved to exhort to put away bitterness, wrath, anger and clamour; evil speakings and malice. Ephes. 4.

And now, dear Friends, with your lamps

trimmed and burning, look inward, searching every corner of your hearts, that every one of your states may appear clear unto your own understandings, as it is in the sight of the pure all-seeing God, that so all the enemy's darkenings and veilings, and turnings aside, by what way or means soever, may be clearly, with the light of the Lamb, seen and discovered.

And, tender Friends, those that have seen the sweet, lovely, precious state of unity and concord, and the excellent power of the Lord God Almighty gathered into, and was gathering into, in the morning of our day, and the spiritual advantages, comforts, joys and refreshments, that attended the church of Christ in this true spiritual unity with our Lord Jesus Christ, and one with another; and also the anxious exercising consequences of the enemy's prevailing to break the unity, and the lamentable effects thereof; they cannot but on the one hand admire and esteem the precious unity, and on the other greatly dread the turning aside, and going out of it. For those who have kept their habitation, and lived to God, as they have tasted the sweetness, and beheld the amiableness of this unity and unity, so they have felt the sorrows and anguish of the effects of the contrary; which have caused them to go many days and months with mournful souls, crying to Almighty God night and day, under the inexpressible weight thereof. And the God of love bowed his ear to the cry of the poor, and to the sighing of the needy; and has arisen in the night of his power, and his glorious presence hath relieved, and his holy arm has been made bare, through which he hath redeemed his darling from the dog, and his dear ones from the devourer; and still continues working to bring into this precious unity, in the holy light of life, with God in Christ Jesus, and one with another. And now, dear Friends everywhere, unto you, and to the generation coming after, I have this warning and tender advice to leave, in the name of my God, who hath been with me in my travels, in his power, work and labour of the Gospel of life and salvation. Keep the unity of the Spirit in the bond of peace; and let none give way to a prejudicing spirit, which leads into secret whisperings, backbitings and such like evil and pernicious fruits, the working of which spirit is like a moth in a garment, dividing, destroying, spoiling and eating up; for indeed, Zion is a city at unity with itself, under the seamless garment of Christ Jesus, and there all are well and safe, growing, increasing and flourishing; so when the spirit above said prevails, to draw out of Zion's gates, and from within her walls of salvation, oh! what deplorable work and havoc will it make in its growth and progress; working, as I said before of the moth, gradually and secretly first; but as it prevaileth and increaseth in strength, it will appear as a roaring, devouring lion, seeking whom it may devour and swallow up.

Here comes in pride and haughtiness of spirit, puffed up with the abundance of enjoyment of outward things, emulations, heart-risings, evil jealousies, bitter speakings, detractings; and abundance of evil fruits arise

from this root of bitterness, which root and fruit is to be brought under the judgment of the Lord. And therefore, Friends, I say unto you, in the name of the Lord God, let none give strength, or any encouragement or nourishment, in any way, to this spirit in any of its workings, in any heart, but let it be looked on as a vagabond and fugitive in the earth; and, as it is kept out of the camp of God, and from Israel's dwellings, by the living power of God, it will perish under Truth's judgment set up in every soul, and the nature thereof, as well as its evil rending and dividing fruits, will be worn out and destroyed. And all keeping in the first love and pure fear, fearing to offend our God and Father, persevering in keeping the holy watch, and abiding in subjection and obedience to the spiritual cross, in steadfastness of mind, soundness of judgment, and clearness in understanding, you will see and fathom all the enemy's devices, temptations and snares; and the Lord God beholding you steadfast in obedience and spiritual tenderness before him, his power will descend in an increasing manner, and his glory will shine, his river of life will flow; yea, the spring of the great deep will be broken up and the windows of heaven will be opened, that you may be abundantly filled with joy and thanksgivings, and songs of deliverance, and with spiritual high praises ascending to his throne, which will be as sweet incense, and a sacrifice acceptable to our God. And here you shall spend the residue of your days in dominion over the snares of the enemy, attending prosperity and liberty, as well as adversity and persecution; seeing over all things that have their rise in mortality and time; feeling mortality swallowed up of life immortal, and so gathered to the general assembly, to the church of the first born, to the spirits of just men made perfect; yea, to the first and last, God the Judge of all, to whom be immortal high praises and holy renown, forever and forever more. If the wonderful blessings, tender mercies, and loving kindnesses that the Lord extends to us in this age, be not duly, reverently and obediently taken notice of; but instead thereof, any shall forsake and be unmindful of the Lord's tender mercies, and embrace lying vanities, going into idleness, through which a spiritual slumber overtakes, and the lamp thereby be neglected, the spiritual watch and cross slighted, or not duly regarded, but the earth and earthly things take up the exercise of the mind and affections; then, instead of enjoying what is above expressed, tribulation and anguish will seize upon all such, and the dreadful judgment of God who lives forever and ever will overtake all such unfaithfulness. A dreadful cup ye shall drink of, from the hand of God, and the rebukes of the Lord shall distress you; and you shall be numbered amongst the people of his indignation, in his approaching day of signal pleadings with all flesh that have corrupted its way before him. Therefore fear, fear, and dread the holy name of the Lord; and whilst it is called to-day, bow before him, and speedily return unto him, lest your day pass over, and ye sleep the sleep of death, and be separated forever from his refreshing

presence, in which is life, and from the glory of his Divine power.

Dear Friends everywhere, retire inward, feel and understand the counsel of the Lord which springs unto you; all retire in great humility before the Lord, that you may feel the blessed work of God begun, perfecting your inward man, growing in the root of life; and as you have professed the knowledge of a spiritual oracle before the nations, you may approve yourselves in the sight of God, following its instructions in all things, and go not without it. Lean upon the Lord, and cry to him to guide you with his eye, and lead you by his arm, in the way everlasting; and whilst you keep with him, he will be with you, never leaving or forsaking you, if you do not leave and forsake him; his presence and glorious arm of salvation shall surround you, to the renown of his name, and consolation of his people. Amen, Amen.

CHARLES MARSHALL.

For "The Friend."

JOHN PAUL.

The decease of our beloved friend, John Paul, is a loss which will be sensibly felt in the domestic circle, in his particular meeting, and in other departments of society, both civil and religious. Attacked from conviction to the doctrines, testimonies, and practices of the Society of Friends, he cheerfully devoted his time and strength, and liberally contributed his substance, for the promotion of its welfare and its interests. During a long period, he was usefully and diligently employed in various services; and on one occasion, was occupied for most of four years consecutively, in accompanying a minister who was engaged in a religious visit to the meetings of Friends in America. For many years he acceptably filled the weighty and responsible stations of Elder and Overseer, and was conscientiously concerned to discharge the duties belonging to them, with fidelity and diligence. He was a man of great integrity of character; and adhered with firmness and uprightness to what he believed to be right, manifesting a scrupulous regard to justice in all his transactions.

About three years before his decease, he was attacked with symptoms of pulmonary consumption, which, though not severely painful, were attended with considerable suffering, and gradually wasted his enfeebled frame. He endured this protracted sickness with exemplary patience and resignation, viewing it as a merciful dispensation of his heavenly Father, and from an early stage of it, appeared to be impressed with the belief that it was designed to conduct him to the silent grave. Notwithstanding his debilitated situation, he continued to attend our religious meetings, until a few weeks before his close, making great exertions in discharge of this Christian duty, as well as in attending to his appointments in Society.

He gratefully commemorated the mercy of the Lord, in sparing him from severe pain; and his mind being redeemed from temporal pursuits and enjoyments, he was engaged to

press, with increasing earnestness and fervor, after an enduring inheritance in the kingdom of heaven. He was led to take a very humble view of himself and his services, and was frequently much broken and contrited in spirit, often remarking, "I am a poor creature." Yet an evidence was graciously vouchsafed, as he himself expressed, that his sins and transgressions were all forgiven for Jesus's sake, in whom his confidence was firm and unshaken; saying, "I have faith in the blessed Saviour;" and at another time, "My way is clear."—He contemplated his approaching change without dismay or alarm, frequently speaking of it, and encouraging his beloved companion to resign him freely to the Lord; observing, "place thy confidence where it ought to be, and all will be well.—The Lord gave and the Lord takes away—let us endeavour to say, 'Thy will be done.'" He was sensible of the approach of the solemn messenger, and though unable to articulate much, he manifested his love to those around his dying bed, and the last audible word he uttered was "Christ," showing that his mind was still centered on the Rock of ages. Having endeavoured to live consistently with his Christian profession, he calmly and peaceably met the undeniable summons, and gently passed from time to eternity, the 28th of Seventh month last, in the 73rd year of his age.

TOO LATE.

Too late—too late! how heavily that phrase
Comes, like a knell, upon the shuddering ear,
Telling of slighted duties, wasted days;
Of privileges lost, of hopes once dear,
Now quenched in gloom and darkness. Words like
these
The worldling's callous heart must penetrate—
All that he might have been in thought he sees,
And sorrows o'er his woe too late.

Too late—too late! the prodigal who strays
Through the dim groves and winding bowers of sin;
The cold and false deceiver who betrays
The trusting heart he fondly hoped to win;
The spendthrift, scattering his golden store,
And left in age despised and desolate,—
All may their faults confess, forsake, deplore,
Yet struggle to retrieve the past too late.

Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is—there is! but seek it not from man;
Seek for the healing balm in that pure page,
Which tells thy Saviour's love, to Him repair—
He looks with pity on thy guilty state—
Kneel at his throne in deep but fervent prayer—
Kneel and repent, ere yet it is too late.

Too late—too late! that direful sound portends
Sorrow on earth, but not immortal pain;
Thou may'st have lost the confidence of friends,
The love of kindred thou may'st ne'er regain;
But these is One above who marks thy tears,
And opens for thee salvation's golden gate;
Come, then, poor mourner, cast away thy fears,
Believe and enter—It is not too late!

ABBY.

Soft Heels.—A piece of Pumice Stone about the size of the fist, ground flat upon one side and rounded upon the other, will be found to be an admirable appliance in cleansing the feet when bathing them. The flat side to

rub down the heel, and the round side the hollow of the foot.

A novel Mouse Trap.—A domestic going recently into a cellar where there were some clams, heard the squealing of a mouse, and on examining, found that the gentleman having been frisking about, had accidentally thrown his tail into the open mouth of a clam, which closing upon him, held him fast; and the tail was not released, until some time after the mouse was killed.

Domestic Gas-Apparatus.—Scientific Journals notice, among their novelties, an apparatus for the production of gas from any fire which is kept in constant use, such as a common kitchen grate, a steam-engine, or other large furnace. The invention is the property of Cordon and Smith, of Nottingham, who have recently obtained a patent for the apparatus, which is described as exceedingly simple and manageable, and capable of generating an abundant supply of gas at little or no expense beyond the original cost. We have slight hopes, we must confess, of every household becoming its own gas manufacturer; but if the promise of the invention be fulfilled, there can be no doubt of its adoption in factories and other establishments having furnaces at their command, and requiring an almost constant supply of this now necessary article of illumination.

"Do not judge me."—I replied the Lord judges; and all who are truly one in spirit with the Lord, cannot but judge thee.—*John Richardson to George Keith.*

THE FRIEND.

NINTH MONTH, 14, 1844.

We acknowledge the receipt, per ship Thomas P. Cope, of a copy of the general printed Epistle of the late Yearly Meeting of Friends in London, (Dublin re-print,)—forwarded by an obliging Friend of Dublin;—not in time for the present number, but which we assign for insertion next week.

BILLS.

The time has again come round for sending out bills to subscribers. We regret to find that some subscribers instead of lessening their account during the past year, have permitted two dollars more to be added to the amount. It will be gratifying to find a quick return to the bills, which subscribers and agents for subscribers, will find in the paper of this week or next. It is not meant to urge immediate payment by those who are in the habit of availing themselves of opportunities yearly of forwarding their subscriptions. None need be at a loss for opportunities; as we are willing to run the risk of the mail, if remittances are properly made through post-masters;

getting their frank, or paying postage, and making the proper memorandums, and informing us when receipts do not arrive in due time.

At the instance of a friend who takes a lively interest in the benevolent enterprises of the day, we have concluded to place upon our pages the article headed "The Pennsylvania Penitentiary System." To many of our readers who might not otherwise have access to it, the perusal of the article will doubtless be gratifying, exhibiting as it does, not only a clear though succinct history of the origin and successful operation of the plan of solitary confinement *with* labour—strictly speaking of Pennsylvania paternity—but furnishing also conclusive and cheering evidence, that the principle has been extensively owned and practically carried out, not only in many parts of this country, but in Europe.

We learn that our Friend Rachel Priestman having completed her religious visit to this country, left Boston in the steam-packet Caledonia, for Liverpool, on the 16th ultimo, and we hope by this time has safely arrived in her native land.

Yearly Meeting's Committee on Education.

A stated meeting of the Yearly Meeting's Committee on Education, will be held at the Committee-room, on Mulberry street, on Saturday, the 20th instant, at 3 o'clock, p. m.

DANIEL B. SMITH, Clerk.

Ninth month, 1844.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 66 Chestnut street; Benjamin H. Warder, No. 179 Vine street.

Visiting Managers for the Month.—Jeremiah Hacker, No. 128 Spruce street; William Bettle, No. 244 North Sixth street; Samuel Bettle, Jr., No. 73 North Tenth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DEZO, on the 27th of Eighth month, 1844, at Upper Freshman, N. J., LYDIA, daughter of Nehemiah and Abigail Haines, in the 47th year of her age. On remembering the closing hours of this dear Friend, her surviving friends have a comfortable hope, that she has entered the mansions of eternal bliss.

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THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

The Pennsylvania Penitentiary System.

(Concluded from page 403.)

In 1837 the French government sent commissioners who reported that the Pennsylvania system was the only correct system in the world.

In 1838 the state of Arkansas adopted the system, and commenced a Penitentiary of 300 cells.

In 1839 the Russian Ambassador obtained, by order of his Government, designs from me.

In 1841 Dauphin county, Pennsylvania, erected a County Prison of 40 cells at Harrisburg.

So that at the present time the superiority of the system may be considered uncontested, as we have in the United States six State Penitentiaries and many county prisons, and it has been adopted by the three most enlightened countries in Europe.—And thus to the Philadelphia Prison Society the world is mainly indebted for the most perfect system of prison discipline the wisdom of man has ever produced, and to the State of Pennsylvania, for fully and at great expense testing its merits, mankind owes a debt of gratitude.

I shall now, as rapidly as possible, give a sketch of the progress that had been made in different parts of the world in the science of prison discipline, previous to the birth of the Pennsylvania system, that we may be enabled to judge of its great superiority to every thing that had preceded it.

Until the eighteenth century prisons throughout the world were the most shocking sinks of corruption that have ever existed; they were not only colleges in which the novice in crime was taught the most difficult operations of villainy, but were the hourly scenes of all the most revolting and unnatural crimes; so that confinement in them was certain ruin to any individual; who, on his enlargement, became the scourge of society. That this is no exaggerated picture, will be acknowledged by those who are familiar with the writers of that period who mention them. Indeed, it is impossible for us at the present day, and in our country, to form an adequate idea of them; and such they remained in most coun-

tries until a very recent date. To Italy is due the honour of being the first country to lead the way in cleansing the Augean stable; and the Pope (who on this occasion showed himself the worthy head of the Catholic church) set a bright example to other governments in the amelioration he introduced in the prisons throughout his States. In this honourable career he was soon followed by Holland. In these countries their efforts were at first directed to the improvement of the convict's physical condition, not only because this was much the easier task, but because it was hopeless to attempt purifying his soul whilst his body remained in its filthy state. After they had produced an entire change in this respect, they turned their attention to his moral improvement; but here they were less successful. The means they first used for this purpose were labour, and a greater number of keepers to preserve order; finding these inadequate, they introduced silence, and at last separation at night. All these, though great improvements, were insufficient to prevent the spread of corruption.—Thus far had they progressed when Becaria and Howard appeared!—the former the first great writer on penal law, the latter the patriarch of that family of philanthropists which has since become so numerous, and the Christian labours of whose members have procured them that rich reward, the blessings of the wretched. The works of these two excited public attention; and at this time the Philadelphia, and soon after the Boston Prison societies were formed, and the systems they have advocated have since divided our country.

We shall perhaps better understand the different means adopted by these societies for the attainment of their object, (namely, the punishment, and at the same time, the reformation of the convict) if we regard villainy as a disease similar to madness, in which the afflicted not only suffers himself, but is dangerous to society; and if we imagine such an awful species of madness as should, like the plague, be communicated by contact to those who are not prepared to resist it, we shall at once perceive that the foundation of all amendment must be to prevent communication. This the New Englanders, following the Dutch, hoped to effect by prohibiting all conversation under penalty of the lash, and thence the Silent, or Auburn System, which overlooks the thousand other means of communication; whilst our society were convinced that if there were no other objection to this brutalizing plan, it failed in this first requisite, which was only to be obtained by the entire physical separation of the prisoners. The silent plan, whilst it does not prevent mutual corruption, keeps the convict's mind continually occupied in

evading the keeper's vigilance, towards whom (from his frequent detection and punishment) his only feeling is hatred. These, together with the convicts becoming personally known, perhaps after the committing of a first offence, to the whole community of thieves, are the most prominent evils produced by this system; and as these are its undoubted effects, what hope can it offer of the convict's reformation? In fact, most of its advocates have long since relinquished all such, and content themselves with its deterring power on the public, which should be only one of the ends of punishment.

How different is the effect produced by the Philadelphia system? By this system each prisoner has a cell to himself, which he inhabits night and day, never being allowed for one moment to come in contact with any of his fellow convicts; but although this discipline acts upon the principle that the individual separation of the prisoners must be the foundation of all improvement, they have nevertheless been, from the very outset, the most uncompromising opponents of solitary confinement, of favouring which their enemies have never failed to accuse them. So far from its being true, the system which was advocated by the Philadelphia Society (even before the erection of the first cells on their plan in 1790) was, that the prisoner, though totally separated from his fellow-convicts, should be permitted to see as many respectable persons as would not interfere with the discipline of the institution, independent of the warden, instructors, inspectors, clergyman, physician, and members of the prison society, all of whom are obliged by law to visit and converse with him so many times per day and week; besides these, there are the officers of the government, judges of courts, members of both houses, &c.; he is allowed to correspond with his friends, and to have useful books to read; is well clothed, fed, is taught a useful trade, and inhabits a light and airy chamber, better warmed and ventilated than that of nine out of ten of his honest fellow citizens.

Such was the discipline proposed by the society in 1790; and now, that it is fifty years since the first prisoner was treated in this manner, and that the Philadelphia and other penitentiaries have long been in operation, what is the result? The entire reformation of many of their inmates, and a consequent decrease in the number of prisoners, the effect on the convict's mind being always beneficial. His entire isolation from all contaminating companions, and the interval during which he is left alone, without the most remote hope of escape, sooner or later lead him to contemplate his own degraded

condition. Most probably this is the first time in his life that his thoughts have been so directed; if otherwise, the *jeers of his companions, the want of encouraging friends, the seeming hopelessness of reformation*, have as often driven them away. - But here all this is changed. Here are no *jeudish comrades to ridicule or threaten*; all those with whom he comes in contact encourage him to persevere; the books he is permitted to have, point out to him the only sure foundation of a better life; whilst the clergyman, in the silence of his cell, where there is nothing to distract the attention, instructs him in the unaccustomed path and smooths the way. Here the precepts of religion make a double impression, and certain it is, that however prudential motives may preserve the respectable citizen from the commission of an act that will place him within the reach of the law, for the convict, for the degraded and outcast of every kind, there is nothing that will secure him from a life of crime but religion.

Such being the effects of our system, it must afford pleasure to every friend of humanity to know of its rapid diffusion over this country and Europe. And yet there still exist State prisons in the United States in which such occurrences as the following take place:—"In the Massachusetts State Prison they have lately butchered their warden; and we hear that at Sing Sing the women seized upon a keeper, took away his musket, stripped him naked, and threw him from the second story window, when he was taken up lifeless; after which they were only driven in their night cells at the point of the bayonet. Since which there has been many minor disturbances at both these *model institutions*." These are well-known facts, the leaders have been tried and condemned. Were it only to prevent such scenes, the governments of these states we hope may soon be led to adopt a better system; in doing which they would only follow the example of their parent institution, the Ghent prison, in which a block of cells on the Pennsylvania plan has been in operation for three years, and with such success that they are about remodelling the whole prison.

In conclusion, I shall only say a few words on prison construction. The plan universally used in prisons on the Pennsylvania system, *both in its main features and in detail, originated with myself*. It was the result of mature study of the subject; and although experience has enabled me to make those improvements in the detail it at present possesses, the general arrangement is exactly the same, and the most perfect that has yet been imagined. *That such is the general opinion is proven by its recommendation and adoption by all those commissioners who have visited this country, English, French, Prussian, Russian and Canadian*. Of the importance of this subject the learned Dr. Julius, inspector general of the prisons of Prussia, thus speaks in his Lectures on Prisons: "Such is the importance of this science (that of prison architecture,) that its progress and vicissitudes will serve as a criterion to judge of the progress of prison discipline, as without its pro-

found study, guided by the light which experience alone can afford, the very best system is sure to fail." Such being the case, I may without vanity (after the study of the subject for a quarter of a century) quote the following opinion of the well-known Samuel R. Wood, Esq. relative to the eleventh prison I have designed: "The Dauphin county prison I like better than any other in Europe or America; it is the last erected by the eminent architect of the Philadelphia Penitentiary, a person who has paid more attention to, and understands better the construction of prisons than any person in this country, and as far as I know, in Europe."

I have I fear, far exceeded the limits of a letter, and must therefore conclude, with the hope that my sketch may give you all the information you desire.

Your affectionate relative,

JOHN HAVILAND,
Architect of the Pennsylvania system,
member of the Philadelphia Prison Society.

For "The Friend."

SCHOOLS IN EUROPE.

Under the above caption there have appeared in several of the late numbers of "The Friend," extracts from the last annual report of Horace Mann, Secretary of the Massachusetts Board of Education.

In the present day, when almost any system, however unreasonable or useless, whether of religion, medicine, education, or memory, has its admirers and supporters, and receives the commendations of men of talent and judgment,—the offering of a few objections to the mode of instruction practised in the Common Schools of Prussia, Saxony, and other German states, as described in the report of the distinguished secretary, will need no apology.

It appears that during the six weeks, the greater part of which was spent in visiting schools in the north and middle of Prussia and Saxony, the secretary "never saw a teacher hearing a lesson of any kind (excepting a reading or spelling lesson) *with a book in his hand*." It appears also that the scholars were as often, or nearly as often, without books as their teachers. The instruction given in these schools is, therefore, almost exclusively oral. Now, is it not an error, and a great error too, to depend so much upon oral instruction? In examining this subject, it is necessary to bear in mind, that the object of a literary education is two-fold; not merely to inform, but also to cultivate and discipline the mind. The farmer commits his seed to the earth, not only for the sake of the crop he expects it to produce, but for the additional purpose of improving the soil, thereby rendering it more fit for the production of succeeding crops. Indeed, not unfrequently, the land is sown for this latter purpose alone. So also the object of the teacher is, or ought to be, not merely to store the mind with a fund of knowledge, (much of which may not be afterwards used,) but mainly to cultivate and discipline the mind, to train it to habits of thought and attention, to accus-

tom it to study, and to fit it as fully as possible, for the duties and difficulties of after-life. Now, herein it is, I apprehend, that the oral method of instruction falls short. It is true, that a considerable amount of information may, in this way, be communicated. But knowledge thus implanted, is mostly very superficial, and more likely to be mixed with erroneous ideas, than when gained chiefly from books. The pupil lacks depth. His knowledge is not so much his own, as when obtained by severer study and with less assistance. It is too, for the most part, as easily forgotten as it has been acquired. Such instruction takes less hold upon the mind, and therefore effects less towards its improvement; for in the culture of the mind, as in the tillage of the earth, the *deeper* the soil is cultivated, the more highly it is improved.

By the oral method, the pupil is not so well fitted for the duties of after-life. He is not enough accustomed to difficulties. Most of those that do occur, are pointed out by his teacher, not discovered and surmounted by the pupil himself. Others he sees as it were in the distance, but passes by them, without any attempt, or any wish to meet them, as he finds no absolute necessity for overcoming them. One thus educated, when arrived at the age when his success in life depends upon his own exertions, finds himself more at a loss amidst the troubles and perplexities that surround him, than one who has been taught from early years to depend more upon his own resources, to meet difficulties without discouragement, or, when discouraged, to surmount them by properly directed and persevering efforts.

Again, can such as have derived what knowledge they possess chiefly from the lips of their teacher, be expected to add materially to their stock of information after leaving school? They have pursued the path to knowledge, with their eyes fixed upon their guide, rather than upon the waymarks by which that path may be known and found. They have listened to his account of the country they were traversing instead of seeing and examining for themselves. Such will surely be at a loss when their guide leaves them.

Children that have been unaccustomed to the use of books while at school, cannot be expected to take them up with any degree of interest when their school life is ended. Not having been habituated to individual study, and having received their instruction under considerable mental excitement, they will find little enjoyment in reading or study, where there is not the wonted stimulus of excitement. I apprehend that with such, books are as little used after their leaving school as before. Their leisure hours are in consequence likely to be spent in some way tending rather to their injury than their improvement.

I am aware that some of the objections which have been urged above to oral teaching, will apply with perhaps equal force to the mode of instruction in vogue in this country, when such instruction is not rightly conducted. But the foregoing remarks are intended to apply to the two methods of teaching only

when carried out in the best manner of which they are respectively capable.

The oral method receives its chief support from the fact that it renders the business of education more interesting and pleasing to both teacher and pupil. Its admirers consider it as an apt illustration of the truth of the oft-quoted line of the Roman poet,—

"Omne tulit punctum qui miscuit utile dulci."

But from what has already been said, it would appear that the entire removal of difficulties is not really an *advantage*; and that a thorough and beneficial education is not to be thus obtained. It remains to be true, that there is no royal road to learning. The pleasures of knowledge are not to be obtained without some toil. There is then some danger of making the acquirement of knowledge *too easy* to the pupil, especially if his education is thereby rendered superficial. But I do not mean to advocate the opposite extreme. The path of the student should doubtless be cleared of all such obstructions as really hinder his progress without in any way benefiting him. Nor would I entirely exclude oral instruction. It may without doubt be frequently employed to great advantage; but let it be used with moderation. It is not necessary,—indeed it is positively injurious, to accustom children to so much excitement. Where is the use in the oratorical fervor; the attitudinizing; the gesticulating; and the striding about from one end of the class to the other, as described by the secretary,† all for the simple purpose of explaining the difference between *l* and *b*. I acknowledge myself one of the number to whom this mode of teaching seems "*almost ludicrous*." Such violent mental exercises as are described in some parts of the report, cannot, I think, be beneficial, at least when often practiced. The observation is as applicable to the mind as to the body, that violent exercise tends rather to injure than to strengthen and improve.

I am well aware that the plan of oral instruction is admirably calculated to interest and delight committees and other visitors; as also to give them the impression that the pupils are advancing in their learning both agreeably and understandingly. But "all is not gold that glitters;" and further, to entertain and delight visitors, and to make an attractive and interesting exhibition, are not the purposes for which our schools are, or ought to be, established. Were such the case, I admit that the Prussian method of teaching would be the *very ne plus ultra* of educational systems. Our author was so much delighted with the mode of instruction practised in many of the schools which he visited, that he has perhaps in some instances mistaken the beautiful and pleasing, for the useful and substantial. He seems, indeed, in some cases, to have been pleased with nearly *opposite* methods of teaching; and has bestowed upon them equal commendation. The Scotch plan of exacting

prompt answers to the questions put by the teacher, and of passing a question rapidly down nearly a whole class of pupils, "giving to each not more than a twinkling of time," the secretary describes* with apparently as much approbation, as he does the opposite mode pursued in the Prussian schools; where, according to the report,† "no child is disconcerted, disabled, or bereft of his senses through fear;" but when the pupil has made a mistake, the practice of the teacher is "to check him with his slowly and painfully articulated 'no,'" and while the child is seeking for the correct answer, "the teacher approaches him with a mingled look of concern and encouragement; he stands before him,—the light and shade of hope and fear alternately crossing his countenance; he lifts his arms and turns his body,—as a bowler who has given a wrong direction to his bowl will writhe his person to bring the ball back upon its track;—and finally, if the little wrestler with difficulty triumphs, the teacher felicitates him upon his success, perhaps seizes and shakes him by the hand, in token of congratulation;" and sometimes he is even seen to "catch up the child in his arms and embrace him, as though he were not able to contain his joy." Which of these modes of teaching our author would advise American teachers to practice, appears to be left to themselves to ascertain. Perhaps he would recommend a combination of the two methods. And, indeed, such a course may be pursued to advantage. To some studies the former mode is certainly best adapted; while in others, a *degree* of the latter may be successfully practiced. In others again, the two methods may be combined in the same study. In parsing exercises, for instance, when hearing the lesson assigned to the class, let prompt answers be required and no hesitation allowed; then let them parse a lesson not previously set, allowing more time for thought, and, when necessary, assisting them, by putting leading questions. The first exercise would prevent them from neglecting the proper preparation of their lessons, and by the last, the teacher would discover which of the pupils were in the habit of learning by rote and not understandingly; he would also perceive on what points the several individuals of the class needed explanations and assistance.

As respects the interest thought to be manifested in the subject of the lesson by pupils taught orally, it is, I think, quite possible, that this is more apparent than real; that it is as much the excitement that keeps up their attention, as any genuine interest in the subject itself. From some passages in the report we might infer, that the children in the Prussian schools are less interested in the subject of their lessons than the pupils in some of our own schools. For the Prussian teacher, it seems, "answers all questions: he solves all doubts" that are started by the pupils. Now, if such is the case, either the latter must be less inquisitive on subjects connected with the lessons, and, consequently, less interested in it, than our own children, or the

Prussian teacher must have at his command an amount, and variety, and *depth* of information, to be found in the most complete Encyclopedia. He must be not merely a "walking library," but something superior.

It has been asserted in this essay, that oral teaching is not well calculated to discipline the mind, or to prepare it for the difficulties and duties of after-life;—that the pupils do not, under this kind of instruction, become habituated to individual study; and that books, not having been their companions in early life, will not become their constant friends in after years. The correctness of these remarks is in great measure corroborated by the present character and condition of the people of Prussia. Horace Mann acknowledges that the people are not such as might be expected from the kind of education they receive. He says,—"The question is sometimes asked, why, with such wide extended and energetic machinery for public instruction, the Prussians, as a people, do not rise more rapidly in the scale of civilization; why the mechanical and useful arts remain among them in such a half-barbarous condition; why the people are so sluggish and unenterprising in their character; and, finally, why certain national vices are not yet extirpated. "These questions," he adds "may be readily answered;" but the reasons which he adduces,* are not entirely satisfactory. The second supposed cause is itself, as I apprehend, a result of the mode of instruction. "There is a great dearth of suitable books," observes our author, "for the reading of the older children, or the younger men." Notwithstanding the multitude of publications sent forth annually from the prolific German brain, but very few of them are adapted to the youthful mind." In a country† where there are ten thousand authors, who put forth from four to five thousand volumes annually, what can cause a dearth of this peculiar class of books, but that there is no *demand* for them? And why is there no demand? Because the great body of the people have not been habituated to the use of books. This fact mentioned by the secretary, is a strong argument against the Prussian mode of instruction.

In considering the shortness of the time‡ spent by the author of the report, in visiting the schools of a country where 3,000,000 of children are educated, it is difficult to rid oneself of the idea, that he saw, (as visitors at schools are most likely to see, but especially, perhaps, visitors at schools where the pupils are taught orally,) only the most favourable operation of the method of instruction pursued. The oral method, like others, is no doubt attended with difficulties; and probably is not generally so successful, as it may appear to be to one who has visited but a small proportion of the whole number of schools, spending but a few hours in each.

The method of teaching reading recommended by the secretary will not, I apprehend, find many admirers in this part of our country. The *phonic* method, which is that universally practiced in Saxony, Prussia, and

* Literally, "He has carried every point which has mixed the useful with the agreeable."

† See page 329 of the present volume of "The Friend."

Holland, some of the schools in France, and probably other countries, is perhaps, unexceptionable; and if it were applicable to our language, the adoption of it in this country, would doubtless be an improvement. But the English language will not admit of it, at least it will only partially admit of it; and the other method of learning to read without learning the alphabet, is unphilosophical, and, I may add, actually impracticable; for, though some teachers in our eastern states and elsewhere, have partially adopted it, and not without success, yet the letters themselves and their powers, must eventually be learned; or the pupil will never be able to spell, nor indeed to write, except he acquire the habit of analyzing (it may be unconsciously) the words of the language. I apprehend this method has not, in a single instance, been fully carried out. The long argument in the report in defence of it,* is rather more shallow than we might expect from such a quarter. The manner in which the alphabet is usually taught in our schools, is, it is true, objectionable and injurious; but let children learn the names and powers of the letters at home from their play-things, from blocks and cards, and plates and cups; and let them be kept from school till they can read words of three or four letters.

In conclusion, I may observe, that, notwithstanding there is much to object to in the report of the able secretary, yet there are also many valuable and practical hints to teachers in this country, as well as much useful and interesting information. Instructors of youth generally should possess the report, and give it a careful perusal. The author has, I trust, the thanks of American teachers for his untiring exertions in the cause in which he is so deeply interested.

L. L. N.

Effectual means of checking Runaway Horses.—When a Canadian family-party, travelling in winter over ice-covered rivers and swamps, is so unlucky as to cross a place where the horse sinks, they save him from drowning, and themselves from the danger of sharing the same fate, by pulling a rope so arranged that it instantly chokes him. The water being thus prevented from entering his gullet, or windpipe, he floats on the surface, and it only requires a long and firm pull to bring him to solid ground, when, the rope being relaxed, he quickly recovers his wind, and is ready once more to start on his journey. This plan of saving a horse's life by suffocating him, is spoken of by the Canadians as an equally effectual and safe means of attaining the desired end, and it is an universal practice. A similar means of stopping runaway, and subduing infuriated horses, whether in riding or driving, has been lately adopted by Miller, an ingenious saddler of Lothian street, Edinburgh, not in consequence of any knowledge of the Canadian plan, but as an original idea. It consists of a rein composed partly of thread-covered cat-gut and partly of covered leather, one end of which is attached to the bridle at

the top of the horse's head, while the other rests at the pommel of the saddle, or on the splash-board or coach-box, as the case may be. Running upon the cat-gut part by means of loops, is a short cross piece of cat-gut, which rests against the wind-pipe of the animal, ready to be pulled up against that organ, by taking a hold of the nearer end of the rein. A quick and firm pull to stop the breathing of the animal, is all that is necessary to bring him to an instantaneous pause. He may be in a state of panic, and running off with the bit between his teeth, in spite of every ordinary means of checking him; but no sooner does he feel the stricture in his breathing, than he is conscious of being outwitted and noplussed, and becomes instantly as quiet as a lamb; at the same time he keeps quite firm on his legs—the check not being by any means calculated to bring him down. On the contrary, from the position in which it places the horse, his shoulders being brought up, and being pressed back upon his haunches, the check is, indeed, eminently calculated to keep him up. A horse in a gig, fitted up with the safety rein, was lately paraded before ourselves in one of the streets of Edinburgh, and the animal was several times, in the height of his career, (once when coming rapidly down hill,) brought to a sudden stand. We understand that the safety-rein is rapidly coming into use; and, friends as we are to everything that tends to diminish evil, and promote the convenience and security of human life, we cannot but wish to see it in universal application. We feel assured that henceforth, by means of this rein, accidents from the running away, or other violent conduct of horses, may be altogether prevented.—*Late Paper.*

The Arboretum of Derby.—Amidst the benefactors of the human race, none stand more conspicuous than the late Joseph Strutt, Esq., who, with an effective liberality, and determined kindness, was spared to commence, carry on and complete this (emphatically speaking) garden of the poor. I visited it on the evening of the 21st of April last—the gardens being only open in the afternoon. I observed a happy seriousness on the countenance of the visitors—a subdued enjoyment which spoke volumes in favour of the judgment of the noble-minded man who had thus provided the means of bringing the works of the Almighty under the eye of those who all the week are busily engaged in earning their daily bread. Parents with their children of various ages, might be seen quietly sitting on the many substantial seats provided for them under the shade of trees, or strolling on the walks admiring the early flowers on the shrubs; all the shrubs have a name attached to them, very conspicuous, yet not so as to be offensive to the fastidious eye. It was amusing to see the children of ten years trying to read, no doubt to them hard names, and puzzling their little heads to make them out. I remarked the good behaviour of those children of the poor, as, amidst the many hundreds that were in the garden, I only observed one instance of rudeness, in two boys

throwing stones at each other. It was instantly checked by the elder people, and the boys slunk away ashamed of their conduct; The garden was, as is generally known, laid out by the late Mr. Loudon, and the execution of his task does credit even to him.—Broad substantial walks lead down the centre, branching off diagonally, and returning up each side in a serpentine form. They are hid from each other by raised mounds of various forms, sufficiently high to prevent persons seeing over. The named specimens stand singly on the grass, at such a distance from each other as their various habits as to size and form will require when fully grown.—They are, consequently, conspicuous objects, and draw attention even from the most heedless. In the ground, previously to its being laid out, there were some larger trees: these are judiciously preserved, and seats are placed under them. It is, I think, however, an oversight that these our common trees are not named. That the people pay attention to the names, was evident from the fact, that the early flowering shrubs, such as ribes, prunus, &c. were crowded by even well-dressed elderly persons, who were reading the names, and, in some instances, copying them. I would just observe, *en passant*, that the labels, contain the botanical name, English name, native country and year of introduction. As a means of refining the manners, elevating the taste, and subduing evil propensities, giving the lower orders an innocent and rational amusement, and even instruction, the Derby Arboretum is much to be admired. I came away delighted at the good effects it had produced even already, although it is scarcely three years since the garden was completed.—*Correspondent of the Gardeners' Chronicle.*

An Ugly Customer.—One night last week some fishermen of Milford, while fishing for sturgeon on what is called Sturgeon Bar, on drawing it to shore found a monstrous large fish in their net, and handled it very familiarly, supposing it to be an extraordinarily large sturgeon, but on further acquaintance it was found to be a monstrous shark. Being in a position, however, so as not to do much damage, he was soon dispatched and drawn upon the shore. On measuring him he was found to be ten feet ten inches in length, and five feet seven inches in circumference, with a supply of provisions in his larger sufficient for several days.—*New Haven Herald.*

What we are afraid to do before men, we should be afraid to think before God.—*Sibbes.*

It is safer to be humble with one talent than proud with ten; yea, better to be a humble worm than a proud angel.—*Flavel.*

Men are out of their right minds until they come, by faith and repentance, to Jesus Christ.—*Bain.*

For "The Friend."

Relics of the Past.—No. 32.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer Heaven.

THOMAS NICHOLSON.

(Continued from page 504.)

He passed through Norfolk, and some of the meetings in that county were comfortable. He says, "The Lord's life-giving presence being witnessed to be over us, to the uniting his people in the bond of pure love. Yet others were attended with painful labour; and I had a close testimony to bear in divers respects." "Although I had heavy burthens to endure for the precious seed's sake, yet I was favoured when meetings were ended, to have joy and peace of mind." Thence he journeyed into Suffolk and Essex, visiting the meetings generally in those counties, many of which were deeply trying. Yet after having passed through them he writes: "The sweet peace and presence of the Lord, filled my soul with melody, and caused tears of joy; which was an abundant reward, beyond my deserts, for all the bitter cups, and heavy burthens I had drank and borne for his sake. His peace is a much greater reward, and affords more satisfaction, than all the gold, silver, and treasure of England."

After passing through part of Hertfordshire, and taking some meetings, he returned again to London, and attended the Yearly Meeting in Fourth month, 1750. Here he met with Daniel Stanton, from Philadelphia, on a religious visit to Friends in Europe, and divers other solid, valuable Friends. In their company he was comforted, and experienced the uniting love of Christ, which makes one the real members of the mystical body the whole world over. This is a mystery to the worldly wise, yet the experience of it affords consolation not fully to be expressed. At this meeting, he says, "I found a living concern to arise in my heart, to exert all those concerned in the ministry, (as I desire to make it my particular care,) to have a singular care and reverence on our minds, whenever we appear in the Lord's name; and to deliver his message with the utmost exactness, and regard to his divine openings, as we stand, in a certain sense, as betwixt him and the people. I illustrated this, by that memorable instance of Moses smiting the rock, instead of speaking to it. There is danger, that, notwithstanding the Lord may be pleased to water his heritage, by us as instruments, that we may bring displeasure on ourselves, if we do not keep our places in delivering the same." "This," he adds, "was delivered with much reverence to God, and brokenness of heart before him, after which I had a plentiful reward of peace, peace beyond what I had ever before enjoyed, as a sacred seal and evidence, that I was in the way of my duty, in delivering these things."

This Yearly Meeting was held and concluded to general satisfaction. He stayed a few days in London, and then, accompanied

by two Friends, visited him called Lord Grenville, who received them very kindly. With him he spent about two hours, in conference relative to affairs in North Carolina, where that nobleman had a large interest. When they parted, Lord Grenville expressed his good wishes for him and for Friends in America, saying he was pleased so many Friends was tenants under him; and offered to afford Friends at any time such assistance as they should stand in need of; and would gladly hear from them at any time.

On the 16th of Fourth month, 1750, he again left London, and went to the Quarterly Meeting in Sussex, which was much favoured. At Alton, in Hampshire, he met with our aged friend Samuel Hopwood, who joining him, they both took meetings in Dorsetshire, Devonshire, and so into Cornwall, to the Yearly Meeting held at Liskard, for the seven western counties. This was satisfactory. The Quarterly Meeting for Cornwall, was held the next day; at which he was under a considerable weight, and had a sense of the loss many then sustained for want of patiently waiting for a clear discovery of that duty which the Lord really required. The parting meeting was a large and memorable one; the Lord being graciously pleased to favour with a degree of his Divine love, to the uniting the hearts of the faithful. At this Quarterly Meeting, he saw most of the Friends in the county, and was favoured with Divine openings, and strength to discharge the duty laid on him. Being favoured with peace of mind, and believing himself clear, he returned into Devonshire, and attended the Quarterly Meeting held at Plymouth. There he found hard labour, and had to bear a close and sharp testimony. There he parted, he says, with his, "good old friend Samuel Hopwood, in a sweet sense of Divine love, not expecting to see each other again in mutability. His affliction was not only great to me, but also to Friends in North Carolina, whom he had visited several years before, in the service of the Gospel, of which he retained a comfortable sense." Taking a few more meetings in Devonshire, Thomas went into Somersetshire, and visited the wife of our Friend Jonah Thompson, who was absent on his way to perform a religious visit to Friends in America. With this Friend he had near sympathy, in the remembrance of his own wife and children. From thence, going on to Bristol, he was at divers meeting there, some of which being favoured with the Lord's good presence, were rendered comfortable, and Friends, especially many of the youth in that great city, were rendered near to him. After leaving Bristol he passed into Gloucestershire, so into Worcestershire, Oxfordshire, and Warwickshire. At Chipping-Norton, in Oxfordshire, he had a large meeting, many young people attending from other meetings, who appeared hopeful. He says, "I did believe the Lord would cause his blessed Truth to prosper in some of them, which was a great comfort and satisfaction to my mind,—desiring always to joy when I find Zion's children walking in the Truth." Thence he went into Wiltshire, attended meetings in

that county; and on the 25th of Sixth month, 1750, returned to Bristol, in order to take shipping for Philadelphia. He says, "Being so far as I know nearly clear of old England. In my travels I rode about 3000 miles; and here I shall note with thankfulness, that in all this riding, I never received a fall from my horse, saving once, and then lit on my feet, and received no hurt."

He stayed in Bristol until the 6th of Seventh month, and attend'd several meetings in the city, some of which were satisfactory. For his labour he had peace, and was comforted by the company of several valuable Friends from other parts, then in Bristol. He embarked for Philadelphia on board the snow Port Packet, James Kaimes, commander. He parted with Friends in much love and unity, which begot sincere prayers "to God the Father of mercies, for each others preservation." They had much stormy weather in the passage, and the vessel being ballasted with coals, the pumps were much clogged, so that they had to bail the water out of the vessel, which rendered it not only dangerous, but very laborious. At length they discovered the leak, and it was stopped. On the coast of America, they met with violent winds, and were driven off; and the storm continuing about two weeks, exposed them to great danger, and the vessel was much weakened, by shipping several large seas. Under these trials, he says, "I think it worthy to be noted, to the praise and glory of God, the Father of all our mercies, that when outward danger seemed to be nearest, I was preserved in the greatest calmness and peace of mind, being wholly resigned to Divine disposal. So that I could have truly said, that through the Divine interposition of my heavenly Lord and Master, on whose message I had been sent, that I never enjoyed better seasons, and found him more truly to be a God nigh at hand, and a present help in time of trouble. For which let my soul give him the praise, for he is truly worthy."

They continued beating on the coast for six or seven weeks, and were obliged at last to put into Boston, and landed there the 3rd of Tenth month, 1750, having been at sea upwards of twelve weeks. He stayed and attend'd several meetings in Boston, and was comforted in being with Friends, and observing the sober behaviour and solid attention of many of the inhabitants towards Friends, and the declaration of the Gospel of life and salvation. He left Boston 11th of Tenth month, and took meetings at Taunton, Swansey, Freetown, Accoackset, and attended the Monthly Meeting of Apponoganset, which was much favoured with Divine goodness. From thence he went to Rhode Island, and had meetings at Portsmouth and Newport, which were comfortable. From thence to James Town, on Conanicut, and had two meetings there; thence went to South Kingston, and had a meeting there, and at Perry and Westerly. Then accompanied by our Friend Paul Osborn, he went through Connecticut, to Oblong, and had kind treatment from the people as he passed; very different from that Friends formerly experienced in

that colony. He attended several meetings on his way to New York; thence passed into Long Island, to Flushing, and after a meeting there, returned to New York. Taking meetings at Rahway, Stony Brook, and Burlington, he passed on to Philadelphia, which he reached the 18th of Eleventh month. He attended a few meetings with Friends in that city, and then proceeded through Pennsylvania, Maryland, and Virginia, to his own habitation. He was favoured to meet his beloved wife and children, who with his outward affairs were well. This was to his exceeding great joy, after so long an absence, and through so many difficulties. "Through all of which," he says, "I ever found the Lord faithful in his promise, that surely he would be with me, and bless me; for which let my soul bow in reverence, and bless his name, who is worthy forever."

(To be continued.)

THE EPISTLE

From the Yearly Meeting held in London, by adjournments, from the 22nd of the Fifth month, to the 31st of the same, inclusive, 1844.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and Elsewhere.

Dear Friends,—In this Yearly Meeting some sweet enjoyment has been granted us in the unity of the Spirit. In that love in which we have been refreshed and comforted together we salute you, desiring that "grace and peace" may "be multiplied unto you through the knowledge of God and of Jesus our Lord." (2 Peter, i. 2.)

The right ordering of our families and the religious training of our young people, have formed a prominent part of the exercise of this meeting. Education, in the largest and most comprehensive sense of the word, constitutes an important branch of Christian discipline: it was strongly enjoined in the precepts of the Old Testament; it held a conspicuous place in the church of Christ in its earliest days; and in our own Society it has ever been an object of concern and solicitude. Our forefathers were men Yearning God: in this fear it was their honest concern to keep themselves from the corruptions of the world: they had deep experience in that warfare in which "the flesh lusteth against the Spirit, and the Spirit against the flesh;" (Gal. v. 17); and through the mercy of God in Christ Jesus, and by the working of His power, they were brought into that liberty and peace, and that hope for the life to come, which are set before us in the Gospel. They had a strong sense of the inherent tendency in the heart of man to pride and vanity, and that these corrupt propensities could not be overcome but by the power of the Spirit of God; hence their great aim in the religious education of their children, was to turn their minds to those secret convictions by which the Lord is pleased, even in very childhood, to visit the soul of man: they sought to bring their little ones to Jesus; and many were those in whom

this godly care was eminently prospered. The earlier and later periods of our history furnish us with instances of young people trained up in the nurture and admonition of the Lord, who, having borne the yoke in meek submission to the restraints of that wisdom which is from above, approved themselves in after life good soldiers of Jesus Christ, enduring hardness for his sake. (Eph. vi. 4.) And many have been the instances of children, who, gathered to the bosom of their Saviour in their very tender years, have given testimony upon the bed of sickness and at the approach of death, to the efficacy of that living faith in Christ, which had been nurtured within them by the watchful and Christian care of their parents. Out of the mouth of babes and sucklings the Lord has perfected praise. (Matt. xvi. 16.)

The years spent at school form an important stage in life, in which much of good or of evil may be imbibed. We are glad to believe, that a Christian care is maintained for the religious and moral training of the children of Friends in our schools, and that many who are engaged in this service, are conscientiously concerned faithfully to fulfil the duties of their calling. This useful and honourable calling, whilst it has its peculiar interest and satisfaction, has also its peculiar trials and discouragements. We wish to offer to those thus employed the expression of our sympathy, and to encourage them to patient perseverance in carrying out that great part of education, which conduces to the establishment of sound Christian principles and good habits. We need hardly say, dear Friends, that your success in this service will greatly depend on your maintaining a watchful exercise of Spirit before the Lord, that your example in all things may commend itself to the children under your tuition. In this, as well as other periods of useful training, it is important, whilst evil is steadily repressed and a good discipline maintained, that those who have the care of youth, should yield themselves to sympathy with their trials, and endeavour, as they may be enabled, to help them in their weakness, and in their earliest struggles against the evils of their own hearts.

Religious education is not confined to the nurture of early childhood, nor to the training of youth during the period generally passed at school. The circumstances of young people from the time of their leaving school, and as they pass onwards to early manhood, have awakened our tender solicitude. Their inexperience, their temptations, and the disadvantages under which some of them are placed, give them a strong claim upon the kind consideration and the watchful care of Friends; those especially in whose families they are placed, whether as apprentices or otherwise, have the opportunity of contributing largely to the comfort, and help, and good of those in their employ, by protecting them from harm, and strengthening their best resolutions. We believe that many of our Friends are honestly engaged rightly to discharge these duties: we are well aware that they cannot do so without personal sacrifice, but we would have

them to consider, that in such acts of fatherly kindness they may be the means of doing much towards keeping from evil this interesting portion of their household. As there is joy in Heaven over the repentance of one transgressor, (Luke xv. 7.) surely those who are made instrumental in sheltering their younger brethren from evil, must be employed in a service acceptable to their Lord, and they will not lose their reward.

For you, dear young Friends, the objects of our sympathy and love, we would express our strong desire, we believe we may say our fervent prayer, that the ever-watchful care of the Heavenly Shepherd may be over you for good; yours is indeed a slippery path, and a period of life beset with many and strong temptations; even in the most favoured allotment there are snares both secretly and more openly laid for your feet. O that we could prevail with you all to come unto Christ, to confide in Him as your Saviour, and to enter upon the warfare against the lusts of the flesh and the pride of life! If happily your hearts have been made tender before the Lord, and you know what it is for the hand of God to be upon you, beware that you never resist the working of His power; be frequent in presenting yourselves before the Lord in awful stillness; commune with your own hearts; watch for the gentlest intimations of his Holy Spirit, and in whatever little acts of dedication He may call for the acknowledgment of your love and allegiance, give yourselves up to His service with a willing and a ready mind; think on the blessing pronounced upon the pure in heart; (Matt. v. 8.) ask of God that he will keep you from evil thoughts and corrupt imaginations; that in your intercourse with the world, and one with another, in your words and all your conversation, you may be blameless and harmless.

An Epistle from our dear Friends in Ireland, and one from each of the several Yearly Meetings of North America, have been received in this as in former years; they have brought our distant Friends to our lively remembrance with feelings of Christian interest and affection.

The continuance of slavery and the enormities inseparable from a trade in slaves,—evils affecting the temporal and eternal happiness of millions of our fellow-men,—have, upon the present occasion, had large place in our sympathies and attention. Under the pressure of religious concern, both for the oppressor and the oppressed, and in the conviction that, so long as slavery exists there is no hope that the slave trade will cease, this meeting has thought it right to issue an appeal to the public in relation to these iniquities, and we commend the subject in all its bearings, to the fellow-feeling and the unremitting efforts of Friends.

The amount of the suffering of our members in the support of their testimony against ecclesiastical demands, including the expenses of restraint, is upwards of eleven thousand one hundred pounds. The steady and consistent support of our ancient testimony to the spiritual character of true worship, to the freedom of gospel ministry, and to the imme-

diate government of Christ in his church, has been felt by us, at this time, to be highly important. We greatly desire that the true liberty of the Gospel, with reference to the arrangements and constitution of the church, may come to be more seen and appreciated by all who profess the name of Christ. Then would the union of ecclesiastical and secular power, from which spring the forcible impositions for the support of religious services, cease to oppress tender consciences, and many grievous impediments to the free course of Gospel truth would, we believe, be removed.

"It is required in stewards that a man be found faithful." (1 Cor. iv. 2;) we had need often to ponder the nature and extent of our stewardship in life, and to call to mind that day of awful reckoning in which every one of us shall give an account of himself to God. Happy is that man who, seeking to maintain a good conscience towards God, hath ceased to live unto himself, and is living unto him who died for us and rose again. (2 Cor. v. 15.) Those to whom it is given upon this wise to look upon themselves as bought with a price, and who do desire that they may be helped to glorify God in their body, and in their spirit which are God's (1 Cor. vi. 20,) (and is it not to this, dear Friends, that we are, every one of us, called!) will be brought to feel that this is not the place of their rest; their hearts being set upon heavenly treasure, that which is earthly and perishable will have less place in their affections; their moderation,—that right and temperate use of the Lord's outward gifts,—will appear unto all men: it will be their concern to be kept from the love of ease, from undue creaturely indulgence, and from the luxuries of life. Regulated by this Christian standard, our personal expenditure, our style of living, the furniture of our houses, the supply of our tables, the plainness and simplicity of our apparel, the right use of our leisure time and of our property, will evince, so far as these things are concerned, that the love of the world is losing its hold upon us, and that the love of Christ is growing stronger and stronger within us. This love, be it remembered, is an active principle; the more we live under its influence, the more will our hearts be open to feel with the sorrows, the infirmities and adversities of those by whom we are surrounded. "To do good and to communicate," (Heb. xiii. 16,) which forms no small part of the righteousness of the Divine law, will be our privilege and our pleasure. Did this love prevail, and were this righteousness allowed, its rightful dominion among men, the true harmony of society would be maintained, and many of those evils which we now deplore, whose origin may be traced to the spirit of this world, would no longer afflict the family of man.

"Blessed is he that considereth the poor." (Psalm xii. 1.) It is our desire that we may all of us be kept in that state of watchfulness from day to day, and in that sense of our responsibility to God, in which we may be enabled to ascertain whether a due portion of our time, our sympathies, and our substance

is devoted to the great duty of visiting the poor in our respective neighbourhoods, to the inspection of their condition, and to the relief of their wants; and we wish to put it to our dear young people, to consider whether a larger portion of their time, the means they may have at their disposal, and that which they could spare from the superfluities of life, might not be acceptably devoted to this object. It is important to ourselves, as well as to those who are in need, that the due support of those institutions, whose object is the relief of human suffering, should not be substituted for the personal visiting of the poor in their own habitations, and the ministering to their wants.

The annual inquiry made respecting all our members, "Are Friends just in their dealings, and punctual in fulfilling their engagements?" has claimed our close attention. We are concerned affectionately to press upon our Friends everywhere the need of watchfulness, that we in no degree lose that nice sense of the standard of sterling, honest, and uncompromising integrity which the Gospel requires in these respects. We are, indeed, enjoined, both by the examples and by the precepts of the New Testament to provide for our necessities, and for those who belong to us; (1 Tim. v. 8;) and he who neglects this duty is declared to be worse than an infidel; but we are required by the same high authority to injure no man, but in all things to do unto others what we would they should do unto us, and to be content with such things as we have, to which the blessed promise is annexed, "I will never leave thee nor forsake thee." (Heb. xiii. 5.) He who, with a conscience quickened with Divine grace, acts up to this holy standard, will be preserved from the snare of engaging in transactions in business whereby the property of others may be endangered, or reproach be brought upon the cause of Truth.

A comprehensive view of our religious profession has brought us into deep and serious thoughtfulness on the ground and origin of all Christian testimony. In the morning of the blessed and glorious gospel day, when, in the language of the apostle it was declared, "the darkness is past, and the true light now shineth," (1 John, ii. 8,)—by the Spirit of God enlightening the dark heart of man, the early Christians were brought to see how much there was in the world of which they had need to deny themselves, and from which they were to be converted. They gave themselves up to the Lord, and following Him, as He was pleased to lead them, in the midst of persecutions, stripes and imprisonments, and surrounded by all the abominations of pagan darkness, they stood a witness against the world, and became "a peculiar people zealous of good works." (Titus, ii. 14.) Had they resisted this Divine visitation, they never would have become that peculiar people, nor in their daily walk would their light have shined to the glory of God. Our fathers being brought to the clear shining of the same light, acted upon the same principle. That which they saw was of the spirit of the world, which had its origin in the

pride of man and ministered to the vanity of the creature, they resisted; though they counted the cost, and could not but see to what degree their faithfulness would bring upon them the obloquy, and contempt, and persecution of the powers of their day; they fainted not; they followed their Lord step by step as He was pleased to lead them; they withdrew themselves from that which they saw and felt to be evil, and in their faithfulness to God, they also in their day stood as a witness against the world; they became a peculiar people, and, according to their measure, they were zealous of good works.

To the same origin we trace all our Christian testimonies. Those which we bear to the spirituality of the Gospel and against the corruptions of the professing church; to the peaceableness of the law of Christ, and against the evil policy of the world, and also our testimony to simplicity, truthfulness, and plainness of speech and apparel,—all of which hold an important place in our Christian profession—spring from the same root. (John xii. 36.) Therefore we press it upon Friends everywhere that they believe in the light, that they bring all their deeds to the light, that that which is of God and that which is of the world may be made manifest: (Eph. v. 14;) and in whatsoever it be, in which we have lapsed into the spirit of the world, whether in our habits, our conversation, our demeanour and attire, or that which is merely ornamental in our houses, or in whatever other thing the world has found place among us, may we, beloved Friends! be made willing to renounce it, and, bearing the cross and de-posing the shame, may we be given up in heart to pursue that course which makes for peace—that peace, the value of which we believe many of our dear Friends can largely appreciate, and which we earnestly desire may become more abundantly the enjoyment of us all.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24, 25.)

Signed in and on behalf of the Meeting,
by

GEORGE STACEY,
Clerk to the Meeting this year.

The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.—Amen.

Lowliness of mind is not a flower which grows in the field of nature, but is planted by the finger of the Creator in a renewed heart, and learned of the lowly Jesus.—Boston.

Spiritual sloth leads to spiritual poverty. Corrupt nature does not always discover its opposition to that which is good by passionate contradiction, but oftentimes too successfully by sloth and sluggishness.—Amen.

THE BLIND BOY AND HIS SISTER.

BY MARY BOWITE.

"Oh, brother, said the fair Annie,
To the blind boy at her side;
"Would thou could'st see the sunshine lie
On hill and valley, and the sky
How like a glorious canopy
O'er all things far and wide!

"Would thou could'st see the waters
In many a distant place;
The mountain flocks that graze around;
Nay, even this patch of stony ground,
These crags with silver lichen crowned,
I would that thou could'st ken!

"Would thou could'st see my face, brother,
As well as I see thee;
For always what I cannot see
It is but half a joy to me,
Brother, I often weep for thee,
Yet thou dost not repine!"

"And why should I repine, Annie?"
"Said the blind boy, with a smile;
"I ken the blue sky and the gray;
The sunny and the misty day;
The moonland valley stretched away
For many and many a mile!

"I ken the night and day, Annie,
For all ye may believe;
And often in my spirit lies
A clear light as of mid-day skies;
And splendors in my vision rise,
Like gorgeous hues of eve.

"I sit upon the stone, Annie,
Beside our cottage door,
And people say, 'that boy is blind,'
And pity me, although I find
A world of beauty to my mind,
A never ceasing store.

"I hear you talk of mountains,
The beautiful, the grand;
O splintered peaks so gray and tall;
Of lake and glen and waterfall;
Of flowers and trees; I ken them all;
Their difference understand.

"The harbell and the gowan
Are not alike to me,
Are different as the herd and flock,
The blasted pine-tree of the rock,
The waving birch, the broad, green oak,
The river, and the sea.

"And oh, the heavenly music,
That, as I sit alone,
Comes to mine inward sense as clear
As if the angel voices were
Singing to harp and dulcimer
Before the mighty throne!

"It is not as of outward sound,
Of lute, or, or singing bird;
But wondrous melody I find;
A gift of Heaven unto the blind;
And inward harmony of mind,
By inward senses heard!

"But better far than this, Annie,
Is when thou read'st to me
Of the dear Saviour meek and kind,
And how he healed the lame and blind.
And I not lack of—*for* in my mind
His blessed form I see.

"Oh, love is not of sight, Annie,
Is not of outward things;
For in my inmost soul I know
His pity for all mortal woe;
His words of love spoke long ago,
Unsaid its deepest springs!

"Then do not mourn for me, Annie,
Because that I am blind;—
The beauty of all outward sight;
The wondrous shows of day and night;
All love, all faith, and all delight,
Are strong in heart and mind!"

Selected for "The Friend."

FEAR NOT.

"Fear not, little flock, it is your heavenly Father's good pleasure to give you the kingdom."

Then fear ye not—ye faithful few,
Tho' rough the road and dark the way,
Tho' trials all around you stand,
And cares perplex on every hand;
If journeying on, hard seems your lot,
Tho' all, Oh! let your faith fail not!

Ye little band—tho' suffering led
The thorny path of life to tread,
Tho' temptest tussled and comfortless,
Tho' many sorrows round you press;
If journeying on, hard seems your lot,
Tho' all, Oh! let your faith fail not!

Ye poor in spirit—and ye meek,
To you his promise God will keep;
Ye pilgrims traveling Zion-ward—
Ye humble followers of your Lord;
If journeying on, hard seems your lot,
Tho' all, Oh! let your faith fail not!

Ye heavy hearted—contrite few,
Remember Jesus died for you;
For you upon the cross he bled—
For you his precious blood was shed;
And tho' now hard may seem your lot,
Tho' all, Oh! let your faith fail not!

Ye little flock—not of the world,
Ye sheep of Christ's eternal fold,
Lift up your heads, in hope rejoice,
For ye shall hear your Master's voice,
Altho' now hard may be your lot,
If thro' it all your faith fail not.

*Be comforted—your faith hold fast,
And when the storms of life are past,
When all the path of suffering's trod,
Ye shall surround the throne of God;
And had hosannas ceaseless sung
To your Redeemer, Priest, and King;
Triumphant then shall be your lot,
And all your trials be forgot.
If to the end your faith hold fast.*

If there were no enemy in the world, nor devil in hell, we carry that within us, that if let loose, will trouble us more than all the world beside.—*Sibbes.*

Unreasonable fears are the sins of our hearts us truly as they are thorns in our sides; they grieve the Holy Spirit.—*Burgess.*

THE FRIEND.

NINTH MONTH, 21, 1844.

The present number closes the seventeenth volume of "The Friend." With it will be forwarded to subscribers, an Index of the contents, together with a title-page. A revised list of Agents is in preparation, and is intended for insertion in the first number of the ensuing volume.

We commend the attention of our readers to the article "Schools in Europe," commenting on the series of extracts under the same title, which we recently published from the Annual Report of the Secretary of the Massachusetts Board of Education. The essay is written with ability, and, we should think, by one practically acquainted with the subjects on which it treats—therefore meriting attention; at the same time, generally

speaking, not invalidating the opinion we entertain, that the extracts constitute a mass of very interesting matter, from which truly valuable hints may be derived, subservient to the important business of education, and an improved organization of schools.

WEST TOWN SCHOOL.

The Committee to Superintend the Boarding-School at West Town, will meet there on Sixth-day the 4th of next month, at 10 o'clock, A. M.

The semi-annual Examination to commence on Third-day morning, the 1st of the month; and the Committee on Instruction to meet at the School on Fifth-day evening, at 7½ o'clock.

THOMAS KEMBER, Clerk.

Phila., Ninth mo. 21st, 1844.

MARRIED, on Sixth-day afternoon, the 27th ultimo, at Friends' meeting, Cornwall, N. Y., DAVID M. ADAMS, of Philadelphia, to HANNAH COOLY, of Elizewick, Orange county.

—, on Fifth-day, the 12th instant, at Friends' meeting, Wilmington, Delaware, EDWARD TATNALL, Jr., to RACHEL R., daughter of James Webb, all of that place.

DIED, on the 19th of Eighth month, aged thirty-one years, four months and a few days, DANIEL CARTER, a member of White Lick Monthly Meeting, Morgan Co., Indiana, son of J. H. and Lydia Carter.—This, our beloved young Friend, became concerned at an early age in life, to forsake the fashions and customs of the world, and conform to plainness of speech and apparel, in which he was a good example to others of his age. In the latter part of the year of 1841, he was taken with a wasting disease, which in a few months reduced him so low, that his prospect of recovery was very doubtful; but he appeared to be favoured with patience and resignation, having his mind stayed on Christ his Saviour, the only rock of safety in health or affliction. Although his disease continued to the last, he so far recovered us to be about, and attend to business, moderately, for about two years; in which time he manifested much interest in the company of pious Friends, both old and young. He frequently expressed his concern, that parents should be faithful in the discharge of their duty in bringing up their beloved offspring in the way they should go, being good examples to them in all things. At the 1st of Eighth month, 1844, he became more unwell than usual, his cough increased, and he appeared to be gradually declining; yet his mind was calm, his countenance serene and pleasant; and a short time before his decease, he observed to his sister, he hoped she would be engaged in seeking a better world than this; and that he wished her to inform his parents, (who were then in North Carolina on a visit) that he entertained the same desire for them; and he said he, after all his struggling and toiling after the things of this world, at the last, we should be but little the wiser! A few minutes before his peaceful departure, he conversed cheerfully with some Friends who came in to see him; and then suddenly, and almost without a struggle, passed away from works to rewards.

—, in East Bradford, Chester county, Pa., on the 12th inst. ZILIAN COPE, widow of the late Jonathan Cope, in the 75th year of her age.

—, after an illness of three weeks, on First-day evening, Ninth month 15th, 1844, aged 78 years, MARTHA PENNOCK, widow of Isaac Pennock, formerly of Chester county, Pennsylvania.

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